VOL. LIX.

COLBY & RIGH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 26, 1886.

\$3,00 Per Annum, Postage Free.

NO. 15.

CONTENTS.

FIRST PAGE,-Biographical: Is Björnstjerne Björnson

SECOND PAGE, - Postry: Sometime. Free Thought: Religious Organization of Spiritualists. Verification of a Spirit Message.

THIRD PAGE, — Poetry: Clairvoyance. Banner Correspondence: Letters from Illinois, Massachusetts, Rhode Island, and Ohio. New Publications. June Magazines. Haverhill and Bradford. Meeting and Obituary No-

FOURTH PAGE.—Embodied and Disembodied—Matter and Spirit, Heredity, Moses A. Dow, Esq., Spiritualistic Facts, D. D. Home, the Once Famous Medium, etc. FIFTH PAGE, -The Reclers' Manifestations in Washing-

ton. Letter from W. J. Colville. Movements of Mediums and Lecturers. New Advertisements, etc. BIXTH PAGE. - Message Department: Invocation ; Ques-

tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John Mintzer, Fannie L. Smith, Charlotte Brown, George Webster, Stella, Althadine Smith, Mrs. Emma C. Estey, Thomas Fletcher, Joseph Baker, James L. Tracey, Mary Ann Wiggin.

SEVENTH PAGE, - "Mediums in Boston," Book and Mis cellaneous Advertisements.

EIGHTH PAGE .- All Sorts of Paragraphs. Summer Camp-Mestings: Onset Bay; Lake Pleasant; The California Camp-Meeting; Annual Meeting at Lake Compounce,

Biographical.

IS BJÖRNSTJERNE BJÖRNSON A SPIRITUALIST?

When a man like the poet Björnstjerne Björnson writes upon a subject, it is always characteristic of his intense nature and deep love for truth. His energy in dealing with those who forget their manliness for the sake of popularity, and shrink from an honest opinion because they will have to carry it alone, perhaps against the file and rank of prejudiced opinion, is fully known by those who have had an insight into his gigantic and successful contest with a spiteful Conservatism in Norway. His great personality as much as his literary aware of the value - the Americans, who are only to his country, but to human presents not when the cause for which he fought throws its •••• tuto remote places and stirs to beneficent thought and activity.

His short biography of that strange but wonderful man, "Vis-Knut," has raised a monument to a poor and lowly peasant who, because he was what here in America is called a medium, suffered ignominy and persecution from the arrogance of the educated and from the excited distrust of the ignorant. This is not a poetic creation but a realistic report gathered from people who knew Knut, and Björnson himself, for many years a resident in Gausdale, had the best opportunity to verify and test what a generation before him and his own contemporaries corroborated. No man better than Björnson understands the Norwegian peasant, and we have had no poet who with greater truth delineates his character under the shifting circumstances of a hard life.

It is but lately that my attention was attracted to this biography, and reading it, I was greatly impressed with so simple a life and so much good worked through it. Starting from this point, I found also other reasons for wishing to translate it, and thus let this life be known within a wider circle. My own position as a Spiritualist and Healer conveyed to me an easier comprehension of such startling facts as those related. I had also in former years often heard of Knut and wondered at such a man. who seemed to belong as much to legend as to stern reality.

Is Björnson a Spiritualist? I could not say -but what so very wonderful if he were Many things now come to my mind which fifteen years ago had quite a different aspect.

As a young student in Christiania, at that time some of us formed a liberal club outside of the regular one, where the old and conservative elements ruled, richly supported by the majority of elder students and even by those already in the official treadmill, laboring under its heavy motto, noblesse oblige; In this rebel we had Björnson for president, and ever time he was among us there was either an contracted discussion or a breatnless atten-tions hen the poet communicated his thoughts upon the subject in hand. One evening in particular there was a long and interesting debate about dreams and their nature. Jones Lie. another Norwegian poet, had fust then written a novel, "The Clairvoyant," which created quite a sensation. The two subjects blended. We gradually drifted away from our philosophical ballast, and both Kant and Hegel !! dematerialized" and were forgotten while Björnson held us spellbound by his magnificent eloquence—few men know how to talk as he does and carried us with him to the regions of that so very contemptible "moonahine philoso-But as memory puts these fragments together to-day—when personal experience has matured into positive knowledge what was then a mere aspiration—I find great reason to be lieve that when he gives fully his thoughts, stronger than hinted in the biography he wrote, there will be much of interest in his

I doubt not that the day is near, and with the growing interest in these matters from many Scandinavians in the old world, they will ere long become steadfast workers, helping to throw a new light over the before so easily and haughtily despatched superstition. As Björnson does not bend his opinion for a caprice or a: sneer, it will not matter to him if philosophers in frock conts or "we solentistsy disagred with

facts, good-they will get a fair hearing, but | divine service six weeks after Christmas, 1818, | and rubbed, all the while trembling, with clench- | and inferior hymn-book. The singing stopped, not a grain of anticipation that they know all about it. It is in this sense and in full trust to my great countryman's undaunted courage of opinion, his broad and penetrating view of nature and men, that I incline toward the idea that Björnstjerne Björnson will subscribe to the spiritualistic knowledge of natural phenomena, hitherto totally unexplained by science. But of this the future will decide. At any rate, these pages from his pen are full of interest and the only written expression of his disposition in this direction. They seem to promise more, but as they are given, they contain sufficient to show a manly and upright character, impressed with a great wrong and unmerited suffering as a return for much good and undeniable truth. I hope that in a near future I may enjoy the privilege of pointing decisively to his own reply in regard to himself, and that it some day will come, I have no doubt, because in all this lies deep thought able to guide the flight of our highest aspirations—worthy alike of the poet and the thinker.

DR. H. G. PETERSEN. 6 Worcester Square, Boston, June 1886.

"VIS-KNUT."

BY BJÖRNSTJERNE BJÖRNSON. COPYRIGHTED TRANSLATION FROM THE NORWEGIAN, BY DR. H. G. PETERSEN.

Last century a lad in Romsdale went up in the mountains after hay. It is the custom to mow during the summer months on the enclosed Saters, or pastures, and then drive it down to the farm when the winter makes the roads easy for transport. While up there and at work the barn tumbled down, and frightened the horse one way and the lad another. He never returned to Romsdale. But a few years later he was a married man on Nordgaard in Gausdale, an abandoned farm which he, in all probability, had got with his wife. They had a daughter who married and had a son Johans. and this son was somewhat strange, and could "see," as once, when he was out courting, he saw the fairles and brownies. A son of this man was called Rasmus, and among his nine Wildren Krut. Agrano dettar harva avectba by the name of "Vis-Knut," meaning Wise-

Knut was not at all like other children. He suffered also from sickness, epilepsy, and could, therefore, not do much work, not even learn to read. His way was to learn by listening. The teacher took a liking to that strange, sick lad with the big and shining eyes, which squinted horribly, and thus strengthened the impression of something strauge and far away. He would, all of a sudden, while sitting on his air, fall down and be absent for a long, long time. The other school-children saw something supernatural in him.

As he grew up the epilepsy diminished. He was confirmed only on the strength of what he understood and had learnt by heart, as he could neither write nor read. He was to go out and earn his bread now, as his father had just died. But hard manual work was too much for him, and, suffering again from the old trouble, he had to turn home. He was born and reared in a poor mountain district, on one of its most wretched farms. His miserable health demanded better nourishment, and that he did not get. So did he remain with the mother, and commenced to read, calculate and write by his own efforts. In those days the peasants considered that a sort of divine worship, as all the book-learning they were acquainted with then was knowledge about God, his word and work, and even being able to read and write they looked upon as a "gift of grace." His mother was a rigid Christian, so also his teacher, and the poor invalid seized upon God as a staff and support: his early bent toward revery and conversation about the supernatural, the wonderful, found in the Bible stories about the prophets and the miracles only their greater and truer realization. He lay there, a cripple, hedged in by mountains and poverty, but longing for what was far away. And so he transformed meanwhile all the small around him and made it grand. As soon as he could get up he wanted to help the mother, and all the dreams he sowed when working the little potato-land held him for a time to his home and the work there. But it could not last long, and the least thing was sufficient to make him take flight when his wings were once grown. It came at last.

Living as he did in a supernatural sphere, he permitted himself, on one occasion, to try superstitious means against his ills. From three sick people he was to take three blood drops and eat them on a piece of bread; in the spring, before the cuckoo commenced to sing, he was to take the heart of a snake, fry it, and then eat. People also gave him an amulet to carry around his neck.

This he thought was a touch of the aupernatural powers. He felt as if burnt by them. His peace was disturbed. Had not God forbidden witchoraft? Who was Knut, that he should dare to rely upon other lorces than God's, and how was it going to end with him, who had forgotten his God, nay, even betrayed him? Brooding over this, everything vain and useless which he had thought or said from a ohild, added weight to his martyr soul. His scanty health could not stand such a pressure, and he was repeatedly tempted to make an end of his miserable life, which he now had wasted anyhow. If only he saw a knife, it appeared to becken him to use it for a suicidal purpose. At last he wanted to go to the Lord's Supper and get forgiveness. There was going to be

for not for in White is wanted is a reaply state. I from a humanite xilliarand a free case, fifth

in the little remote church in Svastum, and it was there he longed to go. But three days before service he had to take to his bed, a victim to the most excruciating pains. When, at last, after several days' duration, the sufferings had calmed, he heard music of harps in the air, and also devotional songs. Later he heard also like music of violins and clarionets, sweeping, as it were, along the earth, while a choir of heavenly voices ascended toward: the skies. He remembered afterward what they sang, and it was, as to construction, a poor verse telling him to throw away the emblem of witchcraft around his neck, and confide in God's remedies, which were "the flesh and blood of Jesus." The admonishing psalm ended thus:

"Clean yourself from sin and wrong, And sickness leaves you pure and strong."

It is to be noticed that while all the verses he both now and later "heard," are in the Norwegian language, as written and spoken in the city, Knut himself spoke constantly the considerably-unlike district-dialect, and had but a reading acquaintance, through the Bible and a few other books, with the first one.

Before I go on with this strange man's life. which in its time called forth so many opinions and so much scorn, I must remark that I am guided by a book written in the country language, viz., a purified composition of peasant dialects, remnants of our old Norse language The author, Johannes Skar, was born a peasant, but a University man; he has from child hood heard about Vis-Knut, and later taken pains to travel considerably in the country for the purpose of personally investigating what was told, and was not satisfied unless he had met and questioned those who had had some relation or other with Knut. With this one he has often spoken. He lived here in Svastum in Gausdale only last year, (1881) and a few miles from my house. Many of the stories I repeat I have heard myself, some directly, and others from second and third hand, and I have heard as a child some which are similar to those Johannes Skar tells, without having had it in my power to sift the details. But this Johannes Skar has been able to do, and against his veracity po. one can whitener the smallest doubt affirm that Knut was an honest soul. He lived to be eighty-nine years. He received all who came to him, and the whole district knew him, I should say, every one. About his honesty there was but one opinion, from the old man who had lived with him from childhood, to the grown men who could not, like the others, have been influenced by his earliest public appearance, and the abuse he then suffered. Here is now a calm judgment about him. It may differ with regard to the cause of all that he was able to do far better than others, but concerning himself and his honesty there is but one opinion. I ought, perhaps, also to add that those priests and judges who have met him in this last generation, were and are just as convinced of his honesty as others. But with all this I do not mean to say that he was not exposed to self-delusion, as everybody easily can persuade himself. Enough remains, however, entirely free from the self-delusion, which is sometimes mixed with it-but all the same it is very strange and inexplicable.

Inexplicable? Well, there are many explans tions; I myself have also my own ready to a certain extent, but I will keep them back, as I simply desire to give absolutely reliable material for those who want to penetrate where scientific research even to-day gropes in the dark.

Let us then return to Knut: From the moment he threw away the amulet he was a long time free from epileptic fits. He could all of a sudden hear first mixed music—he called it war music-and then again fine, soft tones as of many instruments, ending always with psalms, rigid and monotonous advice in a dry, faulty book language. It commenced when he was in great distress and ended when he could do as the psalm enjoined, call upon God. "He clenched his teeth and listened as long as he heard the song," he says; "he could not then be disturbed by anything of his own."

People advised him to have himself bled; they said he suffered from too thick blood. He wanted to do as they told him, but on his way "it sang" that he was doing wrong, and he had to turn back. "It sang" that it was his sin and not his thick blood, and that only prayer could save him.

Only late in the spring he was able to leave his bed altogether and sit in the sun before the hut. He could sit and be commanded, he thought, to take a hymn book, follow verse after verse while he heard the most glorious psalms sung around him. It was more particularly the old impressive ones which thus were sung while his finger followed the words in the hymn book. When he regained his health he but the commencement. The first psalm alreceived orders" to go to others and awaken them from sin. This he was very much afraid it mentioned all the adornments the soul was to do, as he expected people would speak about going to receive from God, and the summons to his "thick blood." But the voices told him to search them was very impressive and more embe brave until he had been to the Lord's Supper, and then it would be well with him,

Now new things were added. He was able to hear what occurred far away, even in foreign countries, and when the report of it or the mail at last came, his words were found to be true. If a man had lost his way in the mountains, or if the cattle strayed, he told where to look for them. When a farm had bad water, he indicated where to dig, and they found excellent

I mean to come back to these things later, only mentioning them now in this place. Further, he oured some diseases, by laying on

of hands. As soon as he touched the spot where his views. Oan they with the other one, and rubbed obrible because they were singling in the new Rosellan Recently in Long, 1993."

. . .

ed teeth and with the foam about his mouth. And he prayed aloud with the sick, "because if God did not help, nothing could."

One can easily imagine the impression created by all this upon the peasants, who visited the man in greater and greater numbers, and from the most distant parts of the country. God had sent a prophet among them !

The last century's attack upon religion had also taken effect upon the educated class in Norway, and their doubts were felt all around them. The minister in the district there was a let him remain in God's temple." But it was man eager to advance all knowledge. He had finally necessary to take him out, and as he lay published a book which he wanted the community to use instead of Luther's Catechism, replacing, as it did, belief by morals. But although the people had become somewhat cold in comparison to the greater religious fervor of his sufferings and his piety moved them deepquite a recent date, it needed but to be touched | ly. The minister came out. Knut sang also to upon for it to be proven that the old belief was him. The minister spoke and explained to the still the strongest.

So when it became known that Knut intended to partake of the Lord's Supper in Svastum Church the 7th of June, and that it had been told him that on that day he would swoon in the church and remain so for two hours, nothing more was needed to draw an immense number of people, anxious and curious to both hear and see him. Svastum is a long, monotonous valley, lined with not very high mountains. Nevertheless one gets an impression of heaviness, as the valley is narrow. The farms seem to be hanging up under the mountain sides; only in a few places are to be found plains. and on such a one stands the church, a little light wood chapel. The river runs by, foaming and ill-tempered; the slope shows cultivated bits snatched from the forest; these spots give light to the dark monotony.

The people do not possess the usual gaiety of the high mountaineer; they are like Gudbrandsdale all through, quiet and heavy. They have no popular songs, no characteristic poetry. The people in Svastum have, as a rule, longish bony faces, blue eyes and dark hair The expression is grave and searching; their nature is marked by great circumspection, or, what explains it still better, by self-command This is indeed the strongest characteristic of in their manners; the men move with a pleasing income esty. But the people are heavy, and the life among them depressing and hedged in like the nature in which they live.

Life had nevertheless got into this rigid mass to-day. They were going to meet with the "miracle-boy." Many went toward him on his way: others waited in clusters upon the plain around the church. The men had breeches convulsions, one leg became stiff, and they and long boots, and coats with green facings. | could not get him away. They tried again, and The women were black, close-fitting dresses, many men took hold of him, but he again got with large white kerchiefs (skaut) on the head, | convulsions, and fell before the sheriff's feet as and those so large that the faces were almost though thrown down by a mighty wind. Now

heavy build, but awkward, and as if slack about | had a child's devotion for Knut, and asked the joints. He came with a quick though limping gait, and the whole flock after him. He had no hat. On the way it had been whispered in his ear that he should take it off, and from that day he never wore one, as he got convulsions every time he did. His suit of hair was immense, coarse and coal-black, standing straight up from his large forehead, and falling down over his shoulders like flapping wings. His face was large and very expressive : the mouth half-open, the nose high and straight. the eyes had remarkably large, brilliant pupils. and, as already remarked, souinted. This served to give them a somewhat vague look. and reminded those who saw him of that secret voice ruling over his will and faculties. All this, his appearance and the procession he came

in, created astonishment and presentiment! It was a fine summer day; the door and windows in the church stood open. The minister was in the sacristy, waiting until it became quiet enough for the service to commence. Knut went straight to the sacristy, greeted the minister and sat down beside him: "I am the man who has become a laughing-stock to the world because I am forced to speak what is whispered in my ears." The minister thought him deranged and accordingly treated him with forbearance. Knut then sang "with a poor delivery," says the minister in his report, "several psalms which he had 'heard.'" These we still have; they recommend conversion in the old Testamental spirit, viz., without threats about eternal sufferings in hell. If the people did not to as the Lord commanded, pestilence and cruel war were to follow. But this was ready was more a persuasion than a menace; phatic, both in contents and form, than his first attempt some months ago. Psalm followed upon psaim: the congregation filled the church and flocked around the doors. There was such a silence! The minister had to stand there. Knut's second psalm mentioned all the vices and abuses in the district, even those of the church; but its tendency was always mild. The third pealm complained over that so many of the old holidays of late had been discarded, and that the people did not praise God enough At last the service could commence. The church was not large enough that day, and people stood around the open doors and under the windows. Soon it was rumored among

and the congregation had to take the old one by Thomas Kingo. Already this appeared to be of great importance, caused by Knut, as the old book was beloved by them all. Knut had meanwhile grown worse, and two of his brothers had to help him to the altar to receive the absolution, and he became unconscious when he went back. The congregation was greatly moved. The service had again to be interrupt-

ed. When the minister at last proposed that he should be carried out, Knut asked them "to on the grass he had such violent convulsions that he often would jump up high from the ground. Between each attack he prayed and the others sang. The women were weeping, as

congregation that Knut was in that condition

they also were in when they dreamed. Knut remained until Tuesday upon farms near the church, and "received orders" to take his old schoolmaster, the sexton, with him to the church, open it and toll the bells. He was, furthermore, "ordered" to approach the church in a straight line, over hedges, cairns and ditches. A woman saw him go. "She saw a bright light over him and the way he went." He remained alone in the church two hours after those who followed him first had sung three psalms and aid the Lord's prayer. When they came to take him back he sang for them a never-ending verse, which he, however, had "heard," and, later, had taken down for the purpose of sending, as "ordered." to the authorities in Christiania. It was a rather sober counsel as to the change of some church and school books, to change the present mode of life as well as to make more holi-

days; was it not done, pestilence and cruel war

From that day Knut's life was divided be-

were sure to come.

tween preaching the word, accompanied with all the good he was able to do, and persecution on that account, principally directed against him by the priests. These had just then, through the theological faculty in Christiania, probon the enthusiastic activity of Hans Nielsen Hauge, who with some of his followers were that nothing new came up, and it was forbidden by law to preach otherwise than according to the ritual sanctioned by the aforesaid theological faculty. Nevertheless, Knut was "ordered" to set out and preach, and was consequently arrested in Froen, and they tried to bring him to his home district. But Knut got hidden away. At a distance it looked as if a he became rigid over the whole body, could swarm of white birds were sitting on the plain; only advance step by step, and suffered greatly, the women were sitting apart from the men, | He prayed much, and men and women followed. the same as they do in the church even to-day. Among these was a giant, Imort Nerlid. who. But here came Knut with a great company. when serving as a soldier, had proved himself He was now twenty-one years old, tall and of to be the strongest man in the Highlands. He to deliver him from his tormenters. But the humble and law-obedient Knut would not allow him to do it. They went on until Knut fell down, saying "that they could just as well open his heart then and there." A horse and sleigh was now used, but then the convulsions began so strongly that he, according to all the witnesses' testimony, was thrown from the sleigh quite a distance, and this happened every time they put him on the sleigh, and once when they drove along the river, he was even thrown out into it. He was now left in peace a while, but, tired and exhausted as he was, he nevertheless preached in the evening for the many people who had arrived from all parts. He sang that evening a wonderfully beautiful psalm. He must have made a strong impression, as there was one present who learnt the usalm only by hearing Knitt sing it, and was able to repeat it half a century later to him who collected these characteristics of his life.

The military force was now appealed to, and a captain and two lieutenants—I suppose they considered it fun-brought seven men with loaded guns. As Knut was then preaching, they left a patrol to summon them when over. Meanwhile they had a little dance and cardplaying in the house where they waited, and this pleasant occupation made them forget Knut and everything else until about midnight, when they entered the room where Knut slept. It was narrow, and so low that the guns scraped under the roof. Knut prayed them to be lenient, and the giant, who also slept there, thought it was best to throw the whole army down stairs, but Knut quieted both him and the others who stood around his bed, while the clothes were forced upon him. He was now lashed to the sleigh with strong ropes. All of a sudden he had a horrible attack, and the ropes broke like threads. He was made still more secure. but it occurred again, and he was thrown between the legs of the horses. A strong man held him now down on the sleigh while the others secured him with the ropes. "Knut Men complained bitterly." The cruelty continged many miles, and every time one set of men handed him over to another, Knut sang for those who left, praised God, and prayed for

them. Just as he had resched home in this manner. the right Imort Nerlid, and a peasant from Froen came as spokesman, to ask Knut back again to the people up there. They meant to watch him so no hair should be touched on his head. Knut was yery much afraid, but, "he the pain was located, "his hand grew fast to it!"; them that Knut trembled and shivered in the was ordered to follow,", and already the next time there was to be service he was at church

Banner of Bight.

BOSTON, SATURDAY, JUNE 19, 1888.

ALL SORTS OF PARAGRAPHS.

GONE TO BE TESTED. Said a rhymater of late, The Pegasus I ride, Has gone to be tested, that I may decide Whether, when I am looking him straight in the face, I am not dejuded; that sometime in disgrace I shall mourn because what I thought to be light Was the densest and darkest and blackest of night; That when my winged horse I have mounted, the jade ! Bearing me on to the confines of Hades; And not being able, you know, from my youth To decide for myself what is "absolute truth," I feel I 'm obliged—and for that more the pity— To subject what I see to a testing committee; And if they decide an unmerciful fraud Is what I had thought came direct from the Lord, Of course I'll nolonger put trust in my senses, But forswear one and all as simple pretences.

Some think that in this I 'm a miserable elf, And ask why the deuce I do n't think for myself. I tell them I would, did not I, like the churches, Prefer the job done by psychic researches, Conducted by men who place no reliance On what don't conform to their laws of science ; Who'd declare black was white to a holy confessor, If said to be so by a conego process. .
But deny a most palpable, plausible fact,
Conceded as such by their free will and act.

Jo Cose. If said to be to by a college professor;

The report of Sir James Crichton Browne on educational overpressure in London, which attracted such universal attention two years ago, states that out of 6580 school children examined, 3034, or more than 46 per cent., suffered from headache. He attributes this state of things largely to inuutritious and insufficient food, and takes pains to say that partial and occasional starvation is not confined to children of the lowest

What adds to the unpopularity of the cyclone is that, while it blows away almost everything on a farm, it has never been known to take the mortgage.—Chi-

· A contemporary in Hazlehurst, Miss., says : "Friday night was a good one for bables, especially girl bables. In the town and vicinity six mothers gave birth to twelve babies, all girls—blue-oyed, dark-eyed, and eyes of a doubtful hue as well as color."

A medical journal tells its readers of a young woman who contracted the habit of chewing coffee. The habit routes of steam and horse-cars, amusement aunounce grew until she carried the coffee to bed with her, and a last she consumed half a pound a day.—Ex.

In one government district in India it is said that about 23,000 persons die yearly from the bite of poisonous reptiles or the attack of savage beasts. Only anoth er method of vaccination t

Files and scandal-mongers increase as soon as warm weather arrives.

If this paper is better than usual this week, the reader is reminded that the editor is away.—The Aroostook (Me.) Herald.

If the paragraph quoted above is a specimen of the "better" editor's literary merits, we advise Bro. Hall to get back to his sanctum as speedily as possible.

There is a little poet in New Orleans. She is ten years old, and when, recently, a pigeon's egg was shown to her, in which was a little squab that had

just failed of being hatched, she composed these lines:
Here lies birdle, for whom we mourn;
Birdle that died before she was born;
Oh! what a horrlole thing is death,
When it comes before you get your breath,

The latest advices from Auckland, New Zealand, state that the volcanic eruption at Tarawera destroy ed entire villages in the district by swiftly burying them in ashes. The surface of the earth for many miles around the active volcano was disturbed by the earthquake which accompanied the eruption. Twentysix dead bodies have already been recovered from the

Poisoned Dogs.—When the first symptoms appear, hold the dog's mouth open and have an assistant pour a teaspoonful of table sait down his throat; this will act as a powerful emetic, and bring away the poison, and the dog will be as well as ever in an hour. The writer has saved dogs in this way which were so far gone as to be unable to stand, and on the verge of convulsions.—Waterbury American.

The seventeenth of June and the fourth of July, be ing patriotic holidays, the people will be obliged to listen to explosives by powder and oratory to their hearts' content, thus demonstrating the fact that the patriotism of 1775 and 1776 still lives !

Tempus fugit without wings. This is no misnomer,

"Grandpa," said Teddy, as the old gentleman woke up from a loud sounding after-dinner nap, "if you would give your nose a spoonful of paregoric, don't you think you could put it to sleep, too?"—Burdette, in Brooklyn Eagle.

The Los, Angeles, Cal., authorities arrest all young persons found on the streets after 9 P.-M. But in Boston such persons are on the streets nearly all night. and in several localities so noisy as to keep respectable people from their requisite sleep. Our authorities would do well to imitate those of Los Angeles.

It is said that there is a bigger politico-social sensation rumbling in Great Britain than the Pall Mall Gazette or Sir Charles Dilke exposures, although the ordinary citizen on either side of the water has not as yet even heard a whisper of it.

A medical writer says that castor oil applied once a day for from two to six weeks will remove warts without leaving scars.—Ex. Will it remove scars from bad men's consciences?

The Savannah News speaks of "the Boston wiseacres who are acting as voluntary advisers to the Government in reference to Indian affairs." These 'wiseacres," Mr. News, stand between the Indian

and the danger of gross wrongs to a despised people. The Montreal Witness says the best settlement of the fisheries question would be the annexation of Canada to the United States. That's just what a majority of New Brunswickers think.

Dr. Donald Kennedy, of this city, who is a devoted Spiritualist, and a very liberal hearted gentleman, will pass the summer at the Rockland House, Nantasket, where he has been during the heated term for so many years. His son, who is also a doctor, is at his beautiful place at Blue Hill, Milton.

These liveried coachmen in Boston look extremely dignified, sitting like statues and holding their whiles at the most recherche angle against their knees, but they act very much like ordinary mortals, after all, when the irreverent small boy across the street gets a bean-blower and sets out for his own satisfaction to "find out whether it is alive."—Somerville Journal.

Scan. Mag. sometimes hovers over the best and purest, like a dark cloud, through which the forked -lightning of truth flashes, and the ominous vapor is diffused and falls in harmless rain.

DEATH.

DEATH.

Two travel-worn and weary feet at rest,
From paths of pain now shrouded in the past;
Two cold hands folded on a colder breast,
From which the soul has taken flight at last;
Two eyes from whose dark, vacant cells the glow
Of sunlight seems forever to have fed;
Two mute lips meeting like an unstrung bow
From which the final arrow, speech, has fied.
This is the subtlest of all mysteries:
Some call it Death, and others name it Peace.

Timely topic for a Boston Sunday sermon : "What shall we do to be shaved?"

The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers—Emerson. When a man falls down his temper generally gets up

before he does.

THE FIVE POINTS .- Such notions as the five knotty THE FIVE POINTS.—Sugn neurons as no nye shows points of Calvinism—Predestination, Particular Redemption, Total Deprayity, Effectual Calling, and the Certain Perseverance of the Saints—are no longer created in their original shapes by any one who has brains and freedom to use them. They are translated

Colored a Vibrary Calebrat .

into liberal and flexible equivalents. The change was long confined to the upper stratum of minds, leaving the mass of believers unaffected; but it is now rapidly percolating down, and diffusing itself among the multitude.—Rov. W. R. Alger.

The managers of the London Stock Exchange reently bought a piece of land in Old Broad street, at the rate of \$440 per superficial foot. That is a big price to pay for real estate, even in London, and especially during a period of financial depression.

WHAT EXPERIENCE TEACHES.—Young Wife—Mr. Poisson, I wish some nice smelts for dinner to-day. Mr. Poisson—Yes, Madam; how many?
Young Wife—One will be plenty, for only last week I ordered two salmon and there was a great deal too much.—If the was a great deal too much was a great

much .- Life.

The evils caused by the use of beer have been enu merated in a harrowing manner by the Scientific American, which says that beer is more dangerous than whiskey. A degeneration of all the organs, profound and fatty deposits, diminished circulation, condition of congestion and other signs of deterioration are results of beer drinking.

A bright little boy in Brooklyn, at the beginning of Lent, when asked by his Sunday School teacher "who had fasted forty days and forty nights," replied: "Dr. Tamer."—The Independent.

Theodore Thomas says American's must have a diversity in music as well as in everything else, and, unlike the people of other nationalities, do not confine their appreciation to the performances of any one na-

Knock sin down, and respectability will have a chance to walk abroad. Let every man reform himself, and any partof the world will be a sate and sweet place to live in.— New Orleans Picayune.

You can never depend upon proverbs. One says 'Silence is golden;" another, "Money talks."

The people of Boston are taxed to support the City Hospital, and wherefore should the Trustees establish a privileged class to enjoy the benefit of its advantages? Open the door wide to all who apply with a proper motive. There can be no other way and do justice.— Loston Journal.

We can gracefully stand the railroad cuts; but the cuts in the daily newspapers are so outrageously coarse and vulgar caricatures that it is enough to make one grate his teeth looking at them.

The word candy comes to us from the Arabic and Persian quand, another name for sugar.—Harper's Mag-

"THE BOSTONIAN," published every Saturday, at 105 Summer street, is indispensable to every one, giv-Ang as it does in each issue, corrected time-tables and.

We pity the hypocrite while we condemn his hypoc-

The debt of Canada is \$280,000,000, and yet the Dominion Government, to spite the Yankees, won't allow its citizens to sell bait or ice to our fishermen, thus injuring much of the business of its people on the seaboard. If this is n't biting one's nose off to spite one's

We hear a great deal of talk about the consumption f fish. We wonder they don't try codliver oil.—Puck.

Patti, "the Queen of Wales," and Nicolini, were united in marriage "religiously," June 10th, at Ystradgynglais—a thousand children uniting on the occasion, at the church door, in singing the following inspiring (i) hymn of welcome to the bride :

'I Lianwer wynwes hen gwontawe, A cherddorol dansi, A chyd Floeddiwn croesaw idds Fanon holf y gan.''

Cholera is raging in Venice. The death rate averages 22 a day.

The Commencement exercises of Columbia College, New York, June 9th, were marked by the awarding of the first degree ever conferred by that institution upon woman. Miss Winifred Edgerton, aged twenty-four, was made a Doctor of Philosophy cum laude. She graduated from Weilesley College in 1883.

Parliament dissolved, and English statesmen appealing to their respective parties for support, 4. c., rediection, is the present status of the "home rule" contest.

The celebration of the two hundred and fiftieth anniversary of the settlement of Rhode Island occurs June 24th.

The Omaha Republican says: "The cyclone bloweth where it listeth." It appears to have a regular list of subscribers in Ohio, Missouri, Kansas and other States.

— Randolph (Wis.) Radical.

The date for the dedication of the Bartholdi Statute of Liberty at New York is fixed for September 3d, the anniversary of the treaty of Paris.

The Estillville, Va., Progressive Age informs its readers that inquiry concerning Spiritualism is rife "up on the Ridge." and that '' Planc tions that confound the skeptics."

Letter from Gen. Edwards.

To the Editor of the Banner of Light: The following printed card was placed in my hands, which induced me to attend one of the seances indicated on one of the evenings advertised in the card as follows:

"SPIRITUALISM.—If you want to hear and see some wonderful manifestations in a bright light, attend P. L. O. A. Keeler's cances at No. 416 12th street, N. W., Monday, Wednesday and Friday evenings, at 8. No dark room; all in the light."

There were some fifty or sixty sitters jammed in a small front parlor, four rows deep, at one dollar each. A parlor curtain hung over the door, between the parlors and over the parlor door curtain the cabinet curtain extended two feet, which to me looked suspicious. Mr. K. stated his wife would act the medium, and would not be subjected to any test-conditions; that he himself would sit on the outside of the cabinet; that two phases of manifestations might occur—bona fide spirits and transfigura-tion of the medium. Well, I have attended a great many scances for materialization given by various mediums, but not one so dark as this. During the whole scance all I could see, when K. would announce the presence of a spirit he would announce who it was for, when I could observe where the curtains parted a faint moving of a white drapery, but could see no forms whatever. In view of the fact of the almost total dark conditions, the advertising card would seem to be intended as a snare

to deceive.

Near the close of the seance there was a man-Near the close of the séance there was a manifestation purporting to be an Indian spirit, who came with a tremendous war-whoop, and seized K., and the two had a little tussle; but I did not see it. So, in this instance, I had the sense of hearing to bear on the case, and that was all I had. I never cared myself for test conditions as long as I could use a majority of my senses, my reason and common-sense judgment. To admit the manifestations occurring at this séance to have been genuine, the fewer ment. To admit the manifestations occurring at this seance to have been genuine, the fewer we can have of them the better for the cause of. Spiritualism; but I have no hesitancy in pronouncing the exhibition an unmitigated humbug, more for the sake of honest, genuine mediums than any other consideration.

It is high time for all intelligent and upright Spiritualists to unite shoulder to shoulder, and rid our ship of these barnacles which have fastened themselves upon it.

ened themselves upon it.

Honest mediums have nothing to fear in the long run, and had better stand aside for awhile, until the chaff is sifted from the wheat. A medium who possesses the gift for a certain phase of manifestations, but not of a lucrative character, who will undertake to simulate higher phases by trickery, for the purpose of gain, is more exectable than the mere pretender. Both classes, however, should be stamped out.

But to admit that Keeler at his light circles gives genuine apirit manifestations of what he claims to do, the fact that he graspe his right hand neighbor's arm with his hands, and will not allow his own arm to be grasped by his neighbor, is a little too shallow on the score of conditions. I have no time to spare with any

conditions. I have no time to spare with any such mediums, or spirits, who would demand

such conditions. Yours for the truth and honest dealing, Washington, D. C. JOHN EDWARDS,

ta dama da Mara Mila da A

Summer Camp-Meetings.

Cassadaga Lake.

To the Editor of the Banner of Light: As was announced in the BANNER OF LIGHT of May 22d, the annual plonic of the Cassadaga Lake Free Association of Spiritualists was held June 5th and 6th. The meeting was called to order by the Vice-President, Mr. E. V. Bond. He said he felt thankful at having the privilege of meeting so many friendly faces on the present occasion, and that it was a good omen of what might be expected in August. He introduced as the speaker for the afternoon Mr. Charles Dawbarn, of

Mr. Dawbarn spoke in praise of the beauty of the grounds, and their preëminent fitness for a camping place. He announced as his subject, "Man and Spirit," and for an hour held the audience in closest attention.

place. He announced as his subject," Man and Spirit," and for an hour held the audience in closest attention.

Sunday morning the meeting convened at 10½ with Mr. Bond in the chair. Mr. Dawbarn announced as his subject: "Belentific Spiritualism." It would be useless to attempt to give even a synopsis of the lecture, but the decision of many of the audience was that it was equal in power, cloquence and thought to any discourse ever heard at this camp. For the afternoon lecture Mr. Dawbarn announced for his subject: "True Individuality."

Over one thousand people were on the grounds. Miss Carrie Twing and Mr. J. V. Mansfield each gave scances to quite a number with very good satisfaction. If any contemplate going to camp for physical relaxation and spiritual enjoyment, such can find no better place than Cassadaga. Besides a large hotel, bot ween seventy-five and elghty cottages are already erected, and more to be built this season.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohlio will hold their Seventh Annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th—T. J. Skidmore. Fredonia, N. Y., being President. The following speakers have been secured: G. H. Brooks, Wis.; O. P. Kellogg, O.; Miss Jennie B. Hagan, Mass.; J. Frank Baxier, Mass.; Mrs. H. S. Lake, Wis.; Walter Howell and J. J. Morse, England; Lyman C. Howe, Fredonia, N. Y., wiffs. Neille J. T. Brigham; R. S. McCornick, Franklin, Pa.; Mrs. Clara Watson, Jamestown: A. B. French, Clyde, O.; Mrs. R. S. Lille, Boston: Mrs. S. E. Bishop, Ind.

Régar W. Emerson, Mr. Baxier, J. V. Mansfield and other mediums are to be present.

The celebrated North Western Orchestra of Meadville, Pa., have been engaged for the entire season. Mr. J. T. Lillie, vocalist. of Boston, Mass., will be with us from the 15th till the close.

The Children's Department will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa., assisted by Mrs. Georgia Overholt in the musical department. There will be ex

Queen City Park.

To the Editor of the Banner of Light: As I am aware that the columns of your time-ho ored journal are always open to matters of progres whether spiritual or material, I wish through its pag to inform the many friends and intending visitors Oueen City Park of the progress we are making for their comfort and convenience during the comir camp-meeting at that delightful summer resort.

camp-meeting at that delightful summer resort.

A large and commodious hotel is now in process of erection there, containing sixty bedrooms and a diffugroom with seating capacity for two hundre guests; reception-rooms and a veranda on four sides with other conveniences, will make it as pleasant an comfortable as necessary. A competent and efficient landlord has been engaged, and the managers are determined to spare to efforts to provide for the pleas ure and comfort of their visitors. It is expected the hotel will be ready for occupancy early in July. The Pavilion has been moved, windows fitted into it, some handsome lamps and other furnishings purchased by the Ladies' Ald Society, who intend holding another fair there this year.

We have an admirable list of speakers engaged, and the low rates I have secured on most of the rail roads make it an object for all who can possibly come to visit this charming spot.

I shall be at Ouset Bay the first week in August, with my low-priced tickets, good for Lake Pleasant, Sunapee and Burlington, and at the Crawford House, Boston, on Friday, June 25th, where I can give further information to all who desire it.

The Universalist Society of New England hold their annual grove meetings at our camp, commencing Aug. 10th and continuing one week. E. A. Smith. Burlington, Vt. President Queen City Park.

Park Association.

Fo the Editor of the Banner of Light: On account of so much rainy weather we will not be ready to open our Camp-Meeting until Sunday, June

B. F. Du Bois, Secretary of Spiritual and Park Association, Limited of Bridgeport, Pa.

[From the Cleveland Plain Dealer of June 7th.]

Memorial Sunday in Cleveland, Ohio.

Memorial Sunday in Cleveland, Ohio.

The same glad season of the year in which are commemorated the memories of national heroes, when nature is clothed in her richest attire and all is fresh and fragrant, is chosen by the Spiritualists of this city in which to pay loving tributes to the spirits of the other world.

The Children's Progressive Lyceum and the West Side Lyceum united yesterday in Weisgerber's Hail. The room was neatly trimmed with flowers of different kinds. A profusion of foliage adorned the platform, and as the audience assembled many brought bouquets which they placed in a line around the border. Prominent among the decorations was a large monogram made up of the letters "O. P. L.," the artistic work of Mr. Frank A. Whiting. The first two letters were of green and the last of white flowers. Around the room were hung, pictures of departed friends, the frames fringed with blossoms. The audience was large and included a number of strangers. The mediums present were invited to the platform.

Mr. Thomas Lees, the Conductor, opened the exerclese by stating the nature of the occasion. He believes that a festival at this time of the year will soon become as important as the national festival on the last of March in memory of the advent of Spiritualism. He assured those present that their departed friends were there in spirit to join them, and read two poems illustrating the nature of the life beyond.

After singing, Mr. Lees called upon several mediums for short addresses. The first was Mr. William W. Coleman, a young man recently developed as a speaker, who, under control, said: "Will they miss me when I am gone? is the thought that comes into my mind this morning. Yes, all things are missed. We miss their grace, form and beauty of manner, but the reflex of their virtues abides upon those of us who remain. The love we bore them in the physical existence atteches out into the heavenly spheres above. We are ever united by the bond of love."

Mrs. Mary Moss, who was next called upon, told of a loved one g

ed spirits. There is need of more earnestness. Their loved ones were not far off, but present among them,

loved ones were not far off, but present among them, and bid them to rejoice.

Mrs. C. C. Van Duzee, a visiting medium, spoke of the importance of the hour, and the need of living prepared to meet their loved ones. "Let this day be an advancing step to the higher life. May you each gather some principle from this event which may elevate you. Those spirits here to-day will surround you and bear you upward. What are you doing to-day? Are you endeavoring to aid the poor and lift up the fallen? What are you doing to day? Are you endeavoring to aid the poor and lift up the fallen? What are you doing to some morate the beautles of this day? Awake to the influence of the spirits who surround you, and may there be stamped upon your soul the image of beauty and the power of God. May you bring out the beauties of nature. The meaning embodied in nature is God and angels and spirits. Those whose memories we this day cherish, when with us labored not for wealth, but the love of God, the love of spirit, and the love of communication with the spirit world."

After these addresses Mr. Lees named prominent.

us isbored not for wealth, but the love of God, the love of spirit, and the love of communication with the spirit world."

After these addresses Mr. Lees named prominent workers who have passed to the spirit land, and made brief remarks in connection with each. Among others were mentioned General McLeod, Thomas Jones, once a prominent Methodist, who came near being expelled for voting the abolition toket; Mary J. Madden and Sarah M. Thompson, who were indefatigable workers as mediums; D. U. Pratt, who had a genial, well-balanced nature; James Lawrence, who was one of the pillars, as also was D. A. Eddy; and Mrs. Althadine Bmith who was a rare light, and it will be sometime before ber place will be filled. Her prominent trait was her pure unselfishness. Several other ascended ones were mentioned and fittingly described.

The remainder of the programme was miscellaneous in character. Mr. Levi Nichols read a poem entitled "Briendship," Mrs, Davies, the Guardian of the Lyceum, recited a poem entitled "My Angel Boy," following which a solo was sung by Miss Sicarus. A novel feature was a dialogue about the "six spiritual graces," in which six little girls each spoke a stanza of poetry describing the sentiments embodied in certa in flowers. A solo, "Gathering the Flowers," by Mrs. Emerson, was the closing piece on the programme.

ALLEM PUTHAM, Esq., will answer calls to lecture

or to attend funerals." Address him No. 46 Clarendon

treet, Boston, Mass.

Spiritualist Meetings in Boston:

Hanner of Light Circle-Room, No. 9 Hosworth street—Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on inth page. L. B. Wilson, Chairman.

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 33 Easex Street.—Bundays. at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Easex. -Buniays, at 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

thelses.—The Ladies Social Aid Society moets every other Friday afternoon and evening in the pariors of Mrs. E. H. Pratt. Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

The Spiritualistic Phenomena Association closed its meetings for the season on Sunday, May 30th, with Joseph D. Stiles as the principal attraction.

closed, its meetings for the season on Sunday, May 30th, with Joseph D. Stiles as the principal attraction. During the year this wonderful medium has occupied our platform on ten different occasions, and more than a thousand different spirits have communicated through him, and been recognized. For rapidity and accuracy we believe this medium unsurpassed by any other instrument on the American Spiritualistic platform. He will be with us next season. We have also had Mr. J. Frank Baxter, Edgar W. Emerson, Margaret Fox Kane, whose efforts were most satisfactory to the large audiences that have gathered in Berkeley Hall on Sunday afternoons. Miss M. T. Shelhamer, Charles Dawbarn and Mrs. Cora L. V. Richmond gave us words of wisdom that were highly appreciated.

It has been the aim of the neanagement to present the best available talent, and the success of the meetings has proved this to be the best policy in the conducting of spiritualistic gatherings.

We shall open in the fail on the first Sunday in October. Some of the most popular mediums in the country have a larger number of prominent Spiritualists on our roll of membership than ever before, and trust that we may be able to do even a greater work in the future than in the past. Harmony prevails, and the future than in the past. Harmony prevails, and the future than in the past. Harmony prevails, and the future than in the past. Harmony prevails, and the future than in the past. Harmony prevails, and the future than in the past, with no mediumship and promulgating the truths of Spiritualism. It is hoped that mediums for materialization and physical main festations will take especial care that these phenomena are open and aboveboard and free from all semblance of fraud. Those persons who have been also many of our workers are asking if it is not time their pretenders and cheats, with no mediumship and promulgating the truths of Spiritualism. It is hoped that mediums for materialization and physical main festations will take especial care that these phenomena ar

Rare and Valuable Works.

These interesting books, which have been out of print for some years, are now offered at much below their former retall prices:

THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote Man Culture and Integral Reform, with a view to the Ultimate Establishment of a Divine Social State on Earth, etc. By John Murray Spear, Vol. I. pp. 673. Cloth. Price \$5,00.

LIGHT FROM THE SPIRIT-WORLD: Comprising a series of Articles on the Conditions of Spirits, and the Development of Mind in the Rudimental and Second Spheres. By C. Hammond, Medium. Cloth. Price 50

THE CELESTIAL TELEGRAPH:

Or, Secrets of the Life to Come, revealed through Magnetism, when in the Existence, the Form, and the Occupations of the Soul after its separation from the Body are proved, by many years' experiments, by the means of Eight Ecstatic Somnambulists, who had Eighty Perceptions of Thirty-Six Deceased Persons of Various Conditions, etc. By L. Alph. Cahagnet. (These coples are somewhat in jured by dampness and insecure packing.) Cloth. Price \$1,50.

Of the Facts and Philosophy of Ancient and Modern Spiritualism. By B. B. Brittan and Dr. B. W. Richmond. This work contains twenty-four letters from each of the parties mentioned, embodying a great number of facts and arguments, pro and con. designed to illustrate the Spiritual Phenomena of all ages, but especially the modern manifestations, Cloth. pp. 378. Price \$1.00.

By S. B. Brittan, Editor, and other writers. Is devoted chiefly to an inquiry into the spiritual nature and relations of man. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains interesting facts and profound expositions of the psychical conditions and manifestations now attracting attention in Europe and America. Three steel engravings. Cloth, Price \$1,50.

THE SHEKINAH, Vol. II.

Edited by S. B. Brittan. Embellished with four steel-plate portraits. Cloth. Price \$1,50. THE SHEKINAH, Vol. III.

Edited by S. B. Brittan. Embellished with five steelplate engravings. Cloth. Price \$1,50.

By J. W. Edmonds and Geo. T. Dexter, M. D., with an Appendix by Nathaniel P. Tallmadge, Vol. I. Cloth. pp. 505. Price \$1,50.

ALPHA SYSTEMS

The First Society of Spiritualists of Portland had an entertainment at its hall on June 2d, consisting of music, vocal and instrumental, speaking, and lastly, plenty of eatables and dancing. I think at least two hundred and fifty met to enjoy the evening together. All who volunteered to make the occasion pleasant and entertaining acted their parts well. The Society is in a flourishing condition, and is fast increasing in numbers.

The Society is in a flourishing condition, and is fast increasing in numbers.

Next Sunday we go from our present hall into the Masonic Hall, it being much larger than the one recently occupied. It seems strange that some enterprising test and lecturing medium does not emigrate here. I believe one would be well sustained. We would like, for instance, to see Frank T. Ripley on our platform. platform. M. F. Moor. East Portland, Oregon, June 4th, 1886.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P. M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor. Beacon Light Pariors, 232 West 46th Street.— The Children's Lyceum meets every Sunday at 3 P. M. Parker Spiritual Society.—Public services every Sunday evening at 734 o'clock, in the new hall (Lower Hall), No. 52 Union Square.

People's Spiritual Meeting.

To the Editor of the Banner of Light: Mr. Wm. C. Bowen of Brooklyn, N. Y., delivered an address before the People's Meeting, at Spencer Hall, Sunday evening, May 30th, in which he narrated some

Sunday evening, May 30th, in which he narrated some of his experiences in the late war, while serving in the peninsula campaign with Gen. McClellan. The lecture was highly interesting, and well befluing "Decoration day." Dr. P. P. Field gave a reading very appropriate to the day and occasion, as a prelude to the lecture, and Prof. Keenan's renderings of "On the Shore of Tennessee," and Glimore's poem, entitled "Columbia," were received with expressions of great satisfaction by the audience.

May 6th being the occasion of our Third Anniversary, Mrs. N. J. T. Brigham spoke to a good audience upon topics proposed by friends, also improvised a beautiful poem, selecting as a subject three red and three white roses which had been lain upon the table by a medium (Mrs. White) previous to the commencement of the exercises. It was one of the finest poems she ever delivered, applying to the three years of effort which had been expended in the sustaining of the meetings.

fort which had been expended in the sustaining of the meetings.

In the evening the exercises were opened with an address by Mrs. Emma R. Still, M. D., followed by H. J. Beard of Brooklyn and Mr. F. W. Jones, neither of whom touched upon the subject matter of the lecture, which was excellent.

New York, June 11th, 1885.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds to meeting a very Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speaker engaged:
June, Walter Howell. Morning service at 11 o'clock, evening at 74. All are cordially invited. Spiritual literature on sale in hall.

The Brooklyn Spiritual Union holds its meetings every Bunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members Developing Olricle, 10% A.M.; Children's Lyceum; 2% F.M.; Conference, 7% F.M. Seats free. MEWARH, M. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 129 Congress street, at 7% P.M. H. C. Dorn, President.

WHAT OUR GIRLS OUGHT TO KNOW.

By DR. MARY J. STUDLEY.

The author has prepared this book as a real labor of love on her own part, and at the oft-repeated request of the multi-tude of mothers who know her, and wished the book for their daughters. The work of preparing such a book could hardly have failen into better hands.

Cloth, nearly 300 pp., \$1,00, postage free.

For asle by COLBY & RIOH.

THE MASTEREON; or, Reason and Recompense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomens. By MARCENUS R. K. WRIGHT.

THE NEW DISPENSATION; or, The Heav-enly Kingdom. By D. W. HULL. An argument showing that the prophecies supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism. Paper, 15 cents, postage 2 cents. For sale by COLBY & BIOH, A CONTRACT OF THE PROPERTY OF

40

the most exalted merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. Cloth, full gilt. Frice

A DISCOURSE ON FAITH, HOPE AND LOVE, Delivered by Mrs. Cora L. V. Hatch in New York April 23d, 1857, to which is added a Report of a Philosophical Investigation of the Nature of Mediumship, Paper, Price 10 cents.

THE EVANGEL OF THE SPHERES. And the Battle of Brotherhood, as Illustrated in Facts and Phenomena of Spiritual Intercourse and Messages of Love and Unity, and Characteristic Tokens from Departed Friends. By Mrs. C. D. French, Medium. Paper. Prico 10 cents.

ERRORS CORRECTED. An Address by the Spirit of Stephen Treadwell, who was for many years a Speaker in the Society of Friends, and Bosom Friend of Isaac T. Hopper, delivered through the organism of M. V. Bly. Paper. Price 5 cents.

A SUMMARY VIEW OF THE MILLEN-NIAL CHURCH,

Or United Society of Believers, commonly called Shakers, comprising the Rise, Progress and Practical Order of the Society, together with the General Principles of their Faith and Testimony. Cloth. Price 50 cents.

For sale by COLBY & RICH. Berkeley Hall Lectures,

BY W. J. COLVILLE.

No. 1.—The Problem of Prayer. No. 9.—The Living Test of Truth. No. 3 .- All Saints and All Souls.

No. 4.—The Practicability of the Ideal. No. 5.-Jesus at the Wedding Feast, Turning Water into Wine.

No. 6 .- Spirit-Materialization: An Exposition of its Philosophy and Phenomena.

Jesus of Nazareth; Was He the Prom-

ised Messiah, King of the Jews, or only a Carpenter's Son? Part I. No. 8.-Jesus of Nazareth. Part II. No. 9 .- In Memoriam -- Charles H. Foster

No. 10 .- The Lost Continent Atlantis; or, The Werld Before the Flood. No. 11.—Pre-Historic America—Who Were the

Mound-Builders? No. 12.—The Great Need of More Spirituality Among Spiritualists. No. 13.—Spiritual Valentines—How to Send and How to Receive Them.

No. 14 .- The True Philosophy of Mental Healing. No. 15.—Who and What is God? Can Reason Answer the Question?

No. 16.—Ancient Spiritualism Contrasted with

that of the Present Day.

No. 17.—Many Mansions in the Father's House.

No. 18.—Mediums and Mediumship. No. 19 .- Temples of the Living God. No. 20 .- Esotorio Buddhism, etc.

No. 22.—The Problem of Good and Evil. Paper. Price 5 cents each.

No. 21.—The Garden of Eden and the Garden of

PROSE-POEMS

AND SELECTIONS.

BY ROBERT G. INGERSOLL. This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, beside the celebrated "Decoration Day Oration," never before published, and all the famous" tributes "heretofore printed in various shapes, but never brought together till how, many other gems selected from the speeches, arguments, lectures, letters, table-talks, and day-to-day convariations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal souceasty. To help it serve this purpose, a fine steel portrait, with autograph/so-reside, has been prepared sepecially for it.

In allk-cloth, beveled edges, gilt-back and side, \$2,50; postage 20 cents.

Age 20 conta.
For sale by COLBY & BICH. Adams of the second of the sec

VOL. LIX.

COLBY & RICH, Publishers and Proprietors

thinker.

BOSTON, SATURDAY, JUNE 26, 1886.

\$8,00 Per Annum, Postage Free.

NO. 15.

CONTENTS.

FIRST PAGE.—Biographical: Is Björnstjerne Björnson

BECOND PAGE, -Poetry: Sometime. Free Thought: Religious Organization of Spiritualists. Verification of s Spirit Message.

THIRD PAGE. - Postry: Clairvoyance. Banner Corre spondence: Letters from Illinois, Massachusetts, Rhode Island, and Ohio. New Publications. June Magazines Haverhill and Bradford. Meeting and Obituary No-

FOURTH PAGE. - Embodied and Disembodied -- Matter and Spirit, Heredity, Moses A. Dow, Esq., Spiritualistic Facts, D. D. Home, the Once Famous Medium, etc.

FIFTH PAGE, .- The Reciers' Manifestations in Washington. Letter from W. J. Colville. Movements of Mediums and Lecturers. New Advertisements, etc.

BIXTH PAGE. - Message Department: Invocation ; Questions and Answers; Spirit Messages given through the Mediumshipof Miss M. T. Shelhamer from John Mint-man Mannie La Sailth, Unfriend Blown! George Web

derful man, "Vis-Knut," has raised a monument to a poor and lowly peasant who, because he was what here in America is called a medium, suffered ignominy and persecution from the arrogance of the educated and from the excited distrust of the ignorant. This is not a poetic creation but a realistic report gathered from people who knew Knut, and Björnson himself, for many years a resident in Gausdale, had the best opportunity to verify and test what a generation before him and his own contemporaries corroborated. No man better than Björnson understands the Norwegian peasant, and we have had no poet who with greater truth delineates his character under the shifting circumstances of a hard life.

His short soursony of this strange but won

It is but lately that my attention was attracted to this biography, and reading it, I was greatly impressed with so simple a life and so much good worked through it. Starting from this point. I found also other reasons for wishing to translate it, and thus let this life be known within a wider circle. My own position as a Spiritualist and Healer conveyed to me an easier comprehension of such startling facts as those related. I had also in former years often heard of Knut and wondered at such a man. who seemed to belong as much to legend as to stern reality.

ls Björnson a Spiritualist? I could not say -but what so very wonderful if he were? Many things now come to my mind which fif-

teen years ago had quite a different aspect. As a young student in Christiania, at that time some of us formed a liberal club outside of the regular one, where the old and conservative elements ruled, richly supported by the majority of elder students and even by those already in the official treadmill, laboring under its heavy motto, noblesse oblige, In this "robel olub" we had Björnson for president, and everytime he was smong us there was either an Marated discussion or a breathless atten-tions and the poet communicated his thoughts upon the subject in hand. One evening in particular there was a long and interesting debate about dreams and their nature. Jones Lie, another florwegian poet, had just then written a novel, "The Clairvoyant," which created quite a sensation. : The two subjects blended. We gradually drifted away from our philosophical ballast, and both Kant and Hegel ! dematerialized" and were forgotten; while Björnson held us spellbound by his magnificent eloquence-few men know how to talk as he does -and carried us with him to the regions of that so very contemptible "moonshine philosophy." But as memory puts these fragments together to-day—when personal experience has matured into positive knowledge what was then a mere aspiration—I find great reason to believe that , when he gives fully his thoughts, stronger than hinted in the biography he wrote, there will be much of interest in his

experience.
I doubt not that the day is near, and with the growing interest in these matters from many Scandinavians in the old world, they will ere long become steadfast workers, helping te throw a new light over the before so easily and haughtily despatched superstition. As Björn son does not bend his opinion for a caprice or s sneer, it will not matter to him if philosophers in frock-coats or "we selentists" disagree with his views "Oan they explain these wonderful

liberation tills ore a coresponding

facts, good-they will get a fair hearing, but | divine service six weeks after Christmas, 1818, | and rubbed, all the while trembling, with elenchnot a grain of anticipation that they know all about it. It is in this sense and in full trust to my great countryman's undaunted courage of opinion, his broad and penetrating view of nature and men, that I incline toward the idea atter several days' duration, the sufferings had that Björnstjerne Björnson will subscribe to balmed, he heard music of harps in the air, and the spiritualistic knowledge of natural phenomena, hitherto totally unexplained by science. But of this the future will decide. At any rate, these pages from his pen are full of interest and the only written expression of his disposition in this direction. They seem to promise more, but as they are given, they contain sufficient to show a manly and upright character, impressed with a great wrong and unmerited suffering as a return for much good and undeniable truth. I hope that in a near future I may enjoy the privilege of pointing decisively to his own reply in regard to himself, and that it some day will come, I have no doubt, because in all this lies deep thought able to guide the flight of our highest aspirations-worthy alike of the poet and the

"VIS-KNUT."

6 Worcester Square, Boston, June 1886.

DR. H G. PETERSEN.

BY BJÖRNSTJERNE BJÖRNSON. OPYRIGHTED TRANSLATION PROM THE NORWEGIAN, BY DR. H. G. PETERSEN.

Last century a lad in Romsdale went up in he mountains after hay. It is the custom to low during the summer months on the enosed Sæters, or pastures, and then drive it wn to the farm when the winter makes the ds easy for transport. While up there and ork the barn tumbled down, and frightened horse one way and the lad another. He returned to Romsdale. But a few years he was a married man on Nordgaard in ale, an abandoned farm which he, in all lity, had got with his wife. They had a er who married and had a son Johans, son was somewhat strange, and could sonce, when he was out courting, he fairles and brownies. A son of this called Rasmus, and among his nine Knut was one, better known over the f. Norway and a great part of Sweden name of "Vis-Knut," meaning Wise-

Knut was not at all like other children. He suffered also from sickness, epilepsy, and could, therefore, not do much work, not even learn to read. His way was to learn by listening. The teacher took a liking to that strange, sick lad with the big and shining eyes, which squinted horribly, and thus strengthened the impression of something strange and far away. He would, all of a sudden, while sitting on his chair, fall down and be absent for a long, long time. The other school-children saw something supernatural in him.

As he grew up the epilepsy diminished. He was confirmed only on the strength of what he understood and had learnt by heart, as he could neither write nor read. He was to go out and earn his bread now, as his father had just died. But hard manual work was too much for him, and, suffering again from the old trouble, he had to turn home. He was born and reared in a poor mountain district, on one of its most wretched farms. His miserable health demanded better nourishment, and that he did not get. So did he remain with the mother. and commenced to read, calculate and write by his own efforts. In those days the peasants considered that a sort of divine worship, as all the book-learning they were acquainted with then was knowledge about God, his word and work, and even being able to read and write they looked upon as a "gift of grace." His mother was a rigid Christian, so also his teacher, and the poor invalid seized upon God as a staff and support; his early bent toward revery and conversation about the supernatural, the wonderful, found in the Bible stories about the prophets and the miracles only their greater and truef realization. He lay there, a oripple, hedged in by mountains and poverty, but longing for what was far away. And so he transformed meanwhile all the small around him and made it grand. As soon as he could get up he wanted to help the mother, and all the dreams he sowed when working the little potato, land held him for a time to his home and the work there. But it could not last long, and the least thing was sufficient to make him take flight when his wings were once grown. It came

Living as he did in a supernatural sphere, he permitted himself, on one occasion, to try superstitious means against his ills. From three sick people he was to take three blood drops and eat them on a piece of bread; in the spring, before the cuckoo commenced to sing, he was to take the heart of a snake, fry it, and then eat. People also gave him an amulet to carry around his neck.

This he thought was a touch of the supernatural powers. He felt as if burnt by them. His peace was disturbed. Had not God forbldden witchcraft? Who was Knut, that he should dare to rely upon other forces than God's, and how was it going to end with him, who had forgotten his God, nay, even betrayed him? Brooding over this, everything vain and useless which he had thought or said from a child, added weight to his martyr soul. His seanty health could not stand such a pressure, and he was repeatedly tempted to make an end of his miserable life, which he now had wasted anyhow. If only he saw a knife, it appeared to beeken him to use it for a suicidal purpose, At last he wanted to go to the Lord's Supper

in the little remote church in Syastum, and it was there he longed to go. But three days before service he had to take to his bed, a victim to the most excruciating pains. When, at last, also devotional songs. Later he heard also like music of violins and clarionets, sweeping, as it were, along the earth, while a choir of heavenly voices ascended toward the skies. He remembered afterward what they sang, and it was, as to construction, a poor verse telling him to throw away the emblem of witchcraft around his neck, and confide in God's remedies, which were "the flesh and blood of Jesus." The admonishing psalm ended thus:

"Clean yourself from sin and wrong, And sickness leaves you pure and strong."

It is to be noticed that while all the verses he both now and later "heard," are in the Norwegian language, as written and spoken in the city. Knut himself spoke constantly the considerably-unlike district-dialect, and had but a reading acquaintance, through the Bible and a few other books, with the first one.

Before I go on with this strange man's life, which in its time called forth so many opinions and so much scorn, I must remark that I am guided by a book written in the country language, viz., a purified composition of peasant dialects, remnants of our old Norse language. The author. Johannes Skar, was born a peasant, but a University man; he has from childhood heard about Vis-Knut, and later taken pains to travel considerably in the country for the purpose of personally investigating what was told, and was not satisfied unless he had met and questioned those who had had some relation or other with Knut. With this one he has often spoken. He lived here in Svastum in Gausdale only last year, (1881) and a few miles from my house. Many of the stories I repeat I have heard myself, some directly, and others from second and third hand, and I have heard as a child some which are similar to those Jo hannes Skar tells, without having had it in my power to sift the details. But this Schannes Skar has been able to do, and against his veracity no one can whisper the smallest doubt And, also, there is not a new who does not be eighty-nine years. He received all who came to him, and the whole district knew him, should say, every one. About his honesty there was but one opinion, from the old man who had lived with him from childhood, to the grown men who could not, like the others, have been influenced by his earliest public appearance, and the abuse he then suffered. Here is do lar detter than others, but concerning himself and his honesty there is but one opinion. I ought, perhaps, also to add that those priests and judges who have met him in this last generation, were and are just as convinced of his honesty as others. But with all this I do not mean to say that he was not exposed to self-delusion, as everybody easily can persuade himself. Enough remains, however, entirely free from the self-delusion, which is sometimes mixed with it-but all the same it is very

strange and inexplicable. Inexplicable? Well, there are many explanations; I myself have also my own ready to a certain extent, but I will keep them back, as I simply desire to give absolutely reliable material for those who want to penetrate where scientific research even to-day gropes in the dark.

Let us then return to Knut: From the moment he threw away the amulet he was a long time free from epileptic fits. He could all of a sudden hear first mixed music—he called it war music-and then again fine, soft tones as of many instruments, ending always with psalms, rigid and monotonous advice in a dry, faulty book language. It commenced when he was in great distress and ended when he could do as the psalm enjoined, call upon God, "He clenched his teeth and listened as long as he heard the song." he says: "he could not then be disturbed by anything of his own."

People advised him to have himself bled; they said he suffered from too thick blood. He wanted to do as they told him, but on his way "it sang" that he was doing wrong, and he had to turn back. "It sang" that it was his sin and not his thick blood, and that only prayer could save him.

Only late in the spring he was able to leave his bed altogether and sit in the sun before the hut. He could sit and be commanded, he thought, to take a hymn book, follow verse after verse while he heard the most glorious psalms sung around him. It was more particularly the old impressive ones which thus were sung while his finger followed the words in the hymn book. When he regained his health he "received orders" to go to others and awaken them from sin. This he was very much afraid to do, as he expected people would speak about his "thick blood."! But the voices told him to be brave until he had been to the Lord's Supper, and then it would be well with him.

Now new things were added. He was able to hear what doourred far away, even in foreign countries, and when the report of it or the mail at last came, his words were found to be true, If a man had lost his way in the mountains, or if the cattle strayed, he told where to look for them. When a farm had bad water, he indicated where to dig, and they found excellent water. I mean to come back to these things later,

only mentioning them now in this place. Further, he cured some diseases, by laying on of hands. As soon as he touched the spot where

ed teeth and with the foam about his mouth. And he prayed aloud with the sick, "because if God did not help, nothing could."

One can easily imagine the impression created by all this upon the peasants, who visited the man in greater and greater numbers, and from the most distant parts of the country. God had sent a prophet among them !

The last century's attack upon religion had also taken effect upon the educated class in Norway, and their doubts were felt all around them. The minister in the district there was a man eager to advance all knowledge. He had published a book which he wanted the community to use instead of Luther's Catechism, replacing, as it did, belief by morals. But although the people had become somewhat cold in comparison to the greater religious fervor of | his sufferings and his plety moved them deepquite a recent date, it needed but to be touched upon for it to be proven that the old belief was him. The minister spoke and explained to the still the strongest.

So when it became known that Knut intended to partake of the Lord's Supper in Svastum Church the 7th of June, and that it had been told him that on that day he would swoon in the church and remain so for two hours, nothing more was needed to draw an immense number of people, anxious and curious to both hear and see him. Svastum is a long, monotonous valley, lined with not very high mountains. Nevertheless one gets an impression of heaviness, as the valley is narrow. The farms seem to be hanging up under the mountain sides; only in a few places are to be found plains, and on such a one stands the church, a little light wood chapel. The river runs by, foaming and ill-tempered; the slope shows cultivated bits snatched from the forest; these spots give light to the dark monotony.

The people do not possess the usual gaiety of the high mountaineer; they are like Gudbrandsdale all through, quiet and heavy. They have no popular songs, no characteristic poetry. The people in Syastum have, as a rule, longish bony faces, blue eyes and dark hair. The expression is grave and searching; their nature is marked by great circumspection, or, what explains it still better, by self-command. This is indeed the strongest characteristic of the people in Gudbrand's dale, and it is shown affirm that Knut was an honest soul. He lived to | in their manners; the men move with striking dignity and the women with a pleasing modesty. But the people are heavy, and the life among them depressing and hedged in like the nature in which they live.

Life had nevertheless got into this rigid mass to-day. They were going to meet with the "miracle-boy." Many went toward him on his way; others waited in clusters upon the plain now a calm judgment about him. It may differ around the church. The men had breeches with regard to the cause of all that he was able and long boots, and coats with green facings. women wore diack, close-ntting dresses. with large white kerchiefs (skaut) on the head, and those so large that the faces were almost though thrown down by a mighty wind. Now hidden away. At a distance it looked as if a swarm of white birds were sitting on the plain; the women were sitting apart from the men. the same as they do in the church even to-day. But here came Knut with a great company.

> heavy build, but awkward, and as if slack about ing gait, and the whole flock after him. He had no hat. On the way it had been whispered in his ear that he should take it off, and from that day he never wore one, as he got convulsions every time he did. His suit of hair was immense, coarse and coal-black, standing straight up from his large forehead, and falling down over his shoulders like flapping wings. His face was large and very expressive : the mouth half-open, the nose high and straight. the eyes had remarkably large, brilliant pupils, and, as already remarked, squinted. This served to give them a somewhat vague look. and reminded those who saw him of that secret voice ruling over his will and faculties. All this, his appearance and the procession he came in, created astonishment and presentiment!

It was a fine summer day; the door and windows in the church stood open. The minister was in the sacristy, waiting until it became quiet enough for the service to commence. Knut went straight to the sacristy, greeted the minister and sat down beside him: "I am the man who has become a laughing-stock to the world because I am forced to speak what is whispered in my ears." The minister thought him deranged and accordingly treated him with forbearance. Knut then sang "with a poor delivery." says the minister in his report, "several psalms which he had 'heard.'" These we still have: they recommend conversion in the old Testamental spirit, viz., without threats about eternal sufferings in hell. If the people did not do as the Lord commanded, pestilence and ornel war were to follow. But this was but the commencement. The first psalm already was more a persuasion than a menace; it mentioned all the adornments the soul was going to receive from God, and the summons to search them was very impressive and more emphatic, both in contents and form, than his first attempt some months ago. Psalm followed upon psalm: the congregation filled the church and flocked around the doors. There was such a silence! The minister had to stand there. Knut's second psalm mentioned all the vices and abuses in the district, even those of the ohurch ; but its tendency was always mild. The third pealm complained over that so many of the old holidays of late had been discarded, and that the people did not praise God enough. At last the service could commence. The people stood sround the open doors and under

and inferior hymn-book. The singing stopped, and the congregation had to take the old one by Thomas Kingo. Already this appeared to be of great importance, caused by Knut, as the old book was beloved by them all. Knut had meanwhile grown worse, and two of his brothers had to help him to the altar to receive the absolution, and he became unconscious when he went back. The congregation was greatly moved. The service had again to be interrupted. When the minister at last proposed that he should be carried out. Knut asked them "to let him remain in God's temple." But it was finally necessary to take him out, and as he lay on the grass he had such violent convulsions that he often would jump up high from the ground. Between each attack he prayed and the others sang. The women were weeping, as ly. The minister came out. Knut sang also to congregation that Knut was in that condition they also were in when they dreamed.

Knut remained until Tuesday upon farms near the church, and "received orders" to take his old schoolmaster, the sexton, with him to the church, open it and toll the bells. He was, furthermore, "ordered" to approach the church in a straight line, over hedges, cairns and ditches. A woman saw him go. "She saw a bright light over him and the way he went." He remained alone in the church two hours after those who followed him first had sung three psalms and aid the Lord's prayer. When they came to take him back he sang for them a never-ending verse, which he, however, had "heard," and, later, had taken down for the purpose of sending, as "ordered," to the authorities in Christiania. It was a rather sober counsel as to the change of some church and school books, to change the present mode of life as well as to make more holidays; was it not done, pestilence and cruel war were sure to come.

From that day Knut's life was divided between preaching the word, accompanied with all the good he was able to do, and persecution on that account, principally directed against him by the priests. These had just then, through the theological faculty in Christiania, broken the enthusiastic activity of Hans Nielsen Hauge, who with some of his followers were in jail for years, and they kept a vigilant watch that nothing new came up, and it was forbidden by law to preach otherwise than according to the ritual sanctioned by the aforesaid theological faculty. Nevertheless, Knut was "ordered" to set out and preach, and was consequently arrested in Froen, and they tried to bring him to his home district. But Knut got convulsions, one leg became stiff, and they could not get him away. They tried again, and many men took hold of him, but he again got convulsions, and fell before the sheriff's feet as he became rigid over the whole body, could only advance step by step, and suffered greatly. He prayed much, and men and women followed. Among these was a giant, Imort Nerlid, who, when serving as a soldier, had proved himself He was now twenty-one years old, tall and of to be the strongest man in the Highlands. He had a child's devotion for Knut, and asked the joints. He came with a quick though limp- to deliver him from his tormenters. But the humble and law-obedient Knut would not allow him to do it. They went on until Knut fell down, saying "that they could just as well open his heart then and there." A horse and sleigh was now used, but then the convulsions began so strongly that he, according to all the witnesses' testimony, was thrown from the sleigh quite a distance, and this happened every time they put him on the sleigh, and once when they drove along the river, he was even thrown out into it. He was now left in peace a while, but, tired and exhausted as he was, he nevertheless preached in the evening for the many people who had arrived from all parts. He sang that evening a wonderfully beautiful psalm. He must have made a strong impression, as there was one present who learnt the psalm only by hearing Knut sing it, and was able to repeat it half a century later to him who collected these characteristics of his life.

The military force was now appealed to, and a captain and two lieutenants—I suppose they considered it fun-brought seven men with loaded guns. As Knut was then preaching. they left a patrol to summon them when over. Meanwhile they had a little dance and cardplaying in the house where they waited, and this pleasant occupation made them forget Knut and everything else until about midnight, when they entered the room where Knut slept. It was narrow, and so low that the guns scraped under the roof. Knut prayed them to be lenient, and the giant, who also slept there, thought it was best to throw the whole army down stairs, but Knut quieted both him and the others who stood around his bed, while the clothes were forced upon him. He was now lashed to the sleigh with strong ropes. All of a sudden he had a horrible attack, and the ropes broke like threads. He was made still more secure, but it occurred again, and he was thrown between the legs of the horses. A strong man held him now down on the sleigh while the others secured him with the ropes. "Knut then complained bitterly." The cruelty continded many miles, and every time one set of men handed him over to another. Knut sang for those who left, praised God, and prayed for

Just as he had reached home in this manner, the mant Imort Nerild, and a peasant from From came as spokesman, to ask Knut back again to the people up there. They meant to watch him so no hair should be touched on his

Banner of Bight.

BOSTON, SATURDAY, JUNE 19, 1888.

ALL SORTS OF PARAGRAPHS.

GONE TO BE TESTED. Said a rhymster of late, The Pegasus 1 ride, Has gone to be tested, that 1 may decide Whether, when I am looking him straight in the face, I am not deluded; that sometime in disgrace I shall mourn because what I thought to be light Was the densest and darkest and blackest of night; That when my winged horse I have mounted, the jade i Bearing me on to the confines of Hades;
And not being able, you know, from my youth To decide for myself what is " absolute truth," I feel I 'm obliged-and for that more the pity-To subject what I see to a testing committee ; And if they decide an unmerciful fraud Is what I had thought came direct from the Lord, Of course I'll no longer put trust in my senses.

Some think that in this I 'm a miserable elf. And ask why the deuce I don't think for myself. I tell them I would, did not I, like the churches, Prefer the job done by psychic researches, Conducted by men who place no reliance On what do n't conform to their laws of science; Who'd declare black was white to a holy confessor, If said to be so by a college professor;
But deny a most palpable, plausible fact, But deny a most papears, presented and act.

Conceded as such by their free will and act.

Jo Cose.

But forswear one and all as simple pretences.

The report of Sir James Crichton Browne on educational overpressure in London, which attracted such universal attention two years ago, states that out of 6580 school children examined, 3034, or more than 46 per cent., suffered from headache. He attributes this state of things largely to innutritious and insufficient food, and takes pains to say that partial and occasional starvation is not confined to children of the lowest

What adds to the unpopularity of the cyclone is that, while it blows away almost everything on a farm it has never been known to take the mortgage.—Chi

A contemporary in Hazlehurst, Miss., says : "Friday night was a good one for babies, especially girl babies. In the town and vicinity six mothers gave birth to twelve babies, all girls-blue-eyed, dark-eyed, and eyes of a doubtful hue as well as color."

A medical journal tells its readers of a young woman who contracted the habit of chewing coffee. The habit grew until she carried the coffee to bed with her, and at last she consumed half a pound a day.—Ex. In one government district in India it is said that

about 23,000 persons die yearly from the bite of poisonous reptiles or the attack of savage beasts. Only another method of vaccination!

Files and scandal-mongers increase as soon as warm weather arrives.

If this paper is better than usual this week, the reader is reminded that the editor is away.—The Aroostook (Mo.) Herald.

If the paragraph quoted above is a specimen of the "better" editor's literary merits, we advise Bro. Hall to get back to his sanctum as speedily as possible.

There is a little poet in New Orleans. She is ten years old, and when, recently, a pigeon's egg was shown to her, in which was a little squab that had just failed of being hatched, she composed these lines :

Here lies birdle, for whom we mourn; Birdlo that died before she was born; Oh!; what a horrible thing is death, When it comes before you get your breath.

The latest advices from Auckland, New Zealand, state that the volcanic eruption at Tarawera destroyed entire villages in the district by swiftly burying them in ashes. The surface of the earth for many miles around the active volcano was disturbed by the earthquake which accompanied the eruption. Twentysix dead bodies have already been recovered from the

POISONED Doos.—When the first symptoms appear hold the dog's mouth open and have an assistant pour a teaspoonful of table salt down his throat; this will a teaspooning of table sait down his throat; this win not as a powerful emetic, and bring away the polson, and the dog will be as well as ever in an hour. The writer has saved dogs in this way which were so far gone as to be unable to stand, and on the verge of con-vulsions.— Waterbury American.

The seventeenth of June and the fourth of July, being patriotic holidays, the people will be obliged to listen to explosives by powder and oratory to their hearts' content, thus demonstrating the fact that the patriotism of 1775 and 1776 still lives

Tempus fugit without wings. This is no misnomer,

"Grandpa," said Teddy, as the old gentleman woke up from a loud sounding after dinner nap, "if you would give your nose a spoonful of paregoric, don't would give your nose a spoonful of paregoric, don't you think you could put it to sleep, too ?"—Burdette, in Brooklyn Eagle.

The Los Angeles, Cal., authorities arrest all young persons found on the streets after 9 P. M. But in Boston such persons are on the streets nearly all night. and in several localities so noisy as to keep respectable people from their requisite sleep. Our authorities would do well to imitate those of Los Angeles.

It is said that there is a bigger politico-social sensa tion rumbling in Great Britain than the Pall Mall Gazette or Sir Charles Dilke exposures, although the ordinary citizen on either side of the water has not as yet even heard a whisper of it.

A medical writer says that castor oil applied once a day for from two to six weeks will remove warts without leaving scars.—Ex. Will it remove scars from bad men's consciences?

The Savannah News speaks of "the Boston wiseacres who are acting as voluntary advisers to the Government in reference to Indian affairs." These "wiseacres." Mr. News, stand between the Indian and the danger of gross wrongs to a despised people.

The Montreal Witness says the best settlement of the fisheries question would be the annexation of Canada to the United States. That's just what a majority of New Brunswickers think.

Dr. Donald Kennedy, of this city, who is a devoted Spiritualist, and a very liberal hearted gentleman, will pass the summer at the Rockland House, Nautasket, where he has been during the heated term for so many years. His son, who is also a doctor, is at his beautiful place at Blue Hill, Milton.

These liverled coachmen in Boston look extremely dignified, sitting like statues and holding their whiles at the most recherche angle against their knees, but they act very much like ordinary mortals, after all, when the irreverent small boy across the street gets a bean-blower and sets out for his own satisfaction to "find out whether it is alive."—Somerville Journal. Sean. Mag. sometimes hovers over the best and purest, like a dark cloud, through which the forked

lightning of truth flashes, and the ominous vapor is diffused and falls in harmless rain. DEATH.

Two travel-worn and weary feet at reet,
From paths of pain now shrouded in the past;
Two cold hands folded on a colder breast,
From which the soul has taken flight at last;
Two eyes from whose dark, vacant cells the glow
Of sunlight seems forever to have fied;
Two mute lips meeting like an unstruing bow
From which the flual arrow, speech, has fied.
This is the subliest of all mysteries:
Bome call it Death, and others name it Peace.

Helia — Daniel E. O'Sullivan, in June Bivouac.

Timely topic for a Boston Sunday sermon : "What shall we do to be shaved?" The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers—Emerson.

When a man falls down his temper generally gets up before he does.

THE FIVE POINTS .- Such notions as the five knotty points of Calvinism—Predestination, Particular Re-demption, Total Deprayity, Effectual Calling, and the Certain Perseverance of the Eaints—are no longer created in their original shapes by any one who has brains and freedom to use them. They are translated

و تو المادور و المادور و الموجود و

into liberal and flexible equivalents. The change was long conflued to the upper stratum of minds, leaving the mass of believers unaffected; but it is now rapidly percolating down, and diffusing itself among the multitude.—Rev. W. R. Alger.

The managers of the London Stock Exchange recently bought a piece of land in Old Broad street, at the rate of \$440 per superficial foot. That is a big price to pay for real estate, even in London, and especially during a period of financial depression.

WHAT EXPERIENCE TEACHES.— Young Wife-Mr. Poisson, I wish some nice smelts for dinner to-day.

Mr. Poisson—Yes, Madam; how many?

Young Wife-One will be plenty, for only last week I ordered two salmon and there was a great deal too much.—Mg.

10b.- Life. The evils caused by the use of beer have been enu

merated in a harrowing manner by the Scientific American, which says that beer is more dangerous than whiskey. A degeneration of all the organs, profound and fatty deposits, diminished circulation, condition of congestion and other signs of deterioration are results of beer drinking.

A bright little boy in Brooklyn, at the beginning of Lent, when saked by his flunday School teacher "who had fasted forty days and forty nights," replied: "Dr. Tanner."—The Independent.

Theodore Thomas says Americans must have a diversity in music as well as in everything else, and, unlike the people of other nationalities, do not confine their appreciation to the performances of any one nationality.

Knock sin down, and respectability will have a chance to walk abroad. Let every man reform him-self, and any part of the world will be a sate and sweet place to live in .- New Orleans Picavune.

You can never depend upon proverbs. One says 'Silence is golden ;" another, "Money talks."

The people of Boston are taxed to support the City Hospital, and wherefore should the Trustees establish a privileged class to enjoy the benefit of its advantages? Open the door wide to, all who apply with a proper motive. There can be no other way and do lustice. -- hoston Journal.

We can gracefully stand the railroad cuts; but the cuts in the daily newspapers are so outrageously coarse and vulgar carlcatures that it is enough to make one grate his teeth looking at them.

The word candy comes to us from the Arabic and Persian qand, another name for sugar.—Harper's Mag-

"THE BOSTONIAN," published every Saturday, at 105 Summer street, is indispensable to every one, giv-ing as it does in each issue, corrected time-tables and routes of steam and horse-cars, amusement aunouncements, map of Boston and select reading.

We pity the hypocrite while we condemn his hypoc-

The debt of Canada is \$280,000.000, and yet the Dominion Government, to split the Yankees, won't allow its citizens to sell bait or ice to our fishermen, thus injuring much of the business of its people on the seaboard. If this is n't biting one's nose off to spite one's face. what is?

We hear a great deal of talk about the consumption of fish. We wonder they do n't try codilver oil.—Puck.

Patti, "the Queen of Wales," and Nicolini, were united in marriage "religiously," June 10th, at Ystradgynglais-a thousand children uniting on the occasion, at the church door, in singing the following inspiring (I) hymn of welcome to the bride:

Llanwer wynwes hen gwontawe, A cherddorol dansi, A chyd Floeddiwn croesaw idds Fanon hoff y gan.''

Cholera is raging in Venice. The death rate averages 22 a day.

The Commencement exercises of Columbia College, New York, June 9th, were marked by the awarding of the first degree ever conferred by that institution upon a woman. Miss Winifred Edgerton, aged twenty-four, was made a Doctor of Philosophy cum laude. She graduated from Wellesley College in 1883.

Parliament dissolved, and English statesmen appealing to their respective parties for support, i. c., reflection, is the present status of the "home rule" contest

The celebration of the two hundred and fiftieth anniversary of the settlement of Rhode Island occurs

The Omaha Republican says: "The cyclone bloweth where it listeth." It appears to have a regular list of subscribers in Ohio, Missouri, Kansas and other States.—Randolph (Wis.) Radical.

The date for the dedication of the Bartholdi Statute of Liberty at New York is fixed for September 3d, the anniversary of the treaty of Paris.

The Estillville, Va., Progressive Age informs its readers that inquiry concerning Spiritualism is rife "up on the Ridge "and that "Planchette is answering tions that confound the skeptics.'

Letter from Gen. Edwards. Fo the Editor of the Banner of Light:

The following printed card was placed in my hands, which induced me to attend one of the séances indicated on one of the evenings advertised in the card as follows:

"SPINITUALISM.—If you want to hear and see some wonderful manifestations in a bright light, attend P. L. O. A. Keeler's scances at No. 416 12th street, N. W., Monday, Wednesday and Friday evenings, at 8. No dark room; all in the light."

There were some fifty or sixty sitters jammed in a small front 'parlor, four rows deep, at one dollar each. A parlor curtain hung over the door, between the parlors and over the parlor door curtain the cabinet curtain extended two feet, which to me looked suspicious. Mr. K. stated his wife would act the medium, and would not be subjected to any test-conditions: that he himself would sit on the outside of the cabinet; that two phases of manifestations cablet; that two phases of manifestations might occur—bona fide spirits and transfiguration of the medium. Well, I have attended a great many scances for materialization given by various mediums, but not one so dark as this. During the whole scance all I could see, when K. would announce the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was a superior of the presence of a spirit was spirit he would announce who it was for, when I could observe where the curtains parted a faint moving of a white drapery, but could see no forms whatever. In view of the fact of the almost total dark conditions, the advertising card would seem to be intended as a snare

to deceive.

Near the close of the scance there was a man-Near the close of the seance there was a manifestation purporting to be an Indian spirit, who came with a tremendous war-whoop, and seized K., and the two had a little tussle; but I did not see it. So, in this instance, I had the sense of hearing to bear on the case, and that was all I had. I never cared myself for test conditions as long as I could use a majority of conditions as long as I could use a majority of my senses, my reason and common-sense judg-ment. To admit the manifestations occurring ment. To admit the manifestations occurring at this scance to have been genuine, the fewer we can have of them the better for the cause of Spiritualism; but I have no hesitancy in pronouncing the exhibition an unmitigated humbur, more for the sake of honest, genuine mediums than any other consideration.

It is high time for all intelligent and upright Spiritualists to unite shoulder to shoulder, and

Spiritualists to unite shoulder to shoulder, and rid our ship of these barnacles which have fast-

rid our ship of these barnacles which have lastened themselves upon it.

Honest mediums have nothing to fear in the long run, and had better stand aside for awhile, until the chaff is sifted from the wheat. A medium who possesses the git for a certain phase of manifestations, but not of a lucrative character, who will undertake to simulate higher phases by trickery, for the purpose of gain, is more execrable than the mere pretender. Both classes, however, should be stamped out.

But to admit that Keeler at his light circles gives genuine spirit manifestations of what he claims to do, the fact that he grasps his right hand neighbor's arm with his hands, and will not allow his own arm to be grasped by his neighbor, is a little too shallow on the score of conditions. I have no time to spare with any such mediums, or spirits, who would demand such conditions.

such conditions.
Yours for the truth and honest dealing, Washington, D. C. JOHN EDWARDS,

Summer Camp-Meetings.

Cassadaga Lake.

To the Editor of the Banner of Light: As was announced in the BANNER OF LIGHT of May 22d, the annual pionic of the Cassadaya Lake Free Association of Spiritualists was held June 5th and 6th. The meeting was called to order by the Vice-President, Mr. E. V. Bond. He said he left thankful at having the privilege of meeting so many friendly faces on the present occasion, and that it was a good omen of what might be expected in August. He introduced as the speaker for the afternoon Mr. Charles Dawbarn, of

Mr. Dawbarn spoke in praise of the beauty of the grounds, and their preciminent fitness for a camping place. He announced as his subject, "Manand Spirit," and for an hour held the audience in closest attention.

Sunday morning the meeting convened at 101/2 with

and for an hour held the audience in closest attention.

Sunday morning the meeting convened at 10½ with Mr. Bond in the chair. Mr. Damon's cornet band furnished very fine music. Mr. Damon's cornet band furnished very fine music. Mr. Dawbarn announced as his subject: "Scientific Spiritualism." It would be useless to attempt to give even a synopsis of the lecture, but the decision of many of the audience was that it was equal in power, cloquence and thought to any discourse ever heard at this camp. For the afternoon lecture Mr. Dawbarn announced for his subject: "True Individuality."

Over one thousand people were on the grounds. Miss Carrie Twing and Mr. J. V. Mansfield each gave scances to quite a number with very good satisfaction. If any contemplate going to camp for physical reluxation and spiritual enjoyment, such can find no better place than Cassadaga. Besides a large hotel, between seventy-five and eighty cottages are already erected, and more to be built this season.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohlo will hold their Seventh Annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th—T. J. Skidmore, Fredonia, N. Y., being Fresident. The following speakers have been secured: G. H. Brooks, Wis.; O. P. Kellogg, O.; Miss Jennie B. Hagan, Mass.; J. Frank Baxier. Mass.; Mrs. H. S. Lake, Wis.; Walter Howell and J. J. Morse, England; Lyman C. Howe, Fredonia, N. Y., Stenile J. T. Brigham; R. S. McCormick, Franklin, Pa.; Mrs. Clara Watson. Jamestown: A. B. French, Clyde, O.; Mrs. R. S. Lillie, Boston; Mrs. S. E. Bishop, Ind.

Rodgar W. Emerson, Mr. Baxter, J. V. Mansfield and other mediums are to be present.

The celebrated North Western Orchestra of Meadville, Pa., bave been engaged for the entire season. Mr. J. T. Lillite, vocalist. of Boston, Mass., will be

The celebrated North Western Orobestra of Mead-ville, Pa., have been engaged for the entire season. Mr. J. T. Lillie, vocalist, of Boston, Mass., will be with us from the 15th till the close. The Children's Department will be under the direc-tion of Mrs. E. W. Tillinghast, of Petrolia, Pa., as-sisted by Mrs. Georgia Overholt in the musical de-partment. There will be exercises every Sunday morning for the children, and entertainments Friday evenings by them evenings by them.
Any one wishing further information can obtain the same by writing to the Secretary, Miss Ida M. Lang, Fredonia, N. Y.
E. GREGORY.

Queen City Park.

To the Editor of the Banner of Light: As I am aware that the columns of your time-honored journal are always open to matters of progress, whether spiritual or material, I wish through its pages to inform the many friends and intending visitors to Queen City Park of the progress we are making for their comfort and convenience during the coming camp-meeting at that delightful summer resort.

camp-meeting at that delightful summer resort.

A large and commodious hotel is now in process of erection there, containing sixty bedrooms and a dining-room with seating capacity for two hundred guests; reception-rooms and a veranda on four sides, with other conveniences, will make it as pleasant and comfortable as necessary. A competent and efficient laudlord has been engaged, and the managers are determined to spare to efforts to provide for the pleasure and comfort of their visitors. It is expected the hotel will be ready for occupancy early in July. The Pavilion has been moved, windows fitted into it, some handsome lamps and other furnishings purchased by the Ladies' Ald Society, who intend holding another fair there this year.

We have an admirable list of speakers engaged, and the low rates I have secured on most of the railroads make it an object for all who can possibly come to visit this charming spot.

I shall be at Onset Bay the first week in August, with my low-priced tokets, good for Lake Pleasant, Sunapee and Burlington, and at the Crawford House, Boston, on Friday, June 26th, where I can give further information to all who desire it.

The Universalist Society of New England hold their annual grove meetlags at our camp, commencing Aug. 10th and continuing one week.

R. A. SMITH,

Burlington, Vt. President Queen City Park.

Park Association.

To the Editor of the Banner of Light: On account of so much rainy weather we will not be ready to open our Camp Meeting until Sunday, June B. F. Du Bois. Secretary of Spiritual and Park Association, Limited,

of Bridgeport, Pa.

[From the Cleveland Plain Dealer of June 7th.] Memorial Sunday in Cleveland, Ohio.

The same glad season of the year in which are commemorated the memories of national heroes, when nature is clothed in her richest attire and all is fresh and fragrant, is chosen by the Spiritualists of this city in which to pay loving tributes to the spirits of the other world

The Children's Progressive Lyceum and the West

fragrant, is chosen by the Spiritualists of this city in which to pay loving tributes to the spirits of the other world. The Children's Progressive Lyceum and the West Side Lyceum united yesterday in Weisgerber's Hail. The room was neatly trimmed with flowers of different kinds. A profusion of foliage adorned the platform, and as the audience assembled many brought bouquets which they placed in a line around the border. Prominent among the decorations was a large monogram made up of the letters "C. P. L.," the artistic work of Mr. Frank A. Whiting. The first two letters were of green and the last of white flowers. Around the room were hung pictures of departed friends, the frames fringed with blossoms. The audience was large and included a number of strangers. The mediums present were invited to the platform. Mr. Thomas Lees, the Conductor, opened the exercises by stating the nature of the occasion. He believes that a festival at this time of the year will soon become as important as the national festival on the last of March in memory of the advent of Spiritualism. He assured those present that their departed friends were there in spirit to join them, and read two poems illustrating the nature of the life beyond.

After singing, Mr. Lees called upon several mediums for short addresses. The first was Mr. William W. Coleman, a young man recently developed as a speaker, who, under control, said: "Will they miss me when I am gone? Is the thought that comes into my mind this morning. Yes, all things are missed. Those who have reached that eternal shore are missed. We miss their grace, form and beauty of manner, but the reflex of their virtues abldes upon those of us who remain. The love we bore them in the physical existence stretches out into the heavenly spheres above. We are ever united by the bond of love."

Mrs. Mary Moss, who was next called upon, told of a loved one gone before, who the day previous had spelt out her name to her, and said she wanted to be remembered here to-day. But hen spoke words of the im

of spirit, and the love of communication with the spirit-world."

After these addresses Mr. Lees named prominent workers who have passed to the spirit-land, and made brief remarks in connection with each. Among others were mentioned General McLeod, Thomas Jones, once a prominent Methodist, who came near being expelled for voting the abolition ticket; Mary J. Madden and Barah M. Thompson, who were indefatigable workers as mediums; D. U. Pratt, who had a genial, well-balanced nature; James Lawrence, who was one of the pillars, as also was D. A. Eddy; and Mrs. Althadine Smith who was a rare light, and it will be some time before her place will be filled. Her prominent trait was her pure unselfishness. Several other ascended ones were mentioned and fittingly described.

The remainder of the programme was miscellaneous in character. Mr. Levi Nichols read a poem entitled "Friendship." Mrs. Davies, the Guardian of the Lyceum; recited a poem entitled "My Angel Boy," following which, a solo was sung by Miss Stearns. A novel feature was a dialogue about the "alx spiritual graces," in which six little girls each spoke a stanza of poetry describing the sentiments embodied in certain flowers. A solo, "Gathering the Flowers," by Mrs. Emerson, was the closing piece on the programme.

ALLEM PUTHAM, RsQ., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon treet, Boston, Mass.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Boswor's tareet—Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on inch page. L. B. Wilson, Chairman.
1031 Washington Street.—First Spiritualist Ladies' Aid Boolety. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.
College Hall, 32 Easex Street.—Sundays. at 10½ A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2½ and 7½ P. M.; also Thuradays at 3 P. M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman.

Ohelsen.—The Ladies' Social Aid Society meets every other Friday afternoon and evening in the pariors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

The Spiritualistic Phenomena Association closed its meetings for the season on Sunday, May 30th, with Joseph D. Stiles as the principal attraction. 30th, with Joseph D. Stiles as the principal attraction.

During the year this wonderful medium has occupied our platform on ten different cocasions, and more than a thousand different apirits have communicated through him, and been recognized. For rapidity and accuracy we believe this medium unsurpassed by any other instrument on the American Spiritualistic platform. He will be with us next season. We have also had Mr. J. Frank Baxter, Edgar W. Emerson, Margaret Fox Kane, whose efforts were most satisfactory to the large audiences that have gathered in Berkeley Hall on Sunday afternoons. Miss M. T. Shelhamer, Charles Dawbarn and Mrs. Cora L. V. Richmond gave us words of wisdom that were highly appreciated. It has been the aim of the management to present the best available talent, and the success of the meetings has proved this to be the best policy in the conducting of spiritualistic gatherings.

We shall open in the fall on the first Sunday in October. Some of the most popular mediums in the courtry have already been engaged, and no effort will be spared to make our meetings entertaining and instructive the coming season.

We have a larger number of prominent Spiritualists

try have already been engaged, and no effort will be spared to make our meetings entertaining and instructive the coming season.

We have a larger number of prominent Spiritualists on our roll of membership than ever before, and trust that we may be able to do even a greater work in the future than in the past. Harmony prevals, and the members and officers vie with each other in doing their duty, in encouraging and developing mediumship and promulgating the truths of Spiritualism. It is hoped that mediums for materialization and physical manifestations will take especial care that these phenomena are open and aboveboard and free from all semblance of fraud. Those persons who perambulate the country giving shows of the yellow hand-bill variety will without doubt receive our early attention, as many of our workers are asking if it is not time these pretenders and cheats, with no mediumistic powers, should be called upon to halt in their nefarious practices of simulating the phenomena of Spiritualism. And it is asked, How long would the Christians of Boston submit to having a showman make merchandise of their rites and ceremonles in a public hall on a Sunday evening at a twenty five cent admission? Why should Spiritualists submit longer to such indignities? The Spiritualists of Boston should make a concerted effort to rid the community of these mountebanks. Let us all work together in helping honest mediums develop their powers for the phenomena, rid the scance-room of everything that looks like fraud, until the manifestations stand out so clear that the skeptle will admit they are genuine, and their production not accounted for in any other way than that in which Spiritualists claim they are produced.

Salom, Mass .- Mrs. H. C. Meldram, Corresponding Secretary, informs us that the Spiritualists' Memorial secretary, informs us that the Spiritualists' Memorial exercises in Cate's Hall, on Sunday afternoon and evening, June 6th, were of great interest. The exercises were well spoken of by the Register and the Gazette. Mr. George W. Moreland presided. Eloquent addresses were made by Drs. Dean Clarke, A. H. Hichardson and J. C. Street, of Boston; there were readings by Mrs. Sanger and Mrs. Kimball. of Peabody, Mrs. Senter of Lowell, and Mrs. Wells of Salem, and recitations by young people, including Misses Meldram, Hanson and Kimball. The singing, under charge of Miss Amanda Bailey, was a marked feature of the services. Miss Bailey sang "The Flag of the Free"; Mrs. Senter presided at the organ and sang an alto solo, and also a duet with Miss Bailey. A quartette, composed of Messrs. Davis, Glazier, Heathcote and Kenney, rendered several fine selections; Mr. C. E. Legrand gave "The Dying Soldier's Song," "My Mother Kissed me in my Dreams." and Mrs. Johnson sang, "Just Before the Battle, Mother." An orchestra of seven pieces, under the direction of Mr. N. T. Joy, rendered a sejection by Mr. J. Kaula, a song for the cornet by Mr. T. K. Killam, and "Departed Days," which was feartily applauded. The hall was tastefully decorated with flowers, interspersed with the stars and stripes. A collation was served in the banquet hall for the out-of-town friends. There was a full attendance both afternoon and evening, and all felt that the memorial service was well arranged and admirably carried out.—Mrs. N. J. Willis will speak for the friends in Salem on Sunday, June 20th. exercises in Cate's Hall, on Sunday afternoon and

Spiritualism in Oregon.

To the Editor of the Banner of Light: The First Society of Spiritualists of Portland had an entertainment at its hall on June 2d, consisting of music, vocal and instrumental, speaking, and lastly,

sic, vocal and instrumental, speaking, and lastly, plenty of eatables and dancing. I think at least two hundred and fifty met to enjoy the evening together. All who volunteered to make the occasion pleasant and entertaining acted their parts well.

The Society is in a flourishing condition, and is fast increasing in numbers.

Next Sunday we go from our present hall into the Masonic Hall, it being much larger than the one recently occupied. It seems strange that some enterprising test and lecturing medium does not emigrate here. I believe one would be well sustained. We would like, for instance, to see Frank T. Ripley on our platform.

M. F. MOOR.

platform. M East Portland, Oregon, June 4th, 1886.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every hunday at 2½ and 7½ F. M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor. Marin weather. Frank W. Jones, Conductor,
Hencon Light Parlors, 232 West 46th Street.—
The Children's Lyceum meets every Sunday at 3 P. M.
Parker Spiritual Society.—Public services every
Sunday ovening at 74 o'clock, in the new hall (Lower Hall),
No. 52 Union Square.

People's Spiritual Meeting.

To the Editor of the Banner of Light: Mr. Wm. C. Bowen of Brooklyn, N. Y., delivered an address before the People's Meeting, at Spencer Hall, Sunday evening, May 30th, in which he narrated some

address before the People's Meeting, at Speneer Hall, Sunday evening, May 30th, in which he narrated some of his experiences in the late war, while serving in the peninsula campaign with Gen. McClellan. The lecture was highly interesting, and well befitting "Decoration day." Dr. P. P. Field gave a reading very appropriate to the day and occasion, as a prelude to the lecture, and Prof. Keenan's renderings of "On the Shore of Tennessee," and Glimore's poem, entitled "Columbia," were received with expressions of great satisfaction by the audience.

May 6th beling the occasion of our Third Anniversary, Mrs. N. J. T. Brigham spoke to a good audience upon topics proposed by friends, also improvised a beautiful poem, selecting as a subject three red and three white roses which had been iain upon the table by a medium (Mrs. White) previous to the commencement of the exercises. It was one of the finest poems she ever delivered, applying to the three years of effort which had been expended in the sustaining of the meetings.

In the evening the exercises were opened with an address by Mrs. Emma R. Still, M. D.. followed by H. J. Beard of Brooklyn and Mr. F. W. Jones, neither of whom touched upon the subject matter of the lecture, which was excellent.

F. W. JONES,

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meeting everydunday in Conservatory Hail, Bodford Avenue, corner of Fulton street. Speaker engaged: June, Walter Howell. Morning service at 10 o'clock, evening at 74. All are cordially invited. Spiritual literature on asle in hail.

on sale in hall,

The Brooklyn Spiritual Union holds its meetings every Sunday in Friternity Rooms, corner Fourth and Bouth Second streets, as follows: Members' Developing Circle, 10% A.M.; Colldren's Lyceum, 2% P.M.; Conference, 7% P.M. Beats free.

NEWARH, M. J. The People's Spiritual Fraternity holds meetings every Sunday at No. 139 Congress street, a 7% P. M. H. C. Dorn, President.

WHAT OUR GIRLS OUGHT TO KNOW.

By DR, MARY J. STUDLEY.

The author has prepared this book as a real labor of love on her own part, and at the oft-repeated request of the multi-tude of methers who know her, and wished the book for their daughters. The work of preparing such a book could hardly have fallen into better hands.

Cloth, nearly 200 pp., \$1.00, postage free.

For sale by COLBY & RIOH.

THE MASTEREON; or, Reason and Recom-pense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomens. By MARCENUS R. K. WRIGHT.

THE NEW DISPENSATION; or, The Heavenly Kingdom. By D. W. HULL.

An argument showing that the prophectes supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism.

Paper, it cents, postage 2 cents,
For sale by CCLBY & RICH.

Rare and Valuable Works.

These interesting books, which have been out of print for some years, are now offered at much below their former re-

THE EDUCATOR:

Being Sugrestions, Theoretical and Practical, designed to promote Man Culture and Integral Reform, with a view to the Ultimate Establishment of a Divine Social State on Earth. etc. By John Murray Spear. Vol. I. pp. 673, Cloth. Price \$5,00.

LIGHT FROM THE SPIRIT-WORLD:

THE CELESTIAL TELEGRAPH:

Comprising a series of Articles on the Conditions of Spirits, and the Development of Mind in the Rudimental and Second Spheres. By C. Hammond, Medium. Cloth. Price 50 cents.

Or, Secrets of the Life to Come, revealed through Magnet-lam, when in the Existence, the Form, and the Occupa-tions of the Soul after its separation from the Body are proved by many years' experiments, by the means of Right Ecstatic Somnambulists, who had Eighty Ferceptions of Thirty-Six Deceased Persons of Various Conditions, etc. By L. Alph, Cahagnet. (These coplesare somewhat injured by dampness and insecure packing.) Cloth. Price \$1,50.

A DISCUSSION

Of the Facts and Philosophy of Ancient and Modern Spiritualism. By S. B. Brittan and Dr. B. W. Richmond. This work contains twenty-four letters from each of the parties mentioned, embodying a great number of facts and arguments, pro and con., designed to illustrate the Spirituat Phenomena of all ages, but especially the modern manifestations, Cloth. pp. 378. Price \$1.00.

THE SHEKINAH, Vol.

By S. B. Brittan, Editor, and other writers. Is devoted chiefly to an inquiry into the spiritual nature and relations of man. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains interesting facts and profound expositions of the psychical conditions and manifestations now attracting attention in Europe and America. Three steel engravings. Cloth. Price \$1,50.

Edited by S. B. Brittan. Embellished with four steel-plate portraits. Cloth. Price \$1,50.

By J. W. Edmonds and Geo. T. Dexter, M. D., with an Appendix by Nathaniel P. Tallmadge, yol. I. Cloth, pp. 505. Price \$1,50.

By J. W. Edmonds and Geo. T. Dexter, M. D., etc. Vol. II. Cloth. Price \$1,50.

COMMUNICATIONS:

Compiled by his Disciple Matthew from his own Memoranda, and those of Peter, Luke, Mark and John, and lastly revised by Peter. Edited by Rev. Gibson Smith. Cloth. Price 50 cents.

VOICES FROM THE SPIRIT-LAND.

ODIST:

PROCEEDINGS OF THE HARTFORD

iteported by A. J. Graham. Published for the Committee. Cloth. Price \$1,00.

Delivered by Mrs. Cora L. V. Hatch in New York April 23d, 1857, to which is added a Report of a Philosophical Investigation of the Nature of Mediumship, Paper, Price 10 cents. THE EVANGEL OF THE SPHERES

ERRORS CORRECTED.

A SUMMARY VIEW OF THE MILLEN-

NIAL CHURCH, Or United Society of Bellevers, commonly called Shakers, comprising the Rise, Progress and Practical Order of the Society, together with the General Principles of their Faith and Testimony. Cloth. Price 50 cents.

Berkeley Hall Lectures.

BY W. J. COLVILLE.

No. 1 .- The Problem of Prayer.

No. 5 .- Jesus at the Wedding Feast, Turning Water into Wine.

of its Philosophy and Phenomena.

No. 7.—Jesus of Nazareth; Was He the Prom-

ised Messiah, King of the Jews, or only a Carpenter's Son? Part I.
No. 8.-Jesus of Nazareth. Part II.

World Before the Flood. No. 11.—Pre-Historio America—Who Were the Mound-Builders?
No. 12.—The Great Need of More Spirituality

Among Spiritualists. No. 18.—Spiritual Valentines—How to Send and How to Receive Them.

No. 14.—The True Philosophy of Mental Heal-No. 15 .- Who and What is God? Can Reason

that of the Present Day.

No. 17.—Many Mansions in the Vather's House.

No. 19 .- Temples of the Living God. No. 20.—Esoteric Buddhtsm, etc. Nat 21.—The Garden of Eden and the Garden of

Paper. Price & cents each. For sale by COLBY & RICH.

AND SELECTIONS.

BY ROBERT G. INGERSOLL.

BY ROBERT G. INGERSOLL.

This work is a gen. It is a model in every respect. In fact, one of the richest, brightest, bet ever issued. If contains, beside the celebrated "Decoration Day Urstion, never before published, and all the famous 'tributes' heretofore printed in various shapes, but never brought together till now, many other genns selected from the speeches, arguments, loctures, letters, table-talks, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a fare personal souceaste. To help it serve this purpose, a fine steel portrait, with autograph fact-sitile, has been prepared especially for it.

In alla-cloth, beveled edges, gilt-back and side, \$2.50 post-agg 20 cents.

THE SHEKINAH, Vol. II.

THE SHEKINAH, Vol. III. Edited by S. B. Brittan. Embellished with five steel-plate engravings. Cloth. Price \$1,50.

SPIRITUALISM.

SPIRITUALISM.

THE LILY-WREATH OF SPIRITUAL Received chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Cloth, full gilt. Price 75 cents.

THE GOSPEL OF JESUS;

SPIRIT-COMMUNION,

A Record of Communications from the Spirit-Spheres, with Incontestable Evidence of Identity, Presented to the Public, with Explanatory Observations, by J. B. Ferguson, Slightly damaged. Cloth. Price 50 cents.

Through Nathan Francis White, Medium. Cloth. Price 50 cents. THE HARMONIAD AND SACRED MEL-

Comprising a fine collection of Popular Songs and Hymns, with Music, for Social and Religious Meetings. By Ass Fitz. Boards. Price 25 cents.

BIBLE CONVENTION.

A LYRIC OF THE GOLDEN AGE. A Poem. By Rev. Thos. L. Harris. This work possesses the most exalted merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of mankind engage the glant minds employed in its production. Cloth, full glit. Price \$\frac{2}{5}\times_{0}\ti

A DISCOURSE ON FAITH, HOPE AND

And the Battle of Brotherhood, as Illustrated in Facts and Phenomena of Spiritual Intercourse and Messages of Love and Unity, and Characteristic Tokens from Departed Friends. By Mrs. C. D. French, Medium. Paper. Price 10 cents.

An Address by the Spirit of Stephen Treadwell, who was for many years a Speaker in the Society of Friends, and Bosom Friend of Isaac T. Hopper, delivered through the organism of M. V. Bly. Paper. Price 5 cents.

For sale by COLBY & RICH.

No. 2.—The Living Test of Truth. No. 3 .- All Saints and All Souls. No. 4.—The Practicability of the Ideal.

No. 6.—Spirit-Materialization: An Exposition

No. 9 .- In Memoriam-Charles H. Foster No. 10 .- The Lost Continent Atlantis; or, The

Answer the Question?
No. 16.—Ancient Spiritualism Contrasted with

No. 18 .- Mediums and Mediumship.

Gethsemane, No. 22.—The Problem of Good and Evil.

PROSE-POEMS

age 20 cents.
For sale by COLBY & BIOH, and the state of t VOL. LIX.

COLBY & RICH Publishers and Proprietors. BOSTON, SATURDAY, JUNE 26, 1886.

\$3,00 Per Annum, Postage Free.

NO. 15.

CONTENTS.

FIRST PAGE. - Biographical: Is Björnstjerne Björnson

SECOND PAGE .- Poetry: Sometime. Free Thought: Re ligious Organization of Spiritualists. Verification of a Spirit Message.

THIRD PAGE. - Postry: Clairvoyance. Banner Correspondence: Letters from Illinois. Massachusetts. Rhode Island, and Ohio. New Publications. June Magazines. Haverhill and Bradford. Meeting and Obituary No-

FOURTH PAGE. -- Embodied and Disembodied -- Matter and Spirit, Heredity, Moses A. Dow, Esq., Spiritualistic Facts, D. D. Home, the Once Famous Medium, etc.

FIFTH PAGE, -The Keelers' Manifestations in Washington. Letter from W. J. Colville. Movements of Me-diums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from John Mintzer, Fannie L. Smith, Charlotte Brown, George Webster. Stella, Althadine Smith, Mrs. Emma C. Estey, Thomas Fletcher, Joseph Baker, James L. Tracey, Mary Ann Wiggin.

SEVENTH PAGE, - "Mediums in Boston," Book and Mis cellaneous Advertisements.

EIGHTH PAGE. - All Sorts of Paragraphs. Summer Camp-Meetings: Onset Bay; Lake Pleasant; The Californic Camp-Meeting; Annual Meeting at Lake Compounce,

Biographical.

IS BJÖRNSTJERNE BJÖRNSON A SPIRITUALIST?

When a man like the poet Björnstjerne Björnson writes upon a subject, it is always characteristic of his intense nature and deep love for truth. His energy in dealing with those who forget their manliness for the sake of popularity, and shrink from an honest opinion because they will have to carry it alone, perhaps against the file and rank of prejudiced opinion, is fully known by those who have had an insight into his gigantic and successful contest with a spiteful Conservatism in Norway. His great personality as much as his literary genius is sympathetic to Americans, who are aware of the value—afted man presents not only to his country, but to humanty as large, when the cause for which he fought throws its ... tuto remote places and stirs to beneficent thought and activity.

His short biography of that strange but wonderful man, "Vis-Knut," has raised a monument to a poor and lowly peasant who, because he was what here in America is called a medium. suffered ignominy and persecution from the arrogance of the educated and from the excited distrust of the ignorant. This is not a poetic creation but a realistic report gathered from people who knew Knut, and Björnson himself, for many years a resident in Gaus dale, had the best opportunity to verify and test what a generation before him and his own contemporaries corroborated. No man better than Björnson understands the Norwegian peasant, and we have had no poet who with greater truth delineates his character under the shifting circumstances of a hard life.

It is but lately that my attention was attracted to this biography, and reading it, I was greatly impressed with so simple a life and so much good worked through it. Starting from this point, I found also other reasons for wishing to translate it, and thus let this life be known within a wider circle. My own position as a Spiritualist and Healer conveyed to me an easier comprehension of such startling facts as those related. I had also in former years often heard of Knut and wondered at such a man, who seemed to belong as much to legend as to stern reality.

ls Björnson a Spiritualist? I could not say -but what so very wonderful if he were? Many things now come to my mind which fifteen years ago had quite a different aspect.

As a young student in Christiania, at that time some of us formed a liberal club outside of the regular one, where the old and conservative elements ruled, richly supported by the majority of elder students and even by those already in the official treadmill, laboring under its heavy motto, noblesse oblige, In this rebel olub" we had Björnson for president, and everytime he was among us there was either an integrated discussion or a breathless atten-tion, hen the poet communicated his thoughts upon the subject in hand. One evening in par-ticular there was a long and interesting debate about dreams and their nature. Jonas Lie, another Norwegian poet, had just then written a novel, "The Clairvoyant," which created quite a sensation. The two subjects blended. We gradually drifted away from our philosophical ballast, and both Kant and Hegel ! dematerialized" and were forgottend while Björnson held us spellbound by his magnificent eloquence-few men know how to talk as he does -and carried us with him to the regions of that so very contemptible "moonshine philoso-But as memory puts these fragments together to-day—when personal experience has matured into positive knowledge what was then a mere aspiration—I find great reason to be lieve that , when he gives fully his thoughts! stronger than hinted in the biography he wrote, there will be much of interest in his experience.... 2 Miller & Brook 7 4

I doubt not that the day is near and with the growing interest in these matters from many Scandinavians in the old world, they will ere long become steadfast workers, helping to throw a new light over the before so easily and haughtily despatched superstition. As Björn son does not bend his opinion for a caprice or s sneer, it will not matter to him if philosophers in frock-coats or "we scientists" disagred with his views. Can they explain these wonderto

facts, good-they will get a fair hearing, but | divine service six weeks after Christmas, 1818, | and rubbed, all the while trembling, with clenchnot a grain of anticipation that they know all about it. It is in this sense and in full trust to my great countryman's undannied courage of opinion, his broad and penetrating view of nature and men, that I incline toward the idea that Björnstjerne Björnson will subscribe to the spiritualistic knowledge of natural phenomena, hitherto totally unexplained by solence. But of this the future will decide. At any rate, these pages from his pen are full of interest and the only written expression of his disposition in this direction. They seem to promise more, but as they are given, they contain sufficient to show a manly and upright character, impressed with a great wrong and unmerited suffering as a return for much good and undeniable truth. I hope that in a near future I may enjoy the privilege of pointing decisively to his own reply in regard to himself, and that it some day will come, I have no doubt, because in all this lies deep thought able to guide the flight of our highest aspirations-worthy alike of the poet and the DR. H G. PETERSEN. thinker. 6 Worcester Square, Boston, June 1886.

"VIS-KNUT."

BY BJÖRNSTJERNE BJÖRNSON. COPYRIGHTED TRANSLATION FROM THE NORWEGIAN. BY DR. H. G. PETERSEN.

Last century a lad in Romsdale went up in the mountains after hay. It is the custom to mow during the summer months on the enclosed Sæters, or pastures, and then drive it down to the farm when the winter makes the roads easy for transport. While up there and at work the barn tumbled down, and frightened the horse one way and the lad another. He never returned to Romsdale. But a few years later he was a married man on Nordgaard in Gausdale, an abandoned farm which he, in all probability, had got with his wife. They had a daughter who married and had a son Johans, and this son was somewhat strange, and could 'see," as once, when he was out courting, he saw the fairles and brownles. A son of this man was called Rasmus, and among his nine children Knut was one, better known over the whole of Norway and a great part of Sweden by the name of "Vis-Knut," meaning Wise-Knut.

Knut was not at all like other children. He suffered also from sickness, epilepsy, and could, therefore, not do much work, not even learn to read. His way was to learn by listening. The teacher took a liking to that strange, sick lad with the big and shining eyes, which squinted horribly, and thus strengthened the impression of something strange and far away. He would, all of a sudden, while sitting on his air, fall down and be absent time. The other school-children saw something supernatural in him.

As he grew up the epilepsy diminished. He was confirmed only on the strength of what he understood and had learnt by heart, as he could neither write nor read. He was to go out and earn his bread now, as his father had just died. But hard manual work was too much for him, and, suffering again from the old trouble, he had to turn home. He was born. and reared in a poor mountain district, on one of its most wretched farms. His miserable health demanded better nourishment, and that he did not get. So did he remain with the mother. and commenced to read, calculate and write by his own efforts. In those days the peasants considered that a sort of divine worship, as all the book-learning they were acquainted with then was knowledge about God, his word and work, and even being able to read and write they looked upon as a "gift of grace." His mother was a rigid Christian, so also his teacher, and the poor invalid seized upon God as a staff and support; his early bent toward revery and conversation about the supernatural, the wonderful. found in the Bible stories about the prophets and the miracles only their greater and truer realization. He lay there, a cripple, hedged in by mountains and poverty, but longing for what was far away. And so he transformed meanwhile all the small around him and made it grand. As soon as he could get up he wanted to help the mother, and all the dreams he sowed when working the little potato-land held him for a time to his home and the work there. But it could not last long, and the least thing was sufficient to make him take flight when his wings were once grown. It came at last

Living as he did in a supernatural sphere, he permitted himself, on one occasion, to try superstitious means against his ills. From three sick people he was to take three blood-drops and eat them on a piece of bread; in the spring, before the cuckoo commenced to sing, he was to take the heart of a snake, fry it, and then eat. People also gave him an amulet to carry around his neck.

This he thought was a touch of the supernatural powers. He felt as if burnt by them. His peace was disturbed. Had not God forbldden witchorast? Who was Knut, that he should dare to rely upon other forces than God's, and how was it going to end with him, who had forgotten his God, nay, even betrayed him? Brooding over this, everything vain and useless which he had thought or said from a child, added weight to his martyr soul. His stanty health could not stand such a pressure, and he was repeatedly tempted to make an end of his miserable life, which he now had wasted anyhow. If only he saw a knife, it appeared to backon him to use it for a suicidal purpose.

At last he wanted to go to the Lord's Supper and set forgiveness. There was going to be

for set for his Want is wanted for adopted the fine

was there he longed to go. But three days before service he had to take to his bed, a victim to the most exoruciating pains. When, at last, after several days' duration, the sufferings had calmed, he heard music of harps in the air, and also devotional songs. Later he heard also like music of violins and clarionets, sweeping, as it were, along the earth, while a choir of heavenly voices ascended toward, the skies. He remembered afterward what they sang, and it was, as to construction, a poor verse telling him to throw away the emblem of witchcraft around his neck, and confide in God's remedies, which were "the flesh and blood of Jesus." The admonishing paalm ended thus:

"Clean yourself from sin and wrong, And sickness leaves you pure and strong."

It is to be noticed that while all the verses he both now and later "heard," are in the Norwegian language, as written and spoken in the city, Knut himself spoke constantly the considerably-unlike district-dialect, and had but a reading acquaintance, through the Bible and a few other books, with the first one.

Before I go on with this strange man's life. which in its time called forth so many opinions and so much scorn. I must remark that I am guided by a book written in the country language, wiz., a purified composition of peasant dialects, remnants of our old Norse language. The author, Johannes Skar, was born a peasant, but a University man; he has from childhood heard about Vis-Knut, and later taken pains to travel considerably in the country for the purpose of personally investigating what was told, and was not satisfied unless he had met and questioned those who had had some relation or other with Knut. With this one he has often spoken. He lived here in Svastum in Gausdale only last year, (1881) and a few miles from my house. Many of the stories I repeat I have heard myself, some directly, and others from second and third hand, and I have heard as a child some which are similar to those Johannes Skar tells, without having had it in my power to sift the details. But this Sohannes Skar has been able to do, and against his veracity no one can whisper the smallest doubt. And, also, there is not a new who does not affirm that Knut was an honest soul. He lived to be eighty-nine years. He redeived all who came to him, and the whole district knew him, I should say, every one. About his honesty there was but one opinion, from the old man who had lived with him from childhood, to the grown men who could not, like the others, have been influenced by his earliest public appearto do far better than others, but concerning himself and his honesty there is but one opinion. I ought, perhaps, also to add that those priests and judges who have met him in this last generation, were and are just as convinced of his honesty as others. But with all this I do not mean to say that he was not exposed to self-delusion, as everybody easily can persuade himself. Enough remains, however, entirely free from the self-delusion, which is sometimes mixed with it-but all the same it is very strange and inexplicable.

Inexplicable? Well, there are many explanations; I myself have also my own ready to a certain extent, but I will keep them back, as I simply desire to give absolutely reliable material for those who want to penetrate where scientific research even to-day gropes in the dark.

Let us then return to Knut: From the moment he threw away the amulet he was a long time free from epileptic fits. He could all of a sudden hear first mixed music—he called it war music-and then again fine, soft tones as of many instruments, ending always with psalms, rigid and monotonous advice in a dry, faulty book language. It commenced when he was in great distress and ended when he could do as the psalm enjoined, call upon God. "He clenched his teeth and listened as long as he heard the song," he says; "he could not then bedisturbed by anything of his own."

People advised him to have himself bled; they said he suffered from too thick blood. He wanted to do as they told him, but on his way "it sang" that he was doing wrong, and he had to turn back. "It sang" that it was his sin and not his thick blood, and that only prayer could

save him. Only late in the spring he was able to leave ils bed altogether and sit in the sun before the hut. He could sit and be commanded, he thought, to take a hymn book, follow verse after verse while he heard the most glorious psalms sung around him. It was more partioularly the old impressive ones which thus were sung while his finger followed the words in the hymn book. When he regained his health he received orders" to go to others and awaken them from sin. This he was very much afraid to do, as he expected people would speak about his "thick blood." But the voices told him to be brave until he had been to the Lord's Supper, and then it would be well with him, Now new things were added. He was able to

hear what occurred far away, even in foreign countries, and when the report of it or the mail at last came, his words were found to be true. If a man had lost his way in the mountains, or if the cattle strayed, he told where to look for them. When a farm had bad water, he indicated where to dig, and they found excellent water. I mean to come back to these things later.

only mentioning them now in this place. Further, he cured some diseases, by laying on of hands. As soon as he touched the spot where the windows. Soon it was rumpred among head. Knut was very much afraid, but, "he the pain was located, "his hand grew fast to it!"; them thist Knut trembled and shivered in the was ordered to follow," and already the next

in the little remote church in Svastum, and it ed teeth and with the foam about his mouth. And he braved aloud with the sick. ' God did not help, nothing could." One can easily imagine the impression created

by all this upon the peasants, who visited the man in greater and greater numbers, and from the most distant parts of the country. God had sent a prophet among them !

The last century's attack upon religion had also taken effect upon the educated class in Norway, and their doubts were felt all around them. The minister in the district there was a man eager to advance all knowledge. He had published a book which he wanted the community to use instead of Luther's Catechism, replacing, as it did, belief by morals. But although the people had become somewhat cold in comparison to the greater religious fervor of quite a recent date, it needed but to be touched upon for it to be proven that the old belief was still the strongest.

So when it became known that Knut Intended to partake of the Lord's Supper in Syastum Church the 7th of June, and that it had been told him that on that day he would swoon in the church and remain so for two hours, nothing more was needed to draw an immense num ber of people, anxious and curious to both hear and see him. Syastum is a long, monotonous valley, lined with not very high mountains Nevertheless one gets an impression of heaviness, as the valley is narrow. The farms seem to be hanging up under the mountain sides; only in a few places are to be found plains, and on such a one stands the church, a little light wood chapel. The river runs by, foaming and ill-tempered; the slope shows cultivated bits snatched from the forest; these spots give light to the dark monotony.

The people do not possess the usual gaiety of the high mountaineer; they are like Gudbrandsdale all through, quiet and heavy. They have no popular songs, no characteristic poetry. The people in Syastum have, as a rule, longish bony faces, blue eyes and dark hair. The expression is grave and searching; their nature is marked by great circumspection, or, what explains it still better, by self-command. This is indeed the strongest characteristic of the people in Gudbrand's dale, and it is shown in their manners; the men move with striking dignity and the women with a pleasing modesty. But the people are heavy, and the life among them depressing and hedged in like the nature in which they live.

Life had nevertheless got into this rigid mass to-day .. They were going to meet with the "miracle-boy." Many went toward him on his ance, and the abuse he then suffered. Here is way; others waited in clusters upon the plain now a calm judgment about him. It may differ around the church. The men had breeches with regard to the cause of all that he was able and long boots, and coats with green facings. The women wore black, close with large white kerchiefs (skaut) on the head, and those so large that the faces were almost hidden away. At a distance it looked as if a swarm of white birds were sitting on the plain; the women were sitting apart from the men, the same as they do in the church even to-day.

But here came Knut with a great company. He was now twenty-one years old, tall and of heavy huild, but awkward, and as if slack about the joints. He came with a quick though limping gait, and the whole flock after him. He had no hat. On the way it had been whispered in his ear that he should take it off, and from that day he never wore one, as he got convulsions every time hedid. His suit of hair was immense, coarse and coal-black, standing straight up from his large forehead, and falling down over his shoulders like flapping wings. His face was large and very expressive : the mouth half-open, the nose high and straight, the eyes had remarkably large; brilliant pupils, and, as already remarked, squinted. This served to give them a somewhat vague look. and reminded those who saw him of that secret voice ruling over his will and faculties. All this, his appearance and the procession he came in, created astonishment and presentiment! It was a fine summer day: the door and win-

dows in the church stood open. The minister was in the sacristy, waiting until it became quiet enough for the service to commence Knut went straight to the sacristy, greeted the minister and sat down beside him: "I am the man who has become a laughing-stock to the world because I am forced to speak what is whispered in my ears." The minister thought him deranged and accordingly treated him with forbearance. Knut then sang "with a poor delivery," says the minister in his report, "several psalms which he had 'heard.'" These we still have; they recommend conversion in the old Testamental spirit, viz., without threats about eternal sufferings in hell. If the people did not do as the Lord commanded, pestilence and oruel war were to follow. But this was but the commencement. The first psalm already was more a persuasion than a menace; it mentioned all the adornments the soul was going to receive from God, and the summons to search them was very impressive and more emphatic, both in contents and form, than his first attempt some months ago. Psaim followed upon psalm: the congregation filled the church and flooked around the doors. There was such a silence ! The minister had to stand there. Knut's second psalm mentioned all the vices and abuses in the district even those of the men handed him over to another, Knut sang church ; but its tendency was always mild. The third pealm complained over that so many of the old holidays of late had been discarded, and that the people did not praise God enough At last the service could commence. The church was not large enough that day, and people stood around the open doors and under

and inferior hymn-book. The singing stopped, and the congregation had to take the old one by Thomas Kingo. Already this appeared to be of greaf importance, caused by Knut, as the old book was beloved by them all. Knut had meanwhile grown worse, and two of his brothers had to help him to the altar to receive the. absolution, and he became unconscious when he went back. The congregation was greatly moved. The service had again to be interrupted. When the minister at last proposed that he should be carried out, Knut asked them "to let him remain in God's temple." But it was finally necessary to take him out, and as he lay on the grass he had such violent convulsions that he often would jump up high from the ground. Between each attack he prayed and the others sang. The women were weeping, as his sufferings and his piety moved them deeply. The minister came out. Knut sang also to him. The minister spoke and explained to the congregation that Knut was in that condition they also were in when they dreamed.

Knut remained until Tuesday upon farms near the church, and "received orders" to take his old schoolmaster, the sexton, with him to the church, open it and toll the bells. He was, furthermore, "ordered" to approach the church in a straight line, over hedges, cairns and ditches. A woman saw him go. 'She saw a bright light over him and the way he went." He remained alone in the church two hours after those who followed him first had sung three psalms and aid the Lord's prayer. When they came to take him back he sang for them a never-ending verse, which he, however, had "heard," and, later, had taken down for the purpose of sending, as "ordered," to the authorities in Christiania. It was a rather sober counsel as to the change of some church and school books, to change the present mode of life as well as to make more holidays; was it not done, pestilence and cruel war were sure to come.

From that day Knut's life was divided between preaching the word, accompanied with all the good he was able to do, and persecution on that account, principally directed against him by the priests. These had just then, through the theological faculty in Christiania, broken the enthusiastic activity of Hans Nielsen Hauge, who with some of his followers were. in fail for years, and they kept a vigilant watch that nothing new came up, and it was forbidden by law to preach otherwise than according to the ritual sanctioned by the aforesaid theological faculty. Nevertheless, Knut was "ordered" to set out and preach, and was consequently arrested in Froen, and they tried to bring him to his home district. But Knut got convulsions, one leg became stiff, and they could not get him away. They tried again, and many men took hold of him, but he again got convulsions, and fell before the sheriff's feet as though thrown down by a mighty wind. Now he became rigid over the whole body, could only advance step by step, and suffered greatly. He prayed much, and men and women followed. Among these was a giant, Imort Nerlid, who, when serving as a soldier, had proved himself to be the strongest man in the Highlands. He had a child's devotion for Knut, and asked to deliver him from his tormenters. But the humble and law-obedient Knut would not allow him to do it. They went on until Knut fell down, saying "that they could just as well open his heart then and there." A horse and sleigh was now used, but then the convulsions began so strongly that he, according to all the witnesses' testimony, was thrown from the sleigh quite a distance, and this happened every time they put him on the sleigh, and once when they drove along the river, he was even thrown out into it. He was now left in peace a while, but, tired and exhausted as he was, he nevertheless preached in the evening for the many people who had arrived from all parts. He sang that evening a wonderfully beautiful psalm. He must have made a strong impression, as there was one present who learnt the psalm only by hearing Knut sing it, and was able to repeat it half a century later to him who collected these characteristics of his life.

The military force was now appealed to, and a captain and two lieutenants-I suppose they considered it fun-brought seven men with loaded guns. As Knut was then preaching, they left a patrol to summon them when over. Meanwhile they had a little dance and cardplaying in the house where they waited, and this pleasant occupation made them forget Knut and everything else until about midnight, when they entered the room where Knut slept. It was narrow, and so low that the guns scraped under the roof. Knut prayed them to be lenient, and the giant, who also slept there, thought it was best to throw the whole army down stairs, but Knut quieted both him and the others who stood around his bed, while the clothes were forced upon him. He was now lashed to the sleigh with strong ropes. All of a sudden he had a horrible attack, and the ropes broke like threads. He was made still more secure. but it occurred again, and he was thrown between the legs of the horses. A strong man held him now down on the sleigh while the others secured him with the ropes. "Knut then complained bitterly." The cruelty continued many miles, and every time one set of for those who left, praised God, and prayed for

them. Just as he had resched home in this manner. the glant Imort Nerlid, and a peasant from From came as spokesman, to ask Knut back again to the people up there. They meant to watch him so no hair should be touched on his

Athenington Little Care in two gme.

again. That day there was dauger for the minister and for the man who had forced him down on the sleigh; yes, they wanted the latter's life. The temper among the people ran high by this time, and the authorities found it best to leave Knut alone.

The people up there in Froen wanted Knut should live with them always. The giant Imort Nerlid nearly forced him to buy-of course for next to nothing-half of the farm he owned there. When Imort later went to another county, Knut sold his part with great advantage for support during lifetime. Of this his just claim he was many years deprived, as accused and condemned for illegal doctoring though he had never taken any pay or done anything but relieve and cure-and for illegal preaching, subject to the same sentence. The fines he had to pay took the bread from his mouth, but he complained not. Of course he continued both to doctor and to preach, because he was "ordered" to do it. He lived now in Svastum in Gausdale, where he was born: he was unmarried, and sustained himself by the plainest food, was always content, and trusted those who came to see him.

I do not intend to tell any more about Knut's exterior life. It would be a very high number if one could exactly count how many he reached, during his long life, with healing power, both for body and mind, how many he converted from a thoughtless to a serious life. from an unhappy to a happy one, or by how many deathbeds he sat, full of consolation and gentleness. He was a blessing to the districts there. He also sent comfort and health to those far away. He suffered persecution for this, not only

from public functionaries, but at a certain time, and even harsher, from the "Saints"those whom Hans Nielsen Hauge and his followers had "awakened." The official accusation had never stigmatized Knut as an impostor, but these did so at once, and they really did succeed at last in making him lose-I will not say his good name-but his hold on the people in general. To misrepresent him was an easy thing, as Knut did not travel far, and he did not defend himself. He was really too kind to complain, and it was just this trait in his character that the others found suspicious. Knut was more poet than any of them, and had, therefore, more insight into the humane, and was merry, often witty. The "Saints" looked upon his supernatural gift as a blasphemous presumption. His teaching did not suit them either, when he said that if God wished to call forth one, it was of no use for the selected one to withstand; man had no free will, etc. Knut meant no harm, and he never thought of pushing aside any religious party or found one himself. Those who had been "awakened" scorned him, and unbelievers heaped still more ignominy on him. But a kind word, a nice song, a little sunshine, a fine effect in the landscape, the chirping of birds, children's voicesand he was again gentle and happy. There was a peculiar faculty in him whereby he filled his being with deep thoughts. His gift as a speaker was that of the improvisator, or perhaps more correctly expressed, that of a spirited talker. All the preparation he needed was found in his listener's mind, eyes and expectation. If they came with mistrust-and that was often the case-he felt afraid, and would even get those painful convulsions. Not a word could be say. It occurred once that he twice repeated "the evil," and that was all; it was impossible to proceed. Another time he "felt" that people blasphemed and swore in the great flock that had gathered together to see and hear him. He had to stop, tell it, and ask those persons to go away. Knowing that hardly those standing nearest them could have heard them, he not at all, they were terrified and became silent. Knut then had a power of song and speech as rarely ever in his life. In ordidinary conversation he possessed a very winning way, and was rich in ideas, deep, and al-

The impression he made, especially by his first appearance publicly, twenty-one years old, must have been extraordinary. We have seen It under the worst persecution, in his friends' unconditional obedience, the opposition later, and also in the individual readiness to sacrifice all. Others were so fascinated that they became clairvoyant. This has often been told, particularly about a bright light visible where he went. He had been preaching, and sat near the window reading the Bible while the twilight fell around. Then they saw "like a rainbow from one shoulder to the other." People said angels whispered to him, and some said that they had seen them, while others had seen two white birds on his right shoulder. Once he held devotional exercises in Traette parsonage. As usual a number of people had gathered, and many of them slept in the same room as Knut. He commenced to talk in his sleep, a continuation of the preaching of a few hours before. As he awoke he beheld the other guests listening in the bright summer night. It is easy to understand that so sincere a nature, so great a fancy, could but impress them, and it must not be overlooked how this impression was supported by his own appearance, the large, strong-featured face, with brilliant eyes and raven-black, thick hair, hanging like a black mantle around him.

But all this would not alone have had so great influence if the people had not known that this strange man could cure people by laying his hands on them, could tell where lost things were to be found, and what absent persons were doing.

And we will now turn to that for the sake of which I have made "Vis-Knut" my subject for writing. I call to mind that what is told here is reliable.

Knut believed himself that this faculty of his was all in all God's "gift," and that God in every case "used him." He said that "the prophets had been subject to the same." When he was unable to touch gold, silver or copper coins it was because God wanted it so. I copy what a man testified to before the tribunal with regard to the effect produced when Knut | awful things. Only fourteen years ago he came touched copper: "I laid two copper coins in his outstretched hand. The arm twitched and sitting quietly, he suddenly said: "They are Knut writhed and made faces. He asserted that a sinew had now been strained in the arm. And, indeed, I found by looking at the arm that a sinew had become quite hard and that there was a knot in the hand. As soon as the coins were withdrawn and Knut had rubbed the hand, the arm was feeling as before."

He once came to a farm where the man was looking for a silver coin he had lost, "Ah! here is something for you to find," he said to Knut. "Yes," he said, "give me another silver bit to search with !" He got one and put it between

on his farm. And this is the way in which he found a vein of water: He went where it seemed to him most probable water would be found and put the back of his hand on the ground, moving it along until he felt it draw in the fingers; on that spot they would find water.

Knut was a long time engaged by people to find water and dig wells for them. There are hundreds of farms in Norway which in that manner have got better water or more conveniently located; yes, it is even owing to him that the farm has water at all, as it before had to be brought from a distance.

He says himself that he learned another way of finding water by taking a twig in the hand and walking along. Where now the water was, the twig would turn up against his chest. It had to be one of birch or wild cherry. I know that many have this faculty of finding water by searching with a twig in their hands.

He oured diseases by the laying on of his hands, or rather by passing his hands over the sick. He seemed to suffer much himself while relieving others, but nevertheless he never refused where he thought he could do good, and reward he never asked of any one. There are many proofs that he also gave the sick medicine, or sent them to the doctor and told them that nothing could be done for them. In all cases he showed the same sincere sympathy, as he lived but to do good. He could cure in a moment, but not every one. Two boys and a woman came to him, and one of the boys had bad eyes. Knut laid his hand upon the eyes and in a moment they were good as ever, but his hands trembled much all the while. He also used to rub for rheumatism and lameness; but it is not easy to find out what kind of diseases he oured in this manner. His cures must, however, have been very numerous, as one meets everywhere in the surrounding districts in Norway, and in Sweden's nearest provinces, people who are indebted to him for their health. People came to him even from Holstein and Russia. He said at once whether he could cure people or not. But even if it were a disease he could cure by laying on of hands, or by rubbing, he always made it a condition that the sick should believe that God was going to help them through him. He felt it when they mistrusted, and then he drew

A little girl in Christiania had lame feet, and muscular rheumatism in one arm. No doctor could help her; and during about ten years she was dragging herself along upon crutches. The family got news that Knut was somewhere in the neighborhood, and they sent word for him to wait, as the girl was to be sent to him. She was then sixteen years old, and this happened in 1837. An elder sister followed her. She had to undress, take the comb out of her hair and the rings from her fingers and ears. Knut passed his hands over her, and screamed aloud when resting them on the diseased limbs. This lasted an hour. He then told her that she could stand up, and she did it at once; she had not done so since she was about five years old. He also told her that she ought to use the crutches a year yet. This she did not do, as she threw them away a few days later on her way home. It did not result in anything worse than that one foot always remained a little weaker than the other, but not to such an extent that it hurt her. And in this case something happened of the kind which caused Knut to be so widely known and scorned. The elder sister wanted to give Knut something, though she knew that he never accepted pay. Secretly she had brought with her a little coffee, sugar, a few handkerchiefs, material to make a vest—things she thought an unmarried and plain peasant would appreciate. She had made a parcel of all this, but—and that was the most secret of all—in the interior she had put five dollars. Knut smiled when she offered him the parcel. "Oh! no, dear," said he, without opening it, "take the three dollars back again, but loan me the other two for traveling expenses." Some time later he returned them, with a little present to her. Fancy the girl's surprise! But it was going to be greater when she told him of her mother's disease. Knut said that nothing could be done for that, but there could for her sick foot. The daughter asserted that her mother had no bad foot, but Knut told her that she suffered in one of her great toes. He then gathered three blades of striped grass, telling her that these were to be bound around the toe, one every week. This happened about eighty miles from Christiania, and there was then no telegraph nor railroad. When the girls came home they found the mother sick as Knut had told them. but the grass-blades cured her.

A woman sent for Knut, and gave the messenger some wool for him. But on the way it seemed to this one that it was rather too much and she hid part of it for herself in the woods. Knut was in a good humor, but her mistress he could not help. "The present," he said, "she must bring back, and not forget what she had hidden under the old birch-root in the woods.'

Kristian Kristiansen Froen, from Froen in Gudbrandsdale, went to America in the spring of 1869, to a relative he had over there. But no letter came from Kristian, and the mother became anxious. She then traveled over the mountains to see Knut about it. She came to his farm the 6th of July at 3 P. M. Upon her question whether her son had arrived, she got, after some delay, the answer: "No, I don't see that he has." She felt badly, but did not ask any more that day. The next morning, however, she had to ask him what had become of her son. Knut was now feeling happy, and said that he had arrived, and was in good health. This was confirmed by a letter from America, dated the 12th of July. The young man had arrived at his aunt's at 9 P. M. the 6th of July; it must be remembered that noon is six hours

later in America than in Gudbrandsdale. This happened mostly when he was quite old. but when younger he had to go here and there, even to distant places, and called by no one, when somebody was in distress. He was often awakened in the dead of the night-not by any man—and started on a journey, once to a man who was jealous of his wife, and meditated up to Dalbakken in Svastum, and as he was now finding the man who was lost in Ringebo mountains last winter." They did find him just then.

He would often feel his way when talking with people, so as to get straight, but many examples prove also that he saw clearly at the very moment, and unaided. For instance, he might sometimes ask and ask without being able to tell anything, and then in a second, perhaps, while he was talking about quite different things, see it all, whether it now were people, water or creatures. In later years he made two fingers. He felt how it drew in the arm, mistakes, and people were told to dig for silver, and he had to follow, and in a crack in the wall but the vein they found was too poor, and they the cold was found.

Niels Huseby, from Hedemark, had sent for may be that those he told about it often misun. Knut, as he wanted to flind water and dig a well derstood him, buil I know of such cases. But

it is also beyond doubt that he did make mistakes. When asked about this the old man answered that he only said what he "got," or what was "whispered in his ear," and added, they say that they are right in most cases though.

Yes, that was true; they were right "in most cases." If he then were asked, and I know he was sometimes, if the "tempter" had not made him use his gift valugloriously, he admitted that the tempter may have "fooled" him, but that he was not aware of having voluntarily used his "gift of grace" for evil or for gain. This is undoubtedly so. Should he have felt vain of his power, he must have enjoyed it all within himself, and alone. His existence—the latter part of it-was that of a hermit; when people visited him he mostly talked about God's kindness, wisdom and omnipotence, the cause of all things, but seldom, and then unwillingly, about himself. This is corroborated by all who knew him. Personally, I suspect that if he had not been so kind-hearted, he would hardly have made mistakes; he wanted to be useful longer than he was able, and yielded to importunate people. But he could not "get it" when he was tired or sick. He then said that God punished him. It was in this way he accepted all adversity—even scorn. None scoffed at him but those who did not know him. Those who surrounded him were all his respectful friends, with full confidence in his honesty and strange wonderful faculties. He formed no sect or party, and made no effort to become "popular." When people were kind to him, that is to say, treated him friendly and respectfully, he was happy and communicative, and could they also follow with interest his reflections upon God and his work in nature and history-more ingenious than striking, as he had but little knowledge—it was a marked day in his existence. His life was a long song of praise through sickness, poverty, and often bitter misjudgment. There was a poetic elasticity in his nature, transforming every little moment free from pain to a paradise. Just as the Bible was a long time his only knowledge, it was also the superior guide to the knowledge he got later in life. Everything was to the glory of God. It was God he called upon when he was to use his strange gift—he never forgot, he said—and it was also God he thanked when he afterward heard that it had been the cause of happiness and comfort to people. Faith in God was the

atmosphere his soul needed to live. In the latter part of his life his foot and hip were making him miserable, and he lay down most of the time. Many conversations with him have been taken down, and they all show a happy state, with a great deal of thought for one in his walk of life, but it was also that of the peasant with his characteristic prejudice and strongly limited horizon. A friend who visited him shortly before his death relates that while they were talking about the soul's condition Knut suddenly said: "Now I am given a number in the hymn-book'; let us sing!" He added that he did not know the psalm. There had some years before been a decided change in hymn-books, and the old man was not acquainted with the new one. The friend said that he found the number, and that it suited exactly the subject they had been discussing, and that he who also was little familiar with the new book, got thereby an understanding of the psalm he would not have gained by himself. Now, how must those around him have been impressed by only one such incident? But when a thousand similar occurrences throw their brightness over him! Ah! one must travel up there where he lived so longeighty-nine years !

And so at last I remember what he told those who were digging a well and did not find water as he had promised them: "Because you are getting impatient and do not dig deep enough. After a while you will come to a big stone, and under that you will find water;" and so they

"big stone" that covers the meaning of such a power? When will that source spring up that shall quench our thirst for knowledge about it? Every occurrence, truthfully seen and related, is bringing us nearer to that source. Therefore I wanted to tell this to a wide public. I regret deeply that this was not done while the man lived; but I was not then in those distriots where he lived, but in the circles where he was scorned. I hope the reader will not any more than myself, feel inclined to scoff and scorn, but think that few among our Norwegian contemporaries have merited greater honesty than this plain peasant.

His death was quiet. He lay there, holding the life as it were, and asked a few times : "Is it day or is it night?" The limits were not olear—just as they blend for us when we look long upon the riddle we have here approached. He went as if in slumber.

> For the Banner of Light. SOMETIME.

By J. G. Holland, through the mediumship of HELEN STUART-RICHINGS.

There is a thought we cannot pen;

We'll do it, sometime. There is a star beyond our ken ; We'll see it, sometime. Before us mountain heights arise; We'll climb them, sometime. Beyond them a fair country lies; We'll reach it, sometim Deep in the earth the gold is hid; We'll find it, sometime. A sweet face 'neath a coffin lid; We'll meet it, sometime. Beyond the clouds are sunriy skies; We'll know it, sometime. For every heart there is a prize: We'll win it, sometim There is an ocean vast and deep ; We'll sail it, sometime. There is a truth that God doth keep ; We'll hall it, sometime. There is a voice that's glient now; We'll hear it, sometim There is a chaplet for each brow : We'll wear it, sometime. There is a time of import grand-We call it, "sometime,"—
When that is done which has been planned; Oh, hasten, sometime i Oh vague, sweet word, we speak so oft What art thou, sometime? A phantom stealing slow and soft To lure us, sometime? Have courage, heart; although the way Be darkened, sometime, Beyond the eastern hills the day Will brighten, sometime. There is no thought too grand to live In action, sometime.
There is no boon Hoaven may not give The patient, sometime.
On fair, sweet land 7 Of sunny elime ! Ob coming Sometimes of as Actual Amagic touch give to any stigme, 1400

Fin Wrultion - nometimal to nife History is

Bowling Green, Ky., May, 1896.

Free Chonght.

RELIGIOUS ORGANIZATION OF SPIRIT-UALISTS.

To the Editor of the Banner of Light:

Your correspondent, and my old friend, Warren Chase, seems to be considerably exercised. over an effort that he says is being made by somebody, somewhere, "to get up a religious organization of Spiritualists"; and he proceeds to point out insuperable obstacles to such an organization, arising from the well-known differences of religious opinion among Spiritualsts, and among spirits also. (See BANNER OF LIGHT of June 5th.)

I know not to what effort he particularly refers, as I have heard of no such attempt, at least of a general character, of late. Yet I would be glad to learn that Spiritualists everywhere are coming to see and feel the desirable ness of organization for useful practical purposes on a judiciously formed religious basisthat is, a basis which shall be religious as well as rational, ethical and spiritual. For why should not Spiritualists be all-sided, and not fragmentary, in their efforts for human enlightenment and culture? Man is as really a religious being as he is an intellectual or spiritual being—that is, he has capacities and tendencies which manifest themselves in the religious direction as surely and as universally as in the mental, social, esthetical, or any other direction. True, there are now and then individual, perhaps tribal exceptions—persons or tribes who manifest little or no religious feeling or comprehension—just as there are idiots, misanthropes, boors and savages; but these are unbalanced, half-developed, lop-sided and unfortunate specimens of humanity, who are to be commiserated, and, if possible, helped out of their undeveloped conditions, instead of being set up as models to whose deformed stature all others should conform. The true man, well-rounded, complete, is not only intellectual, moral, social, esthetic, but also religious. Yet the religious tendency in man, like every

other department of his nature, needs proper culture and right direction. It is liable to excess and perversion, leading to oringing subserviency, to superstition, fanaticism, bigotry, intolerance, and even the most savage cruelty it is also liable to deficiency, resulting not only in irreverence toward the Supreme, but in habitual discourtesy to human beings, want of respect to parents, to the aged, and to superiors -in disregard for law and rightful authority, and in general coarseness of manners, as well as other unlovely and undesirable traits of character. All this might be plainly shown by an analysis of those elements of human character properly termed religious, but I will not take space here for that purpose. Suffice it to say, as a self-evident proposition, that the religious department of man's nature needs proper development and culture, for man's highest welfare and happiness in this life, as much as any other department; and why should Spiritualists think to ignore and neglect it, and yet imagine that they are presenting the world a superior system of philosophy, worthy to supplant all others? The religious nature of man cannot and will not be ignored, except it be by a few ill-balanced minds, and any attempt to establish a new cult which shall leave it out of recognition will surely come to naught. But a careful distinction needs to be made between the normal exercise of the religious faculties and mere belief in unfounded or ill-founded religious dogmas-between religion and a religion. The religious emotions and faculties should be given their natural expression in view of the known realities of the universe. They are, in their proper exercise, a source of the highest and keenest enjoyment or happiness of which human beings are capable; and the lack of them is by so much a deprivation of the fullest joys of existence. Religious culture. therefore, is required of all who would seek the highest good of themselves or their fellow-beings.

Yet I wholly agree with friend Chase as to the futility of trying to unite all the various kinds or classes of Spiritualists in this country in one organization or on the basis of any one statement of religious truth, and especially on a basis derived from any of the existing religious sects, or any of the "Sacred Books" of the past, or on anything like an authoritative creed from any source whatever. If anybody is dreaming of such a thing, it may as well be abandoned at once as an attempt at the impos sible. For one, I have for years endeavored to show the uselessness of attempting to form a general or national organization of Spiritual ists, as such, for any practically valuable end on account of the irreconcilable variances among them in regard to ethical and theoretical as well as religious questions. Those only who are agreed on important matters can unite for their promotion. And all experience thus far has justified my view: all attempted national organizations, so called (though they have never represented but a fraction of the Spiritualists of the nation), are defunct, and nearly all "State" societies likewise-or might as well be, for any useful purpose they sub-

But the like difficulties and objections do not lie in the way of local organizations on the part of those Spiritualists, in any place, who are in substantial unity, both as to religious and other convictions, and as to desirable work to be undertaken in an organized capacity. Whenever and wherever any number of such may be found, no good reason appears why they should not unite and organize for such work, and many good reasons may be urged why they should do

Of course, if they are sensible people, they will want at the outset some statement of the essential convictions, ethical, religious or scientifle, in which they are agreed, and which they are uniting to promote, and also of the methods by which they are to proceed. Such a statement, call it a "creed" or whatever you please, will constitute a platform or basis for their united action, and without it, either written or unwritten, people of good sense will not attempt cooperative action. But it is not necessary, as Mr. Chase seems to suppose, to go to any Bible, church, or religious sect—to any one of the various "Christs," ancient or modern, or to any spirit or medium, for such a statement. It should consist of what is positively known, or believed on rational evidence to be true, by those who unite. There is no need, for this purpose, of a complete system of universal and infallible truth, relating to all things in heaven, earth, and "t' other place"—which only a Delty could formulate and a universe contain, nor does such a basis need to contain only of heaven, earth, and "t' other place" which only,
a Delty could formulate and a universe contain;
nor does such a basis need to consist only of
absolute and final truths which perhaps none
of us are as yet able to accurately determine:

| Contain the contain t or set forth. What is wanted is a simple state-

ment of those practical principles of accepted truth which the parties concerned regard as essential to true and useful living—to the enlightenment, improvement and happiness of mankind in this life and that which is to comeprinciples which they wish to aid in teaching and promoting for the good of all. And ample provision should be made for amending this statement as progress may require, also for the freest withdrawal of any member whose opinions may change, so that there shall be no restraint on freedom of research or opinion. It is not necessary that all societies adopt one and the same basis. Different minds will attach different values to the same proposition. The important thing is to set forth such truths, or supposed truths, as shall, if practiced, lead to noble and worthy lives.

It is specially desirable, in such a statement. to avoid as far as possible propositions of a merely theoretical and speculative character, which have little or no practical bearing on life; but to confine it chiefly to demonstrable facts or truths, with such basic convictions as have a direct, ethical value. Any one who has clear convictions, and can write good English. can draw up such a statement, though some persons may have better abilities than others for an undertaking of this kind. But this is a free country as yet-at least in matters of this nature—and every one has a right to try his own hand at it if he pleases. The best statement will no doubt secure the best results, and in the long run commend itself to the widest

There is no occasion, then, as friend Chase seems to imagine, in order to form religious organizations of Spiritualists, that anybody should try to "get up a creed and ritual" for people of incongruous beliefs, or a "Procrustean bed" to which all must be made to conform. It only needs that those, in any neighborhood, who have come to know that/man has a religious, as well as a moral, intellectual and spiritual nature, which needs proper culture and direction for its best exercise (and all intelligent and well-balanced Spiritualists may be supposed to know this), and who find themselves in agreement as to the measures by which such culture may be promoted, should unite for that purpose. But an organization, in my view, should not be merely religious in its aims. It should be all-sided, looking to man-culture in its broadest sense.

Mr. Chase says: "If religion does not consist mostly in belief, faith and hope, on subjects of which we lack knowledge, then I misunderstand it." I think he does misunderstand it. Belief, faith and hope are by no means the

whole of religion, or of man's religious faculties, as I apprehend the matter-though they are very important faculties in the human constitution. Without the power to believe, or to confide, or to hope, man would be a wretched creature indeed, and incapable of much progress; but in so far as these faculties are mistakenly or unwisely exercised, they are perverted to human ill. It is the province of a true spiritual philosophy to point to the proper development and exercise of these and all other faculties of the human spirit; and hence all organizations for the promotion of the spiritual philosophy should be (in part) religious organizátions.

I notice that in a communication in the Spiritual Offering, dated one day later than that above referred to, Mr. Chase says: "I believe in religion, but religion among Spiritualists I believe must be free, as there are all shades, and no shades, among us." Exactly so! And why should not societies of Spiritualists be free to adopt such religious bases as each may think proper, or true, or important to human welfare, without being subject to protest or reprobation from those outside? Free religion is quite another thing from freedom from religion.

But has anybody proposed to compel Spiritualists to be religious, or to adopt a religious belief of any kind? I have not heard of it; and what is more, such a thing is an impos in this country, and why need anybody be anxious about it?

It is gratifying to know that friend Chase believes in religion of some sort. And can he not freely accord the same privilege to others, so long as they do not attempt to force their con-

victions on him or any one else?

Arlington, Mass. A. E. NEWTON, P. S.—Since the foregoing was written, I learn that the movement to which friend Chase refers was a proposal recently put forth in the Spiritual Offering to form a Spiritual Alliance, the author of which says, in explanation, that the basis of such an alliance would be knowledge, not faith; its chief corner-stone, principles, not individualities; its Word of Life would not emanate from any one medium or spirit, but would be the result of the corroborative testimony of all." I can form no opinion of the desirableness of such an Alliance until I see a more definite statement of its basis, its principles, its "Word of Life," and especially what it, proposes to do; but would venture to suggest that the more feasible process for its formation would be, first, the establishment of vigorous independent local societies, for local work, on well-planned bases, and then, by delegates, form a general "Alliance" of these societies, when, needed, for general purposes. This seems more practicable than attempting to build, the roof of your house before laying a foundation, we will

At all events, there appears no immediate. danger of Spiritualists being forced, or asked, to adopt any religious belief which they do not regard as true; while the need remains that all should cultivate the religious in their own natures, for their own highest happiness and the good of the race. A. E. N.

Verification of a Spirit-Message.

NAT JOHNSON, MALE In the BANNER OF LIGHT Of Dec. 12th, 1885, appeared an interesting spirit message purporting to be stating, among other things, that he was a young man, and had been "popped out quick!" while endeavoring to help a friend who had some dimonity with another person, etc., etc. A resder of the BANNER OF LIGHT residing in Pennsylvania (who does not care to be known in the matter) thought is worth while to write to the Postmaster at Xanceyville (an entire stranger,) inquiring it a person by that name had lived and died in that place, and, how he came, by his death, but not coil mentioning the reason for the inquiry. In a short time he received a reply, of which the following is a

"YANGEYVILLE, N. C., Dec. 18th, 1885. "YANGEVILLE, N. C., Dec. 18th, 1889.

MR: "ARCHVILLE, N. C., Dec. 18th, 1889.

inquiring siter as Johnston [13] to hand, and in reply offi have to tell you that he is dead. He was shot on the streets of Yangeyville, in a difficulty with the manual named fells. Roan. He was a Targy brave how, and case died like a hero." Respectfully.

Good like a hero. "Respectfully."

All Thompson, P. M. Salt.

CLAIRVOYANCE, BY HARRIET PRESCOTT SPOFFORD.

Harper's Magasine for May contains a highly spiritual poem—titled as above—by this talented writer. The opening portion describes dark shadows closing round her spirit "like an army beleaguering some desolate tower." then tells of how the memory of the old scripture story of Elijah and his servant at Dohan streams in upon her sad thoughts "like the northern light's radiance"; she then goes on to portray the advent of the Byrian King's captains seeking the prophet and surrounding the city with their hosts. The concluding stanzas of this beautiful versification we here transfer to our columns.—ED, B. Of L.

How fair lay the land as the evening Shed there its signing surcease. And nightfall and dewfall had spread there And bightish and dewrall had spread there
The purple of peace!
How sweet the song rose from the house-top,
The tinkle far off from the fold,
While in dim depths all star-sown the mountain
Still soared rose and gold!
What hush lay beneath the dark rampart,
What balm the breeze rolled!

But when sunrise struck up from the deserts A ray like the blade of a sword.
Whose crests were there set to salute it,
Whose tents were this horde,
And wet with the morning whose banners
That light winds went ruffling were they,
Whose javelins, whose sheldes, still pressed forward,
Whose ories rent their way
Through the glitter and tumult to vanquish
One man old and gray?

Then the youth who was staff to the seer Fared forth in the fresh early hour, And his beart burst within him confronting

And his heart curst within him comforting
The Assyrian power.
But the clear-seeing prophet cried, "Fear not,
For they that be with us are more
Than they that be with them !" And, praying,[*]
Bade turn him where frore
All the dells and the horns of the mountain
With dew were yet hoar.

With dew were yet hoar.

There the opaline cloud slowly lifting,
The rock darkly dripping, and there—
Lo, the chariots of fire! Lo, a mightler
Encampment lay bare!
Shod with lighting and clothed with thunder
The horse reared, and poised for vast fight,
Troops of stars on their spear-heads, receding
In infinite light,
Archangels in phalanx of glory
Burned silent and white!

The chariots of fire, and the horsemen!
Shall the lad in his innocence see
The help of the hills, and shall nature
Deny it to me?
Oh shadows that close round my spirit
In the cleits of the rocks haste and hide!
For me, too, the mountain is trembling
Where heaven's hosts abide,
Great forces are thrilling and arming—
God fights on my side!

(*And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

—II. Kings, vi: 17.]

Banner Correspondence.

Illinois.

CHICAGO .- J. H. Randall writes: "Having been on a ramble most of the time, the past two months. I thought a few words with reference to the outlook in the field of my labor for Spiritualism might be acceptable. There has never been a time when Spiritualists were making more effort than now to demonstrate the practical truths of Spiritualism; nor ever a time when their efforts were more practical or meeting with such success in commanding the attention of honest-hearted people. The warmth, tenderness. love, wisdom and forethought of the fathers and mothers of our race, in the spirit-land, was never more manifest than now. The superstition and bigotry of priest, press and pulpit toward the fact of spirit-intercourse grows less and less, and truth of all kinds is growing in the human heart and promising an abundant fruitage for the healing of the nations and for assuaging the griefs of all the people.

Recently I closed my second engagement in Ottum-wa, Ia., where there is a band of thoroughly liberal and generous people-Spiritualists and Free Thinkers. They are the representative people of the com-munity in a town of twenty thousand inhabitants, and at the head and front of every good and charitable work. While the audiences of the Liberal Society do. not average large to any speaker, there is a widespread liberal sentiment throughout the community. In evidence of this, on Decoration Day, when the G. A.R. and all the civil and military societies turned out in honor of our lamented brothers who fell in the last war, Mrs. Nettle Fox, one of our devoted and faithful workers for many years in the cause of Spiritualism, was selected as chaplain. When we saw her by the side of the orator of the day, Mr. Emery, one of the most enthusiastic and devoted Methodists, we thought the good and useful will reign, whether evolved through Spiritualist, Methodist, or any other denomination having for its purpose the education of

the human spirit. At Nauvoo, Ill., of Mormon fame, through the energy of a few friends, I lectured twice in the old stone Methodist Church to a large, attentive audience; also at Sonora. Ill., in another church that could not contain the people who came out to hear our rendition of the gospel of existence on earth and in a spirit-land. My entertainer at Bonora the day after my lecture invited me to go to the funeral services of an old settler who had just passed on; they were held at another country church, large enough to seat one thousand people. About ten o'clock A. M. it was filled to overflowing, and two Orthodox preachers had been engaged to officiate. An hour past the time for the service no preacher appeared. Several present who had attended my service the evening previous consulted the friends, and it was decided to have me conduct the services over the remains of the spirit that had arisen into the new life. Surely religious people in our land at least are practically admitting by this conduct toward the moral teacher who makes practical spiritualistic philosophy the basis of his instructions, that he is doing a work to be commended.

At Maquoketa, Ia., we found another band of stirring Spiritualists. Though widely known as a spiritualistic worker, I was welcomed by large audiences, and given highly complimentary notices by the local press of all shades of political opinion, for such inspirational thought as I had to titter on the Labor Ques-tion, at several towns it was my lot to visit.

I visited the camp grounds of the Mississippi Valley "Spiritualists' Association at Clinton, Ia., and as evidence of prosperity found several new cottages being constructed, and many improvements contemplated to be made before the next August session of Camp-Meeting. In fact, the outlook for a very prosperous year, and a general advance in the interest of Spiritualism all along the line, could not be more satisfactory to its most ardent friends."

Massachusetts.

LEOMINSTER .- Mrs. Fabble Wilder writes : "It is often asked me by friends in town and out, Spiritualists and those who are not Spiritualists, When are you people to have more of those pleasant Grove Mostings?! And as I say I do not know, there comes a look and expression of surprise and disappointment, which proves to me there is a demand on us as believers to establish means for the spread of that which we call truth. Now why must we stop our grove meetings? Has nature not provided abundant resorts where we can meet and do good? .Are there not willing hearts to furnish such a place for worship? not, it seems to me hearts have grown cold to the call from the invisible side of life.

There are many noble, inspired men and women who would gladly come forth out into our grand old forests or shady groves to inhale the inspiring influence of nature, and in return break the bread of interested in learning this "things are not what they life with us. But this work needs willing hearts and willing hands; hands that can reach into the pocket and bring forth the one think needful.

Myself and husband have tried to help in the work here and to do our part. We can all now console ourselves with the thought that experience is a grand teacher. May we profit in the near future by past

its associations, and I doubt not our unseen friends will often linger there, attracted by pleasant memories of the place. Let me say, our grove was always furnished free through the kindness of the owner, Mr. Shepard Wilder, to whom mortals and angels have joined in returning thanks many times."

EAST BRIDGEWATER .- E. C. Bennett, Secretary of the Society of Spiritualists, writes: "Miss L. Bar-nicoat of 175 Tremont street, Boston, occupied with great acceptance our platform, Sunday, May 30th, delivering two excellent discourses and giving a num-ber of psychometric readings. She should be kept constantly employed, as she cannot fail to please any audience. J. Frank Baxter very acceptably filled an engagement, June 18th, with song, lecture and recitation-in the afternoon taking for his subject, 'Spiritualism; Its Facts, Philosophy and Fancies'; and in the evening, 'The Imposition of Alleged Expositions ! : both subjects were treated in a masterly manner, as evidenced by the strict attention of his hearers. His exercise in clairvoyance and clairaudience was exceptionally fine, forty five names being given with descriptions and messages, almost, if not quite all, being fully recognized. He is engaged again for Sept. 19th. Joseph D. Stiles will occupy our platform June 27th. at 2:80 and 7 o'clock P. M."

Rhode Island,

PROVIDENCE.-Henry C. Miller writes: "An experience with Mr. Roscoe of this city, about one year ago, caused me to become a Spiritualist. Since that time I have had over twenty sittings with him, and learned what to me were new truths at each. Mr. Roscoe depends wholly upon his spiritual gifts for his material support, and he has given much of his time and money this year for the dissemination of spiritual truths. I have known of his buying numbers of the BANNER OF LIGHT and giving them away for the sake of circulating the truth. I have also been much pleased with Miss Laura Blivin, one of our oldest and best known mediums; she is doing a good work.

At the seances of Mrs. H. V. Ross my mother and others come to me very clearly, Mrs. Ross has proven herself to be a true and honest medium. She is a kind voman with a great heart, with sympathy and love toward all, and malice toward none.

Our society closed its lecture season May 80th, on which date we had with us C. Fannie Allyn, whose discourses were listened to with close attention, and highly appreciated. The Ladies' Aid has done a grand and noble work here this season, and there is some talk of its having a course of lectures next year. Mrs. M. A. Waterman, the President, was the first, with her dear husband, who has since passed on to a higher life, to organize the Spiritual Society in Providence, and she was always, and is still, a hard and industrions worker. We cannot close without saying a word in praise of Bro. Knowles, who has also, with Mrs. Waterman, been one of our oldest sad most ardent workers for this grand and noble truth. Long may they both live, is the voice of the people.,

My investigations have established in my mind a firm belief in Spiritualism, which I have embraced, not for a few months, but for a lifetime. Not only have I found its manifestations a reality, but that I possess some ability in myself to produce them, have healing gifts which I have exercised with good

results." PROVIDENCE.-William G. Wood writes that he he has had very interesting experiences at the materialization scances of Mrs. W. H. Alien. On one occasion a sister came and conversed with him, by what she said proving her knowledge of his whereabouts and employment the day previous. She came a second time, and standing at a plane sang loud and clear, while he played an accompaniment. He has seen three spiritforms and the medium at the same time in front of and within the cabinet.

Ohio.

CINCINNATI.-Mrs. J. W. Hussey, Corresponding Secretary, writes: "George, eldest son of Charles and Clara Wilhelm, passed to spirit-life from Fort Worth, Tex., May 27th, aged 21 years 1 month and 25 days. He was a young man of more than ordinary promise. On May 5th he left his home in Cincinnati to spend his vacation with relatives in Fort Worth. On May 27th, while bathing in Clear Fork River, he was seized with cramp, and drowned before he could be rescued. The funeral took place immediately on the arrival of the body in Cincinnati, an Episcopal minister, assisted by Mrs. Lillie, officiating in the services.

At a meeting of the trustees of the Union Spiritualist Society on Sunday, June 13th, the following pre-

amble and resolution were unanimously adopted:

Whereas. The messenger of death has laid his cold hand
upon our friend and brother; while with saddened hearts
we bow to the inevitable, we rejoice in the beautiful truths
of Spiritualism which have given us evidence of a life be-

yond.

Resolved. That we, as members of the Union Spiritualist Society, tender our sympathy and condolence to the bereaved family of our young brother who has but preceded us to the golden shore; and we earnestly pray that they may be uplifted into an atmosphere of peace and understanding of the divine wisdom of God, and may find comfort in the knowledge that he is ever present in spirit, though his physical presence has been removed from their midst.

New Publications.

PROSE-POEMS AND SELECTIONS from the Writings and Sayings of Robert G. Ingersoll. Second Edition, Revised and Enlarged. Sq. 8vo, cloth, gilt edge, pp. 225. New York: C. P. Farrell. For sale by Colby & Rich, Boston.

In large, clear letter, heavy, calendered paper, and strong, serviceable binding, the finest eloquent and poetic utterances of the great iconoclast of musty dogmas and cobweb-shrouded myths find an enduring form for the homes and libraries of the people. They look, as here presented, as though their author was not afraid to have them known and read by all men. This edition contains the oration delivered by Mr. Ingersoll on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York City, and is for the first time printed with the anthor's sanction and revision. Of the more lengthy articles are the tribute to his brother, E. C. Ingersoll, and one to the Rev. Alexander Clark, of whom he

says:

"Utterly destitute of cold, dogmatic pride, that often passes for the love of God; without the arrogance of the 'elect'; simple, free and kind—this carnest man made me his friend by being mine. I forgot that he was a Christian, and he seemed to forget that I was not, while each remembered that the other was at least a man. . . . Giving freely to others the rights he claimed for himself, it ever coentred to him that his God hated a brave and honest unbeliever. He remembered that even an infidel had rights that love respects; that hatred has no saving power, and that in order to be a Christian it is not necessary to become less than a human being. He knew that no one can be maligned into kindness; that epithete cannot convince; that curses are not arguments, and that the finger of scorn never pointed toward heaven. With the generosity of an honest man, he seconded to all the fullest liberty of 'thought, knowing as he did that in the realm of mind a chain is but a curse."

Hints om Metapenselo. 88Y5:

HINTS ON METAPHYSICS, with Accompanying Chart for Teachers and Students. Projected in Seven Lessons, with Two Lectures and a Philosophical Poem on the Conjugation of the "Verb To Be." By J. V. Beneficio. 16mo, cloth, pp. 118. Boston: Carter & Co., 3 Beacon street.

The author of this volume is Prof. Bryan J. Butts, of the Highland School of Mental Philosophy, in this city, where instruction is given in what is called "the Metaphysical Gospel of Health," the "Lessons" of which are here given in the form of questions and answers. They inculcate that the body of a man is the shadow of his mind : that "we are all psychologized by disease, which is no more real than the belief of a mesmerized subject, who may be made to think he is in London, when he is in New York." Persons seem," will find much between the covers of this book to cogitate upon. For sale by Colby & Rich.

The True Carnomore; Revealing the Breadth and Comprehensiveness of the New Christian Church. By B. F. Barrett. 16mo, cloth, pp. 177.—Philadelphia: Swedenborg Publishing Association.

June Magazines.

THE INDEPENDENT PULPIT.-Dr. King, pastor of the Presbyterian church in Waco, having in a sermon in which he conceded the reality of spirit phenomena condemned their source as evil, a writer reviews his position, and shows most clearly that in doing so he ascribes all the prominent events recorded in the Bible to a like origin. This number also contains " Hints to Honest Church People," "Clerical Opposition to a Good Work," "Transcendentalism on the Rebound," etc. Waco, Texas : J. D. Shaw.

THE VACCINATION INQUIRER records the most notable event of the month to be the decision of the authorities of Leicester by a vote of twenty-six to eight to discontinue prosecutions for non-vaccination. This is the result of a thorough enforcement of an obnoxious law. The Inquirer states that citizens of Leicester " have been dragged into court by hundreds for withholding their children from a superstitious. filthy and dangerous practice, and though the peril escaped was well worth the penalty," no reason exists that the molestation should be continued ad infinitum. The will of the people in this regard was also shown in Melbourne, a small town near Derby, where a popular vote was taken whether vaccination should be compulsory, the result of which was, No, 367; Yes, 55. London : E. W. Allen.

JOURNAL OF THE AMERICAN AKADEME .- " Neo-Platonism" is the subject of an essay of Rev. W. M. Campbell, which, with the conversation following its reading at the May meeting, and a poem by C. P. Cranch, entitled "Life Beyond," constitute the entire contents of this number. Newark, N. J.: 565 Orange street.

THE FLORAL CABINET contains an illustrated article upon rhododendrons. whose foliage and flowers are alike beautiful; a list of evergreens for small places, instructions upon the culture of the amaryllis and suggestions for the season for indoors and out Cabinet Company, Vesey street, New York.

THE BIZARBE NOTES AND QUERIES gives answers to the dozen prize-questions contained in the December number, no correct ones having been received also a lengthy and instructive paper read before Massachusetts College, Societas Resicruciana, by S. C. Gould, relating to "The Master's Mallet; or, The Hammer of Thor," and a variety of questions and answers. Manchester, N. H.: S. C. & L. M. Gould.

VICE'S ILLUSTRATED .- This being the month of roses, a fine lithograph of a choice hybrid Remontant variety, the " Madame Victor Verdier," is given as a frontispiece, and an interesting miscellany of articles upon the culture of roses and other flowers renders the number attractive and instructive. Rochester: James Vick.

THE PHRENOLOGICAL JOURNAL gives a portrait of Bir Richard Cartwright, the distinguished advocate of the independence of Canada, with phrenological and biographical sketches: also a portrait and sketches of the Swedish poet, Tegner, etc. New York : Fowler

Haverhill and Bradford.

First Spiritualist Association—Its Officers Elect—Increase in Membership — A Children's Lyceum to

To the Editor of the Banner of Light: The adjourned annual meeting of the First Spiritu-alist Association of Hayerhill and Bradford was held in Brittan Hall on the 13th inst., when the officers for the ensuing year were elected: President, William W. Sprague : Vice President. Mrs. J. S. Page : Secretary, E. P. Hill; Treasurer, Daniel G. Davis; Assistant Secretary and Treasurer, Mrs. Susan C. Mills;

ant Secretary and Treasurer, Mrs. Susan C. Mills; Directors, Mrs. E. P. Hill, Mrs. J. A. Johnson; Musical Director, R. W. Lang.

The various officers made their reports, showing most successful work for the year just closed, and the Association in a healthy condition, financially and otherwise; a large number of new members were added. The organization now embraces the Association proper and the Ladies' Ald under one head, all working in practical harmony. Since the reörganization the branch designated as the Ladies' Ald, and managed by the lady officers of the general board, has proved a valuable assistant for general work, largely assisting the treasury.

In the years previous to reörganization, and until the present moment, the children's interest has received very little attention. A new inspiration in that direction has appeared, and the organization of a Children's Lyceum is deemed a necessity. The opening of the next lecture course, in October, will be attended by such an institution.

Last week the Ladies' Ald held a Strawberry Festival, which was a success. Mrs. Cross, of Hampstead, N. H., gave an inspirational address, which was accompanied by orchestral music.

E. P. H.

Pamphlets Received.

WILLIAM T. STEAD. A Life for the People. By his friend, Benjamin Waugh, Honorary Secretary of the London Society for the Prevention of Cruelty to Children With an Introduction by Frances E. Willard, President of the National Woman's Christian Temperance Union. 16mo, pp. 36. Chicago, Ill. : Woman's Temp. Pub. Soc. INDIAN CLUB SWINGING. By an Amateur. Illustrated. 12mo, pp. 110. Providence, R. I.: J. C. Thompson 269 Westminster street.

GOOD NEWS. A Collection of Sermons by Sam Jones and Sam Small. First Series. 12mo, pp. 189. New York: J. S. Ogilvie & Co., 31 Rose street.

THE MUSEUMS IN THE PARK. Why They Should be Open on Sunday. An Address by Samuel P. Putnam. 16mo, pp. 32. New York : Truth-Seeker Co.

AN EPISTLE OF THE FIRST PRESIDENCY. To the Church of Jesus Christ of Latter Day Saints, in General Conference Assembled. Read April 6th, 1886, at the Fifty Sixth General Annual Conference, held at Provo, Utah. 8vo, pp. 19. Salt Lake City, Utah : Deseret News Co.

FOR HOUSE CLEANING, there is nothing to compare with JAMES PYLE'S PEARLINE. It does the work in half the usual time without soap or anything else. Sold by all grocers, but beware of counterfeits.

The New Hampshire State Spiritualist Association
Will hold its Sixth Annual Convention at Sunapee Lake Camp-Ground, Blodgett's Landing, Newbury, N. H., on Friday, Saturday and Sunday, June 24th, 26th and 27th, 1880, Speaker Emgaged-pir. H. B. Storer, Boston, Mrs. Adde M. Stevens, Clarednont; Mrs. S. B. Oraddock, Concord; Mrs. Marletta F. Cross, West Hampstead, N. H.; Jennie B. Hagan, East Hollston, Mass. Edgar W. Emerson of Manchester, N. H., will give losts from the platform Saturday and Sunday. Also that reteran worker and world-renowned spiritual telegrapher, J. V. Manafield, will be present to give evidence of the world beyond.

The Beston and Lowell Railroad Co. will put on sale tickets at reduced rates from the following stations: Plymouth, Ashland, Laconia, Tilton, Lebanon, Franklin, Pennacock, Claremont Junction, Claremont, Newport, Bradford, Warren, Contoocook, West Concord, Concord, Keene, Peterherough, Hancock Junction, Hillsborough, Henniker, and Concord Boad from Nashua and Manchester.

Ample accommodations at the Forest House on the grounds. Board \$1,00 per day. Good stabiling for horses.

A cordial invitation is extended to all, and a good time is confidently expected.

Washington, N. H.

N. A. Lull, Secretary.

The Wisconsin State Association of Spirit mariety The Wiscomin State Association of Spirit unlists Will hold its next Quarterly Meeling in Musical Society Hall, No. 331 Milwaukes street, Milwaukes Wis., June 25th, 25th and 37th, 1898. Speakersengaged for the occasion: A. B. French, of Clyde, Ohlor Mrs. S. E. Warner-Bishop, of Wisconsin, — The Misses Cora and Vinnis Phillips will furnish the vocal music. — Pay full fare on all railroads to meeting, and you will be returned for one-fifth fare. — Board at first, class boarding houses \$1,00 per day, — The meeting will be called to order at 10 o'clock A.M. Friday, the 25th.

he 25th.

We hope to see all interested in Spiritualiam pregent.

WM. M. LOCKWOOD, President.

MRS. L. M. SPENOER, Vice-Pres.

JOHN CHALLONES, Treasurer.

DR. J. C. PHILLIPS, Secretary.

Omro, Wis., June 1st, 1885.

Spiritual Grove Meeting. The Annual Grove Meeting of the Spiritualists of Summit County, O., will be held in Dr. A. Underhill's Grove, two and a half miles north of Akron, on the last Sunday (27th, June, O. P., Kellogg and other speakers will be present. To commence at 10% A.M. A. UNDERHILL, Secretary.

Passed to Spirit-Life From Newburyport, Mass., June 15th, William Bricher,

teachings. One thing I can say, the angel-world has more than paid me for the little I have done in my true Catholiciam, and if it has not been exemplified or the little I have done in my true Catholiciam, and if it has not been exemplified or the little I have done in my true Catholiciam, and if it has not been exemplified or the little I have done in my true Catholiciam, and if it has not been exemplified or the little I have done in my true Catholiciam, and if it has not been exemplified or taught in the Christian Church, let's because that church having at one time charge of the culsine of the levere House, and afterward that of a club of wealthy has been Christian only in hame. Being fully indoctribles allowed the bright should be structured in the levere house and afterward that of a club of wealthy carpet the bright should be structured by the little I have continued by the little I have continued by the continued by the

of the Grand Army. Dr. H. B. Storer of Boston conducted the exercises at the house, and the Grand Army Post at the grave.

From Dorchester, Mass., June 13th, Mr. Gilman Barrett, aged 73 years and 3 months. Mr. Barrett formerly carried on the baking business in this city, but retired some years since. He was a highly respected citizen and neighbor. It wife and daughters have been active members in the Spiritualist Ladies' Aid Society for many years. The funeral services were conducted by Dr. H. B. Storer at his late residence, No. 4 Magnella street, on Tuesday, June 16th.

From Darien, Wis., May 29th, 1886, Zebinah Houghton,

aged 77 years.

He was an upright, conscientious, honest man; in a large degree he possessed the confidence of the entire community in which he has lived for the last fifteen years, and was highly esteemed by all who knew him. He was for more than thirty years a sincere and ardent Spiritualist, one who made practical in his daily life the teachings which came to him from the higher life. He passed away peacefully, like a tired child going to sleep, joyfully anticipating a happy refunion with loved ones gone before. He leaves a faithful companion, who, with other dear friends, fully sympathized with him in his religious views. W. C. H.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

FREE!----PREMIUMS!----FREE, UNTIL FURTHER NOTICE

Persons sending BIREOT TO THE "RANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$2,00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Premiums, of his or her own

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

TO THE

WAY ORTAIN FOR THEWSELVES AND PRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

" BOOK:

ARNOLD, AND OTHER POEMS. By J. R. Orton. This work contains thirty-two beautiful and select Poems. Or, choice of ONE of the below-described beau

ENGRAVINGS.

tiful works of art:

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. R. Bice. Bize of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox: Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 16x20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2,

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches. For each additional Engraving 50 cents extra

Any person sending \$3.50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigle House," Old Cambridge, Mass.

The plate is 21x32 inches. The central figure is that of the the Lat Poet. He is seated on the right of a circular table, which is strown with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Dantié, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathantel Hawthorne, his classmate at Bowdoin. The Bago of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room paris. and creament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANKE OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

following Pamphlets:

BUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHYOF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the Good in humanity; thence urges the utter repuditation of the Good in humanity; thence urges the utter repuditation of the soll-degrading practice of idol-worship, whether the idels be ideal-gods, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things; 12mo; paper, smail pica, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Without and Within Man; The Absolute Certainty of Death; The Soul's Bupremacy to Death; Degrading Teachings of Theology; The infailible Teachings of Nature; Harmonia Views of Life and Destiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual intercourse through Byirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All. Paper.

DANGER SIGNALS; AN ADDIRESS ON THE USES AND ABUSES OF MODERN BPIRITUALISM, By Mary F. Davis. This elequent and comprehensive pamphlet is especially needed in the present "crisis." While it reveals the audine inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective utterances at once protect the friends and enlighten the enemies of truth and progress.

Paper.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. Hy Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

onneutral ray vital micros to being pleased with the treatment and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE BUN-BAYS. What Hans Christian Andersen tells a dear child about the Bun-Rays, Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Written down through the mediumahip of Adeima, Baroness Von Vay, of Gonobitz (in Styris), Austria, and translated by Dr. G. Bloede, of Brooklyn, M.Y. Paper, THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has,

Paper.

ORDEAL OF LIFE. Graphically illustrated in the experience of fifteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of ment alphabetically arranged, and given peychometrically through the mediumship of Dr. J. O. Grinnell, in presence of the compiler, Thomas R. Hazard.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Berpent Worship. Two Treatises. By Hyde Clark and C. Stanliand Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, Sahir, and Mrs. A. E. Newton. RELIGION OF SPIRITUALISM. By Eugene Crow-ell, M.D. REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

SOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. SKETCH OF THE LIFE OF EDWARDS, WHEELER, the Distinguished Improvisator and Lecturer. By Geo. A. Bacon.

'INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzle Dotton, at a Festival Commemorative of the Twentioth Anniversary of the Advent of Modern Spiritualium, held in Music Hall, Boston, March Sist, 1868. Paper.

" TERMS OF SUBSURIPTION, IN ADVANCE

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH......BUSINESS MANAGER,
LUTTER COLBY.....EDITOR,
JOHN W. DAY.....ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing ALITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LEUTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.,

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year 83,00
Six Months 1,50
Three Months 75
Postage Free,

In remitting by mail, a Post-Office Money Orders on Boston, or a Draft on a Bank or Banking House it. Hoston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit wethe fractional part of a dollar in postage stamps—ones and two preferred.

ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Bubscriptions discontinued at the expiration of the time paid for.

pald for.

**Epecimen copies sent free.

As The List of Books and Engravings given as Premiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory-and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peobles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Kdmonds, Prof. S. B. Brittan, Alien Putnam, Epes Sarkent, W. F. Evans, Kersey Graves, A. B. Child, F. B. Handelph, Warren B. Barlow, J. O. Barrett, Mrs. Emma Hardings Britton, Miss Lizzie Doten, Mrs. Maria M. King, Mrs. Cora L. V. Richmond, etc.

Any Boek published in England or America, not out of print, will be sent by mail or express.

AF Catalogues of Books Fublished and for sale by Colby & Bich sent free. Publishers who insert the above Prospectus in their respective journals, and call all nilon to it editortally, well be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

\$1.00 - - - \$1.00

Great Reduction!!!

MRS. EMMA HARDINGE BRITTEN'S Great New Work,

Nineteenth Century Miracles:

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

A Complete Historical Compendium of "Modern Spiritualism."

This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transpired in EVERY COUNTRY OF THE EARTH from the beginning of the Ninetcenth Century to the pres-

The SPIRITUALIST will find a complete manual of every henomenon he wishes to refer to.

The INVESTIGATOR will obtain a compendium of all he

needs to study. The BKEPTIC will be answered, and the Opponent refuted at every point.

To every student of Psychology, Mesmerism, Spiritualism, Occultism, etc., this volume will prove a COMPLETE LI-BRARY of the subjects dealt with, and a manual of incalculable value FOR ALL TIME.

THE PLAN OF THE WORK INCLUDES

SPIRITUALISM in Germany, France, Great Britain, Australla, New Zealand, Polynesian Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Beandinavia, Spain, Italy, Austria, Belgium, Turkey, &c., &c., and America.

The book contains the following engravings: Hon. A. A. Aksakof. Mrs. Ada Fove. Mrs. Emma Hardinge Brit- Mr. Spriggs. Hindo Fakir. The Three Fox Sisters. . Professor Wagner. Prince Wittgenstein. Mesmer. Hon. S. S. Jones. D. D. Home.

Mrs. Everitt. Col. J. C. Bundy. Henry J. Newton. 8. C. Hall-Casts of Spirit Feet and Dr. J. Beals. Emmette Coleman. Flower. Specimens Direct Writing Duke de Pomar. J. J. Morse.

Royal octavo, fine tinted paper, cloth. Price \$1,00; postage 25 cents. Former price, 17

For sale by COLBY & RICH, No. 9 Bosworth

street, Boston, Mass. The Weekly Discourse; Containing the Spiritual Sermons by the guides of

MRS. COBA L. V. RICHMOND. MRS. CORA L. V. RICHMOND.

NO. 2.—THE LESSON OF THE HOUR.
NO. 3.—THE BPIRITUAL BASIS OF LIFE.
NO. 4.—MY RELIGION, BYSHIRT THOMAS PAIDE.
NO. 6.—THE DEATH OF MOLOCH AND THE DAWN
NO. 6.—RELIGION, MORALS AND LAW—WHICH
SHALL PREVAIL?
NO. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUAL
NO. 8.—THE ORIGINAL MEANING OF EASTER,
NO. 9.—SPIRITUALISM AS A PREVENTIVE OF
CRIME.
NO. 10—THE ANGEL OF THE NEW DISPENSATION,
NO. 11.—CAIN, WHERE IS THY BROTHER?
NO. 12.—THE SPIRITUAL NEMESIS.
NO. 13.—HOW I GAINED THE CELESTIAL CITY.
NO. 14.—THE KING-OF LIFE AND THE KING-OF
DEATH—WHERE DO THEY REIGN?
Price 5 contacach.

Price 5 conts each.
For sale by COLBY & RICH.

The Philosophy of Spirit AND ITS EMBODIMENTS;

Being an Inspirational Discourse delivered through the mediumship of W. J. COLVILLE in answer to inquiries concerning the relation of Modern Bpiritualism to Oriental Theosophy: also an impromptu Poem, Planetary Angels.

Paper, Price 5 cents.
For sale by COLBY & RICH.

Totale by Colby & RICH.

In TIMATIONS OF IMMORTALITY. A Lectic, by GEORGE A. FULLER. Delivered at Boverly, Mass., August, 15th, 1880. Also SHADOWS FROM OVER THE SEA, Poems by ELLA W. STAPLES.

Paper. pp. 31. Price 15 cants. action the characteristics. For sale by COLHX & RICH.

TO BOOK PURCHANERS.

TO BOOM PURCHANERS.

Colby & Rich. Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, loston, Mass., keep for sale a complete assortment of Spinittal, Phoenessive, Reformationy and Miss-Crilance of Southern and Molecule and Retail.

Terms Cash.,—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance quast be pald C. O. D. Orders for Books, to be sent by Mah, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can result us the Fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of noite than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

All Cathlogues of Books Published and for Sale by Colbu & Michael Carlon.

As Catalogues of Books Published and for Sale by Colby & Rich sent free.

FI In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of imperional free thought, but we cannot undertake to endorse he varied shades of opinion to which correspondents give

utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases
indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not
used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by
drawing a pencil or ink line around the article he desires Specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, JUNE 26, 1886.

PUBLICATION OFFICE AND BOOKSTORE, 9 Boaworth St. (formerly Montgomery Pince) corner Province Street (Lower Ploor).

WHOLENALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTTER COLBY.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

"God"-"Matter"-"Spirit."

We shall commence in our next issue the publication of a series of three discourses delivered by Mr. J. J. Morse, the fine trance speaker, on the titles quoted above - feeling confident that our readers will find them of deep spiritual interest.

Embodied and Disembodied-Matter and Spirit.

A correspondent of one of our Liberal contemporaries, referring to the statement recently made in these columns, that strictly speaking "there are no disembodied spirits"-that is, that all spirits have bodies of some kind -says: "This seems to indicate progress and an advance toward Materialism." And he adds: "Then, of course, spirit is material;... for I hold that what is not matter, nor a property of matter, is not anything." He further

r "I have given a good deal of time and money for the last thirty years in trying to find out if Spiritualism is true, and thus far have been unsuccessful. But as I learn now for the first time that a spirit is not a nonentity or disembodied. I shall continue my investiga-

It does not indicate a very careful study of Spiritualism or the Spiritual Philosophy, on the part of this correspondent, that he has but just found out that "a spirit is not a nonentity," and that it has a real "body," though not the flesh-and-blood sort. For this has been the constantly iterated and reiterated teaching of Spiritualists and spirits from the outset of Modern Spiritualism-and ancient Spiritualism. too, for that matter. Spirits, whenever and wherever they have appeared, in any age of the world, and whether to the external or the clairvoyant vision of mortals, have always appeared in bodies; and Paul, more than eighteen hundred years ago, declared that "there is a spiritual body" as well as a "natural" or physical body. Hence the "progress" or "advance" that this writer recognizes is in his own mind, or his own knowledge of the subject, and not on the part of Modern Spiritualists. Doubtless it will be well for him to continue his investigations, as there is a possibility of his learning something still further.

But does it follow that spirit is matter, and that all bodies are material? That depends entirely on the definition given to the terms matter and material. Many loose thinkers and careless writers seem oblivious to the fact that these terms are used in widely different senses. and are differently defined by our best lexicographers; hence much of the reasoning in which the terms are used is but a senseless play upon words. Both Worcester and Webster give as one definition of matter, "that which is visible and tangible." This is doubtless the common or ordinary conception of matter-namely, that which can be seen and felt by the external senses of sight and touch. According to this limited definition, spirit is not matter, neither are spiritual bodies, nor any of the invisible and intangible elements and forces of the universe which are known to exist all about us. In fact, every form of matter known may by chemical or mechanical processes be made invisible and intangible, and in that sense to become not matter-that is, immaterial. Yet by no means does it become annihilated by any auch process.

Worcester also gives the definition, "elementary substances perceptible by any of the senses." This enlarges the conception somewhat, but yet if merely the external senses of sight, hearing, touch, taste and smell are meant, the term matter would still not include either spiritual bodies or even many of the impalpable forms into which matter may be converted. and which are not perceptible to these senses:

Webster adds this more comprehensive definition of matter: "In a more general and philosophic sense, the substance of which all bodies are composed; the substratum of sensible qualities, though the parts composing the substratum may not be visible or tangible." This conception of matter, which is that now becoming prevalent among solentific and philosophic minds, takes it out of the exclusive realm of the external senses, and makes it the substance of which all bodies are constituted. Substance (from sub, under, and stone, standing) is that eternal reality which stands under the visible and tangible forms of things and in the sun and continued

Marchael Charles

tions, changes and activities, produces the endvariety of those forms with their qualities.

and means substantially the same as substance.)

This larger definition of matter, as every onecan see, makes it an altogether different thing | quently had rounded out seventy-six years of from the former crude and limited notion; and if we add to it the conception, as some do, and as seems unavoidable, that all the forces andall the intelligence which we see active in the universe are inherent in this "substance," but manifested in different degrees in its varied forms, then we have the idea of spirit-a universal Spirit, which is the underlying, all-pervading source or cause of all the phenomena of the visible world. According to this definition, matter and spirit are from and of the one universal and eternal substance-or, rather, as Flammarion has taught, matter in all its ophemeral forms is but a modification of spirit, which is the one eternal reality. In its cruder and more inert states, it has less of activity, life, intelligence—i. c., of spirit; in its finer, more spiritualized conditions, it has more and more of these qualities as it approximates to pure spirit. Whether matter ever exists or can exist wholly apart from spirit, or spirit wholly free from matter in any degree of refinement, it may not be safe to affirm, since we know of them only as conjoined. We can separate them only in thought, not in reality.

To say, then, that "spirit is material," and that "what is not matter is not anything," is evidently a mistake, if by matter is meant that only which is perceptible by the (external) senses. But if the meaning of the word matter be enlarged to include the underlying substance of all things, then it is equivalent to spirit, as ordinarily understood, and the statement has an altogether different meaning.

But since misapprehensions are liable to arise, in consequence of these different senses in which the words are used, it seems better to employ the terms substance and substantial rather than matter and material, when reference is had to the invisible and intangible yet potential realities of the universe.

By a spirit is of course ordinarily meant an individualized, finite, intelligent being, not robed in flesh. If this being has once been clothed in a body of flesh, and has laid this aside, it is correct, in one sense, to call him a dis-embodied spirit. But yet the term is inexact, since it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed, or intelligent Spiritualist ever believed. It is a mistaken notion, conceived only by those who have not taken sufficient care to correctly inform themselves. All spirits, no doubt, have spiritual bodies, composed of substance invisible and intangible to outer senses, but less or more refined and ethereal, according to their condition of moral and spiritual advancement. But to avoid misapprehension it is better to discard the word disembodied altogether. In its place we may use the term excarnated or decarnated, either of which exactly expresses the idea.

Heredity.

At the public meeting recently held in the vestry of the Bromfield Street Methodist Church in this city, the subject of heredity and purity was discussed as one, and the first speaker. Rev. Jessee H. Jones, said that humanity has too long looked upon maternity as of the flesh entirely, and upon virginity as the highest type of spiritual purity; but the race, he said, must be educated to look upon purity of sex and maternity as the most spiritual phase of humanity.

The supreme end of marriage was declared to be to bring the sexes together in order that life may be again. Privately, human nature knows this, however it may act in opposition to it. Everybody knows that children are the purifying powers in the soul. The speaker said that all the prayers, and Sunday schools, and churches in the world cannot purify the soul than he had previously condemned it, and dethat looks upon parentage as unclean. The o purity the world is to seek to have Christly lives in the children that are to come.

The speaker stated that Dr. W. B. Powell, who died in Cincinnati in 1866, discovered the law of sex in temperament. He pronounced it one of the grandest discoveries of the human race, showing as it does that certain temperaments are suited to each other, while certain others are totally unfitted for each other. When the laws of temperament are better understood, the speaker said more would be done to render hospitals unnecessary than all else in the world; to rightly understand and live up to these laws for four successive generations would drive out of the world three-fourths of the disease and nine tenths of the doctors. Love he pronounced the coming together of right temperamental mates. Women understand this, but men do not. The rule in these times is to marry in conformity to social standing, whereas very many of such marriages are only crimes against the community.

Dr. Salome Merritt, State Superintendent of the Department of Heredity in the Woman's Christian Temperance Union, next spoke: she said that heredity describes a science made up of simple principles. When we want to perfect human life from generation to generation, we must so perfect our own lives as to make it possible. Miss Carlton spoke in favor of carrying out the object of the White Cross Leagues, which was the uplifting of woman by applying the same laws of social purity to men as to women.

Webster's New Statue.

A new statue was erected to the honor of Daniel Webster in the State House grounds at Concord, N. H., on the historic Seventeenth of June, in the presence of a large and enthusiastic multitude gathered from New England and the States outside. The statue is by Thomas Ball, and represents the great orator, lawyer and statesman in his later years. The likeness, figure, dress and pose, are all pronounced a faithful representation. Nothing new is expected to be said of Webster at this time; the only visible change in regard to him that may be noted is the different point of view in which he is held after this interval of a whole generation from the date of his death. The Boston Herald has pretty accurately and fully expressed it in the following impressive terms: "It seemed a generation since that Webster had been forgotten at Marshfield, and that his sad requiem was sounded forever only by the lonely sea; but since the patriotism with which he bound the States in perpetual union has been felt as wisdom in Lincoln and as valor in Grant there has been a growing consciousness among the people that Webster did for the development of American nationality what Washington did for its inception, and what John Adams did for its organization. Webster has been lifted up into the higher sphere of national life, as the smoke and confusion of his generation, have passed away."

Moses A. Dow, Esq.,

One of the oldest among the newspaper pub-Substratum is that which lies or spreads under, lishers in this city, passed to spirit-life at an early hour on the morning of Tuesday, June 22d. He was born May 20th, 1810, and consemortal sojourn. His has been a long and useful life, full of good and benevolent deeds, both in public and in private, and like a shock of ripened grain he has been transferred in spirit to the home of the angels.

Mr. Dow, among other activities, was the founder, and has ever since been the publisher, of The Waverly Magazine, a popular and widely circulated weekly paper for youthful and adult readers, as well. He was an earnest Spiritualst whose conviction rested on the firm ground of personal inquiry. He was so well satisfied of the genuineness of the late Mrs. Mary A. Hardy's mediumship that he furnished the means for the purchase of a house by her, and has always retained his belief in her reliability. Mr. Dow also obtained indubitable evidence that spirit-photography was a fact, he having received a picture of a dear spirit friend of his by and through Mr. Wm. H. Mumler's mediumship-a full account of which we shall republish in the next issue of the BANNER.

A letter to us from Mr. Dow was published in these columns March 18th, 1871, in which he fully endorsed the grand truths of Modern Spiritualism. It will no doubt be perused with deep interest at this time. He said at that date, with a bravery which scorned all thought of mental reservation:

"I well remember the time when the phenomena of spiritual manifestations were first introduced by the Misses Fox. of Rochester, N. Y., and I did not, even at that early day, when Spiritualism was so little known and its promulgation so new and wonderful, do, as many others did, and do now, scout its pretensions, for I saw the germ of a new era-one in which the human mind would become more free and more expanded, and that it would do away with many false and cruel tenets in most of the popular creeds of the day. I was desirous, however, that others should study its reality and its claims to public confidence as I had neither the time nor the inclination to search into its mysteries, for I had some fears that I might go too deep and that the subject might so involve my meditations as to unfit me for the actual duties of life of which I had many responsible ones.

It was in the early part of 1870 that circumstances brought me in contact with some spiritual manifestations, and what I saw and heard at those meetings set the doors of my understanding 'ajar.' and the probability of the truth of such manifestations was indelibly impressed on my mind; and it was not very diffi cult, for the results of my observations, in after researches, made me a sincere believer in the doctrine that the spirits of our departed friends come back to us, and, through proper media, communicate hope and consolation to their nearest friends and those whom they loved on earth.

It has not yet become sufficiently popular for a man somewhat known in a community to step forth and avow himself a believer in Spiritualism, much less to advocate its promulgation. But if he truly, conscious ly and understandingly believes anything that courts investigation, especially one so important as is this, and dares not acknowledge that belief, he is not imbued with the spirit of liberty and free discussion which our institutions should have implanted within

Experiment Ending in Knowledge.

The editor of the Richmond (Mo.) Democrat. after a persistent combat with Spiritualism for an indefinite period, was told-on one occasion, while investigating after the manner of those who are determined not to be convinced if it is among the possible things of earth to avoid it—that his wife could be "developed" and positive proof of the truth obtained within his own home. So, as he states, himself and wife returned to their abode, vowing never in the world would we believe until we could get such proof." The result was that in due time the proof came, and he gave a full account of his experience in the columns of his paper, advocating Spiritualism more zealously, if possible, voting a large amount of space to its elucida-

This aroused the antagonism of the church people, and Elder James C. Creel preached against Spiritualism, and publicly denounced the journalist for embracing it. The Democrat replied to the "Elder" at considerable length, stands to be more substantial and enduring than the sands of theological belief upon which the Elder assumes to establish a foothold.

-"Now the Elder may not think so," says the Democrat. "but we doubt if any two scientists - not excepting Robert Hare, Wallace or Crookes-ever put Spiritualism to the crucial that we did. We have always passed for pretty. level-beaded people, and the writer was almost as obstinate as the Elder We never did acknowledge our BELIEF, but when we got KNOWLEDGE through our own organism at the Clinton camp-meeting and elsewhere, we were forced to act like honest people—and we thank God to-day for the courage to do this, for it was a trying thing to do in Richmond under all the circumstances."

Special Notice!

The 4th of July, a legal holiday, occurs this year on the Sabbath, and hence will be observed MONDAY, THE 5TH, on which date the BANNER OF LIGHT Establishment will remain closed.

Patrons having advertisements which they wish renewed in our issue of July 10th must see that their applications are at this office on Friday morning, July 2d.

DIVINE JUSTICE !- Last week we took occasion to call the attention of our readers to the shameful and wanton attack of Rev. Waldo Messaros upon Spiritualism - a subject concerning which he rimself proved he knew nothing practically :-- This week we find it announced in the daily press that "Rev. Waldo Messaros, pastor of the Northwestern Independent Presbyterian Church in Philadelphia, is held [by Magistrate Clement of that city,] in \$2000, for an alleged criminal assault on Mrs. Charles W. Coulston." (1984) 14

MRS. EMMA HARDINGE BRITTEN appeared for the first time in public since her severe domestic affliction, at Daniby Hall, Liverpool, on Sunday, June 6th, and was warmly welcomed by large, sympathetic audiences morning and evening. She was accompanied to Liverpool by Dr. Britten, who, we are pleased to learn, is rapidly recovering his former health and strongth.

Mr. Eglinton returned from Russia June 8th, and can now be addressed at 6 Nottingham Place, London, W.

Me received on Tuesday last a pleasant call at our office from E. H. Mozart, Esq., of Portland, Oregon.

Spiritualistic Facts.

Mr. J. J. Owen, of the San Francisco Golden Gate, says he has known a little girl—a mere child, delicate in heath, and backward in mental development-whose hand would be used automatically by unseen intelligences in writing long messages to the living, messages of love and wisdom, written often in a language of which she had not the slightest knowledge, and during all which writing she was wholly unconscious.

As corroborative evidence in proof of what

our contemporary says regarding spirit power and its action through mediums on the mental plane, we could cite at random from an extended experience many instances of such manifestation: We have, for instance, often had translated into English, through the mediumship of the late Mrs. J. H. Conant. German letters, the language of which she did not understand. They were first read aloud to us in that language, with the proper accents, as well as an educated German could have done-the lady reading them while her eyelids were totally closed! Then she (or, we should perhaps say, the occult intelligence in control at the time,) would give us the translation in English. We have had many business letters in the long ago answered in this way. Yet, to-day, notwithstanding the indisputable proof we and thousands of other Spiritualists have had, and are still having, that spirits control mediums, and often "speak in unknown tongues, but by the same spirit," we find highly intelligent men and women (otherwise) who scout the idea, and call all spiritual phenomena "humbug," fraud." et cetera. Even the (so-called) respectable daily press, with a few exceptions, continues to cater to its bigoted readers by condemning a great, a momentous truth-such as the Bible fully endorses-namely, DIRECT SPIRIT COM-MUNION.

Cumberland in Australia.

From the Harbinger of Light we learn that Mr. Charles Garner, better known as Stuart Cumberland, has favored (?) Australia with his presence, and was announced with the same editorial trumpeting that distinguished his coming from that of all other visitors to Boston and other American cities a few years since. The great expectations which his forerunners had raised in the minds of the public were, however, somewhat lessened by what transpired in Adelaide, where the South Australian Times and Herr Reimers threw a considerable amount of light upon his antecedents and a larger amount of doubt upon his charitable intentions, the influence of which followed him to Melbourne, Notwithstanding this, says the Harbinger, "a large number attended his first séance at the Town Hall, and a good sprinkling of ministers, ex-ministers and M. L. A.s. were got together on the platform, but when their services were required by the showman for the 'Murder Scene,' they politely declined to act. From this point Mr. Cumberland's popularity began to wane. An open letter to Mr. Cumberland by 'A Student of Spiritual Science,' analyzing his previous performances, had been largely circulated amongst the audionce, and the Argus of the following day disparaged his performance. A successful public 'pinhunting' expedition failed to restore his prestige, and after a further seance to a diminished audience, Mr. Cumberland disappeared from the Victorian stage without benefiting either himself or the charities." He played a similar game in Boston, when here years ago, and was fully exposed in the BANNER at the time.

He is a Spiritualist, too!

The Boston Journal of a recent date contains the following:

"A man of great eminence in the scientific world is to visit this country this fall, viz., Dr. Alfred R. Wallace, Fellow of the Linnean, Zoölogical, Entomological, Anthropological and Royal Geographical Societies of London, Gold Medalist of the Royal Society of London and of the Société De Geographie of Paris. He will give eight lectures before the Lowell Institute, and will also make a lecture tour of the country under the sole auspices of the Williams Lecture Bureau of this city."

Prof. A. R. Wallace is also known to the Spirand with an emphasis that indicated the firm. Thuslists of England and America as one of the ness of the rock of knowledge upon which he stanchest pillars of the movement on the mortal side-his works on this subject being outspoken in tone, and impossible of overthrow, since founded on truth.

If Prof. Wallace is honored and believed among men for what he has discovered and formulated in the ordinary scientific fields, how comes it that he is not equally believed when he states what he has been also able to discover through testimony irresistibly appealing to his trained and cultured judgment in the realm of spiritual science, concerning a continued life beyond the grave? Let human bigotry and prejudice answer.

"Facts" for June.

An excellent portrait of Wm. H. Mumler and a brief notice of his first experience in taking photographs of spirit-forms and faces is the leading feature of this month's Facts. Mrs. Glading narrates in an interesting manner several incidents that led her to become a Spiritualist, and ultimately to the public platform as a lecturer. Other contributors to its pages are Charles W. Hidden, Judge Cross, Mr. H. S. Cook, Thomas Bell, Dr. A. S. Hayward, Dr. J. C. Street, Mrs. Jesmer-Downs, A. L. Hatch, Mrs. Nellie Webster and Mrs. M. Wheeler The "Miscellaneous Department," together with editorials and an adaptation of Longfellow's "Angel Footsteps" as a quartette, complete the number. For sale by Colby & Rich.

We have on file for publication next week an article from the pen of A. S. Hayward of this city upon the subject of "Materialization," in which he declares that phase of spiritmanifestation to be a fact in nature beyond denial, whether people believe it or not. Personation and transfiguration he also holds to exist as different degrees of the same power. This is exactly what we know to be true, also. The article in question is further descriptive of the "dark seances" of Mr. A. M. Hix, 535 East 6th street, South Boston, who, Mr. H. says, possesses a development similar to that of Mrs. Maud E. Lord; he, in Hix's name, puts out a sort of challenge to the Psychical Research Soclety's Committee to investigate his (H.'s) mediumship.

Sr. Louis, Mo., is mentioned with considerable favor in some quarters as the place of meeting of the Southern Association of Spiritualists at their Relinion Convention of next year. Light in the West records that a number of working Spiritualists of that city are laboring earnestly to bring it about, and are backing up their efforts with promises of pecuniary

D. D. Home, the once Famous Medium.

This well-known physical medium, whose fame as a bona fide and wonderful instrument of the spirit-world has become world-wide, is at the present time a confirmed invalid. We understand that one of his friends, Dr. Donald Kennedy, of the Boston Highlands, lately visited Mr. H. in Paris, and found him in a very sad condition, namely, with spinal column bent, articulation childish, and seemingly near death's door. It is said of him by his most intimate friends that he led a pure life, and was remarkable for his modesty and attractive personality; consequently he won the esteem of all with whom he had intercourse. The truthfulness of the phenomena occurring in his presence was never called in question. When the power to produce the spiritual phenomena left. him, owing to the weakness of his physical system, he did not endeavor to eke them out by simulation, but stated the fact without the leastreserve. He always maintained to a skeptical world that his occult power was inheritedi. e., he was born with the divine gift of mediumship-hence he never sought to cultivate

In the height of his fame Mr. Home became ambitious to write a book (or books) on spiritualistic topics. The matter thus published in his name was not only critical but hypercritical, and brought a return wave of psychic and public opposition which proved of great annoyance to him, of which he often complained, and which, unquestionably, so worked upon his nervous system as to cause his medial powers to . wane. We repeatedly put him on his guard in this respect, as we have others; but he gave no heed to our caution, and the consequence is that he has outlived his usefulness and become a physical wreck.

Messrs. Morse and Howell in Brooklyn, N. Y.

The above named gentlemen, we understand. have united forces and rented Conservatory Hall, corner Bedford Avenue and Fulton street, for the month of June-appealing to the spiritualistic public generally to help them in their work. Their appeal was liberally responded to on Sunday morning, June 13th, the necessary expenses being all subscribed in a few moments. A large audience assembled in the morning, and they were regaled with a most excellent address by Mr. Howell, under inspirational control, upon the "Natural Evidences of Immortality."; and a goodly audience again convened at night to listen to the replies to questions given by the guides of Mr. J. J.

Well-attended sessions were also held on Sunday last, when the guides of Mr. Morse answered questions and Mr. Slater gave tests in the morning. In the evening Walter Howell discoursed ably and efficiently on "Mind-Cure." discoursed ably and emciently on "Mind-Oure, his hearers frequently applauding the sentiments advanced. While emphatically sustaining "mind-cure," the speaker vigorously protested against the absurdities and fanaticisms urged on its behalf.

Mr. Howell occupies the platform on Sunday morning next, in company with John Slater, and Mr. J. J. Morse delivers the closing lecture in the evening.

in the evening.

On the following evening, Monday, 28th inst., a miscellaneous entertainment will be given as a testimonial to Messrs. Howell and Morse, at which John Slater will give tests. Tickets, twenty-five cents.

THE SPIRIT MESSAGE DEPARTMENT offers to the reader's consideration this week communications from Spirits John Mintzer (of Philadelphia, Pa.); Fannie L. Smith (of Boston); Charlotte Brown (of Portland, Me.); George Webster (of St. Louis); "Stella" (to her mother); Althadine Smith (of Cleveland, O.); Mrs. Emma C. Estey (of Framingham, Mass.); Thomas Fletcher (of Albany, N. Y.); Rev. Joseph Baker (who passed away from Milwaukee, Wis.); James L. Tracy (to a friend in Columbus, O.); and Mary Ann Wiggin (of Boston); together with the usual Invocation and Answers to Questions regarding the na ture of death, of occupations in spirit-life, and appearance and reality.

We have received from the artist. C. L. Littlefield, of Boston, two views-the one of the Shawmut Lyceum and its members, the other of its officers and some friends-which are good specimens of the photographic art. Notwithstanding the difficulties attending the obtaining of good likenesses in cases where so many faces are in the field of vision, the portraits are excellent in the main. Parties desiring copies of these pictures can obtain them at the office of Dr. J. A. Shelhamer, Room 3, 81 Bosworth street. Mr. Littlefield makes a specialty of group pictures in general, and any one wishing work of that description can leave an order with Dr. Shelhamer as above.

An effort is being made to secure the services of Mrs. Cora L. V. Richmond in St. Louis. A few lectures by her guides in that city will. it is thought, be the means of awakening a renewed interest in Spiritualism among all classes, especially those whose influence would. be of much benefit to the cause of truth, progress and spiritual development. It is understood that Mrs. Richmond is disposed to accede to the wishes of the Spiritualists of St. Louis on very liberal terms, and the prospect is that the movement will be crowned with success.

The American Nonconformist (published at Tabor, Ia.) and The Liberal (issued at the town of the same name in Barton Co., Mo.,) have our thanks for copying into their columns from the BANNER OF LIGHT-giving due credit for the same—our editorials on "The Prejudice of the Regulars," and "Protect the Public, Not the Doctors." The struggle with Allopathic assurance and injustice in which the BANNER has engaged for years, is worthy the assistance of every friend of the dearest rights'

Attention is called to the verification of a spirit-message on our second page the present week. Will the Psychic Research Society or any other party dare to affirm, for instance, that, in the case of the Enon Valley letter, the North Carolina postmaster (himself a total stranger to both the medium and the gentleman who sought to verify the message,) was in collusion with Miss Shelhamer? and a san this cold

13 In the House of Representatives, on motion of Mr. Doherty of Boston, the report on the petition of the Onset Bay Grove Association, by its agents, that the acts of the Plymouth County Commissions in faving but a highway through its land be annulled, was referred to the next General Court, his partitions

Down thanks are possibilly tendered for boxes and bouquets of beautiful flowers for our Public Free Circles Room table—to Mss. Marra Circles possible to Mss. Warra Circles possible to Mss. Warrant Devicts in Woods. I bury, Mrs. W. D. Crockett and many others.

The Public Spiritual Circles

Held twice a week at our office will close for the summer season on the 25th inst.—that being the last Friday in the month.

Due notice of their resumption in the Fall will be made through the BANNER OF LIGHT

Lake Pleasant.

The New England Spiritualists' Camp-Meeting Association will formally open its thirteenth annual Convocation at Lake Pleasant, (Montague, Mass.,) July Bist, continuing its public meetings to Bept. 1st, 1880. The list of lecturers contains many well-known, talented speakers, foreign as well as domestic. The prospects the present season of a yery harmonious gathering are uncommonly good-so we are assured by those who assume to know. We are well pleased to learn that efforts in this direction are to be more fully inaugurated than in the past. It is a great and grand sign of progress, and we have no doubt the special reporter of the BANNER, as he promises to do, will give our readers impartial reports of the proceedings.

It is said that J. Rollin M. Squire, the New York Oity Commissioner, aspires to step into the shoes of the late Mr. Kelley, who so long bossed the Tam-many Hall and the County Democracy Societies. Mr. Squire is unquestionably a very talented man; but his audden elevation to a position of such vast responsibility as the Commissioner of Public Works has so surprised New Yorkers that out of sheer envy they are continually maligning him. What has maddened them the most is the fact that Mr. Squire is a Bostonian, or was a few years ago. No matter where a man originated : brains always win in the long run.

A PROMINENT AUSTRALIAN SPIRITUALIST PASSES On.—The Hardinger of Light in its latest issue gives an interesting account of the last days of the visible presence on earth of an active and influential Spiritualist of Australia, Dr. James B. Motherwell of Melbourne one of the oldest, if not the oldest, physicians in that city. We shall speak more fully on this point next week.

A correspondent informs us that Col. W. D. Crockett. President of the Onset Bay Grove Association, was recently "surprised" in a most agreeable manner by the presentation of a fine crayon likeness of his features—the portrait being from the studio of a popular artist. The affair was managed-it is surmised-by Mrs. Sada Andrews, the Colonel's daughter.

George Chainey contributes to the May number of the Melbourne Harbinger of Light a lengthy article upon "The Value of Spiritual Phenomena," at the close of which he announces it as his intention of commencing in two or three months his labors in Australia-first lecturing in Sydney.

A Report of the Quarterly Convention of the VERMONT STATE SPIRITUALIST ASSOCIATION at West Burke is received from the Secretary, W.B. Parish, and will appear in our columns next week.

The office of The Altruist has been removed from St. Louis to Sulphur Springs, Mo.

Notes from Newburyport next week.

Proof of Spirit-Return.

To the Editor of the Banner of Light:

At the late Convention of Southern Spiritualists, at Louisville, Ky., a very remarkable statement was made by three different mediums as to the fate of a woman missing from Delphi, Ind., since March, 1885. One was in independent writing through Mrs. Jaques, the slate-writing medium of Indianapolis; another was given as a test by Mrs. Glading of Philadelphia. The third was, I think, a statement on the platform by Mrs. Dick of Cincinnati. All alike spoke of insanity as having induced suicide by drowning in the Wabash River. It was asserted that the skeleton would be found imbedded in sand near a certain island; but two of the mediums said the leg-bones would be missing.

I have just received a letter dated June 13th from Dr. Beck, a well-known and highly-esteemed Spiritualist of Delphi, Ind., who was at the Convention, and received the above communications. Dr. Beck tells me that as soon as the water had receded sufficiently, the locality. of which a diagram had been drawn upon the slate, was examined, and at the very spot indicated the skeleton was found, but the leg-bones were missing.

This is but one more of the many proofs of spirit-return, by which human immortality has been demonstrated through the phenomena of Modern Spiritualism. CHARLES DAWBARN.

New York City.

California Items.

Our correspondent. "Jonah," informs us that Mr. W. J. Colville has been and is still addressing large and deeply interested audiences on the Pacific Coast During the sessions of the Oakland Camp Meeting his services are exclusively under the auspices of the Association in that place.

his services are exclusively under the auspices of the Association in that place.

He has lectured every day since his arrival, and often twice, as in addition to the public meetings on the grounds, a private class meets for spiritual instruction three times a week. Answers to questions have formed a prominent and deeply interesting feature of the meetings.

On Bunday, June 13th, Mr. Owen, editor of the Golden Gate, lectured at 11 A. M., Mr. Colville at 2 and 7:30 P. M. The subjects of discourse were, afternoon, "Who or What is the Holy Spirit?" evening, "Evolution in the Light of Spiritual Truth." Over fifteen hundred people were in attendance.

The regular meetings are held every day except Monday. Conference meetings are held on Tuesday, Thursday and Saturday.

Many mediums for various phases of phenomena are on the grounds, giving much satisfaction to skeptics as well as Spiritualists. The secular papers are treating Spiritualism with musal courtesy and respect. Mr. George Harold is succeeding admirably in giving treatments; many persons declare themselves already greatly benefited.

Mrs. Ada Foye's tests are truly wonderful. She rarely falls to satisfy the most exacting questioner.

The subject of reembodiment is exciting great attention in the Webt. Mr. Colville's inspirational lecture on that subject; fune 15th, drew a crowded audience. Metropolitan Temple is closed, but will redpen July 11th. Mr. Colville's inspirational lecture in the Mrs. Matson its expected will resume her ministrations Aug. 1st.

Mr. Colville's present address is Henry House, 462 oth street, Oakland!

Mr. Colville's present address is Henry House, 462 9th street, Oakland

Dean Clarke, in Facts, for his views on "mental Healing." A vast amount of unreliable and exaggerated talk is too frequently the product of self-advertised "inspiration." A new olique of adventurers, called "metaphysidiams." has sprung up in Boston, and other places in America, and it has taken root amongst the Orthodox as "Christian Solence," the lobes of the brain and spinal column being figured on their prints as a cross! Mr. Colville seems to have been considerably psychologized by this sort of thing, as he has been by the Papiets and re-incarnationists in Paris. One of the best known Spiritual Solentists in America writes: "The Mind Cure Movement, which flourishes among the Orthodox and fashionable, is mainly a corrupt and dishonest mediumship, controlled by avaitoe, ambition and hypocrisy. Money is the ruling power." When the "Christian" mob take up Spiritualism, it will become quite another thing. London Medium and Daybreak.

The BANNER OF LIGHT, Feb. 18th and 20th, contains two articles from the pen of A. E. Newton, antitled. How to Recommend Spiritualism, which are worthy of the attention of all having the advancement of Spiritualism at heart.—Horologer of Light, Melbourne, Australia

The Keelers' Manifestations in Washington.

To the Editor of the Banner of Light:
I deem it a duty I owe to the cause of Spiritualism and true mediumship to add my testimony as to what

To the Editor of the Banner of Light:

I deem it a duty I owe to the cause of Spiritualism and true mediumship to add my testimony as to what has been transpling in our city recently with reference to the materializations through one of the Keeler Brothers. I refere especially to the scances conducted by F. L. O. A. Keeler. My first visit was unsatisfactory, for the reason that the cabingt of black curtains was suspended before one of the three folding doors that divided the front from the back parlor. Heavy portiors covered the ether two doors, coming up to and meeting the curtain of the cabinet. Calling the attention of one of Mr. Keeler's friends to the suspicious location of the cabinet, he replied, "Oh! that is all right; the cabinet was made fast to the door, and dependent upon it to hold it up, and that the door could not be opened without pulling down the cabinet." In attending the next scance I ventured to examine for myself, and saw what I was very sorry indeed to see. I found behind the heavy portibres, (which were not needed at all, and only served to create distruct with every candid observer,) three ordinary doors, with hinges, opening from the inside. I found two cords, instead of one, held up the curtain or cabinet; that one cord did extend to the door, but that the other cord extended only to the jamb of the door, immediately behind and just above the other, both being held in place by small thumb-acrews, in the rings of which the cords were tied. I discovered that by this ingeniously contrived arrangement the operator had only to let go the cord on the door and the other had only to let go the cord on the door and the other had only to let go the cord on the door and the other had were the darkest scances is ver attended, and I have been present at scores of them elsewhere. A feeble ray from a dimly burning kerosene lamp at the further was a hones of when. The word "light" on these occasions was a misnomer. These were the darkest scances is ver attending the result of the heavy burning deventi

Letter from W. J. Colville.

To the Editor of the Banner of Light:

I know you will kindly grant me space in your hospituble columns for just a few lines to let all my Eastern friends know how we are faring in the West. My journey from Minneapolis to Oakland, Cal., was extremely pleasant. I cannot say it struck me as the least fatiguing or wearlsome. I left the train for a portion of one day at Dubuque, and for part of another at Council Bluffs. I reached Oakland Sunday. June 6th, about 11 A. M., and was met at the dépôt by Mr. G. H. Hawes, the well-known shorthand writer, who is now officiating as secretary of the Oakland Camp-Meeting Association. In all my travels, both in America and England, I must say, without underrating the kindness of friends in the Eastern States and across the sea, I have never met with a warmer welcome, nor been received with more openhearted, open-handed kindness than at Oakland, on the evening of Sunday, June 6th, when it was my privilege to occupy the platform as the mouthplece of my guides. The large tent in which the exercises are held was crowded to overflowing; indeed, the throng was so great the doorkeeper was instructed by the directors to sell no more admission tickets, as every available inch of standing as well as sitting room was occupied. The immense audience listened to every word of the lecture and poem with rapt attention; and when the service concluded I was introduced personally to so many hundreds of people, each one offering kind words of greeting, that I began to think the whole city of Oakland and a large part of San Francisco must have emptied itself upon the grounds. The chairman, Mr. Adams, was kind and sympathetic; the music pleasing, and in spite of the crowd the ventilation was almost perfect.

I am residing at a fine hotel, called the Henry House, whose preprietors are Splitualists, and do everything in their power to make my stay comfortable. Monday, June 7th, they took me to Berkeley, to see the State University, which is a very handsome building in the midst of exquisite grounds. We went from there to Fruit Vale, where the flowers and fruits were thriving in rich ab pituble columns for just a few lines to let all my Eastern friends know how we are faring in the West. My

went from there to Fruit Vale, where the flowers and fruits were thriving in rich abundance; we spent the evening in San Francisco, which strikes me as a most wonderful city, considering its youth. On Tuesday. June 8th, I was on the camp grounds again, and on Wednesday a private class commenced in the morning, and I occupied the public stand in the evening. The audiences, though not quite so numerous as on Sunday, were, however, large and enthusiastic. At the more private meeting the time was more than half spent in asking and answering questions. The people here ask good, sensible questions, and seem to fully appreciate the replies. I have already met several of the prominent mediums, and many others actively interested in the work here, and found them extremely genial, and, I am sure, worthy people.

Notwithstanding the large circulation and deserved popularity of the Golden Gate and Carrier Dove, the BANNER OF LIGHT has a large and ever increasing circulation in the far West. A correspondent saw the BANNER exposed for sale on twelve different newstands in Oakland, Cal., on one day.

The weather here is simply charming. I do not allow myself to think there is a time coming when I must leave this earthly paradise; but if ever my guides again direct my steps castward I shall at least have the delightful assurance that though friends here are perfect embodiments of kindness none can be dearer than many in dear old Boston, from whom I can never feel separated in spirit, even though in a material sense we are three thousand miles and more removed from one another. This hurried line will, I trust, let my Bastern friends see I have not forgotten them, though I cannot possibly find much time for private correspondence. From your sincere friend,

W. J. COLYILLE.

Address Henry House, 460 eth street, Oakland.

Address Henry House, 460 9th street, Oakland.

Onset Lyceum .- Between three and four hundred visitors greeted us to-day. Our spacious Temple will visitors greeted us to-day. Our spacious Temple will soon be filled with lyceum workers and friends. This afternoon we were favored with the presence of sixteen of the representatives of Shawmut Lyceum, of Boston, all of whom expressed themselves as highly pleased at our prosperity. The Shawmut Lyceum, of Boston, all of whom expressed themselves as highly pleased at our prosperity. The Shawmut Quartette added largely to the interest of the occasion, and beautifully rendered one of its choice selections. This quartette its composed of J. B. Hatch, Jr., and lady, Miss M. T. Shelhamer and Dr. J. A. Shelhamer. Masters Eddle and Charlie Hatch contributed a duet very creditably, and were warmly applauded by the large audience. Recitations were given by Georgie Bourne. Eaton Hibbard, Etta Shea; Carrie Rothermel, Nellie Barnard, Aldie Bradford, Annie Marshall; Maud Gardner, Flosie Cassell and Luin Morse, who received an encore and replied with another selection. Brooks, Brainard and Esther Bates each rave a song, as did also Miss Annie Beesle, leader. Bertie Blinn gave a harmonica solo. Charles W. Sullivan contributed a song, and Mrs. Bosson, accompanied by her sister, Miss Goodrich, a fine vocal selection. Mr. W. C. Urrier made a few remarks in reference to our needs and a generous collection followed.

The Calisthenies were led by Assistant Conductor F. L. Union. Mrs. Sarah A. Byrnes was then introduced, who made a few remarks, in which she expressed hetastification, although she could not approve of all the features of our Lyceum work. Miss M. T. Shehamer followed, and stated that she came a, a member of Shawmut Lyceum, and spoke eloquenty of the cause, and the love she bore the children. Her remarks were warmly applauded.

Dr. Bichardson made a few remarks; singing folsoon be filled with lycenm workers and friends. This

warmly applauded.

Dr. Richardson made a few remarks; singing followed, and the exercises closed with the Target March.

June 20th.

D. N. Fond, Conductor.

Saratoga Borings, N. Y.—Fannie Davis Smith gave two eloquent and instructive lectures Bunday, June 18th. She is spoken of as a brilliant and effect-June 18th. She is spoken of as a brilliant and elective speaker, and is a decided favorite in Saratoga. Dr. Smith was also present and spoke favorably of the Queen City Park Camp-Meeting under the auspices of the association of which he is president, and annunced that he had secured a low rate of railroad fare for all who desired to attend. In the evening Dr. Mills gave platform tests. Last Sunday a Fact meeting was assigned for the morning, and a lecture by Mrs. S. G. Horn for the sysning.

Medical and business séances are given daily by J. W. Fletcher at St. Nicholas Hotel, corner School and Province streets, Boston.

Arrier Furnan, Rso, will answer dalls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. Helen Stuart-Richings spoke in Louisville, Ky., June 6th, in Liederkranz Hall, afternoon and evening, giving psychometric readings at the close of each lecture. The Louisville Commercial of June 17th said of her remarks: "The unbelievers were surprised at the correctness of the readings. A hand-kerchief or glove was sufficient to lay open not only the character of the owner of the article, but also the history of his life." Mrs. Richings has been compelled to decilne several invitations to attend campmeetings, as her time is fully engaged up to Sept. 15th. The last two weeks of July hind the entire month of August she will be in Canada. She is ready to make lecture engagements on and after Oct. 1st.

Carrie E. B. Twing has located for June at 332 Main street, Springfield, Mass., Room 9, where she will answer letters from her correspondents, etc.

James H. Young's address is Matheld, Mass. James H. Young's address is Matfield, Mass.

James H. Young's success is manifold, mass.

J. H. Randall is engaged to speak at Clinton, Ia.,
Camp-Meeting, Aug. 18th to 23d; Vicksburg, Mich.,
Camp-Meeting of Mediums, Sept. 3d to 7th; and is
open to other engagements.
Secley Avenue, Chicago, Ill.

J. Madison Allen lectured in Vineland, N. J., during April and May; is now in Trenton; will receive further calls for camp-meetings, funerals, scances and Sunday work for societies. clc., wherever desified. Present address, Ancora, N. J.

Mrs. H. S. Lake has lectured five months for the in-dependent Church of Alliance, O. She can be ad-dressed at that place for engagements.

Mrs. M. A. French, the old established and popular medium of Washington, D. C., will spend the summer season in Boston, at the residence of her son, 183 Shawmut Avenue.

season in Bosion, at the residence of her son, 183
Shawmut Avenue.

The unengaged dates of Mrs. Juliette Yeaw for 1880
are July 4th and 11th, Aug. 1st and 8th, Oct. 17th, Nov.
28th, Dec. 20th. Camp Meeting engagements: Harwich. July 25th; Lake Pleasant, Aug. 12th; Temple
Heights, Auk. 14th to Aug. 22d inclusive; Sunapee,
Aug. 26th to 29th; Queen City Park, Sept. 5th and 7th.
Owing to unforeseen and entirely unexpected circumstances, W. J. Colville has been obliged to cancel
all engagements in the East this summer, as he sees
no possible way of leaving California for an indefinite
period. He therefore requests the Managers of the
various Camp Meetings in the Eastern States who
have written to him with a view to securing his services, to consider themselves at liberty to make arrangements with other speakers to occupy the dates
assigned to him. From present indications it appears
most likely that he will not return East for some
time to come.

Mrs. Emma Hurst, materializing and independent

Mrs. Emma Hurst, materializing and independent slate-writing medium, once of Terre Haute, Ind., but latterly of Santa Barbara, bas, we understand, again taken the field, locating for work at 74 Turner street, Los Angeles, Cal.

Mrs. Craddock, of Concord, N. H., will be at Liberty Island, Sunapee Lake, N. H., during July, August and

Mr. J. Frank Baxter was in Hanson last Sunday, and lectured in the interests of workingmen in the morning and of Spiritualism in the afternoon, all under the auspices of the Hanson Spiritualist Society. On next Sunday, the 27th inst., he will lecture, sing and delineate at Temperance Hall, West Duxbury, both forenoon and afternoon.

Warren Chase will be at Liberal, Mo., July 2d. 3d

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Street—Every Tuesday and Friday atternoon at 3 o'clock. Admission 4ree. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. College Hall, 84 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Eggle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% P.M.; also Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

The Ladies' Social Aid Society meets every other Fridsy afternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

Eagle Hall, 616 Washington Street .- The meetings in this place on Sunday last were fully attended. and much interest was manifested. The exercises

and much interest was manifested. The exercises were opened with an address through the organism of the child medium, Miss Emma Ireland, upon subjects selected by the audience. She was followed by Mrs. L. W. Litch, Mr. C. M. A. Twitchell, Dr. M. V. Thomas, Mr. Fernald and Mr. Patterson, all of whom made remarks of much interest.

Clearly recognized tests were given through the mediumship of Mrs. Litch, Mrs. M. E. Johnson, Dr. Thomas, Mr. Patterson, Mr. Fernald and others. An appropriate poem was read by Mr. Twitchell. Instrumental and vocal music was furnished by Mrs. Eudora Case.

Case.
These meetings will be continued without vacation through the summer on Sundays, at 2:30 and 7:30 P. M., and Thursdays at 3 P. M.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 28d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M. Spencer Hall, 114 West 14th, %treet.—The People's Spiritual Meeting every Sunday at 2% and 7% P.M.; also Thursday attempon at 3 o'clock. No wastion for afternoon, at 3 o'clock. No vacation for Frank W. Jones, Conductor. Parker Spiritual Society.—Public services every Sunday evening at 7% o'clock, in the new hall (Lower Hall), No. 52 Union Square.

The People's Meetings. To the Editor of the Banner of Light:

The People's Secting in this city was addressed, Sunday, 13th inst., by Mr. Frank S. Lambert, in which he told us something of what "I Know About Spiritualism," that was quite interesting. Dr. Emma R. Still and H. J. Beard took part in the Conference. Still and H. J. Beard took part in the Conference. The exercises at the afternoon session of same day were interesting, and were participated in by Mr. S. A. F. Goodspeed, Mr. Horace M. Richards, Mrs. A. C. Henderson and Mr. Burton; Mrs. M. C. Morrell delivered to Knights of Labor glowing words of encouragement, full of prophecies of good, which were highly appreciated by members of that Order.

Sunday afternoon, 20th inst., found a larger audience present and some more enthusiasm manifested. Mrs. Washburn, organist of the First Society, favored us with a fine plano solo, artistically rendered. An orchestra, consisting of organ, cornet and violin, assisted greatly in enhancing the harmony of the occasion, and Mr. Goodspeed, Mr. Burton, Dr. Still, Horace M. Richards and G. B. Emerson entertained us with short addresses, spirit-descriptions, etc.

In the evening, Mrs. Mary F. Lovering of Boston read a spirit communication given through her hand; also favored the audience with two songs: "Struggling for the Light," and "Come, Darling, to the Spirit-Land."

Mr. Wm. C. Bowen gave the regular address of the

Land."
Mr. Wm. C. Bowen gave the regular address of the evening—tople, "The Bible"—with criticism upon both the uses and abuses of the book. The lecture was a fair and impartial one, and elicited the strict attention of the audience.
Mrs. Nellie J. T. Brigham will speak for us next

Mrs. Neille J. T. Brigham will speak for us next Sunday afternoon.

We cordially welcome all to be present at our meeting; all strangers visiting or passing through the city and stopping over Sunday, and mediums and speakers generally. Spencer Hall is located at 114 West 14th street, near Sixth Avenue, opposite 14th street Theatre.

Frank W. Jones, Conductor.

155. West 26th street, New York, June 21st, 1886.

"Shadows," the excellent work on Spiritualism, by John Wetherbee, can be had hereafter, in cloth, for \$1, and in paper covers for seventy five cents. Any one who has read Mr. Wetherbee's pleasant articles in the Golden Gate will naturally want a copy of "Shadows." Send orders to Colby & Rich; Banner of Light Office, Boston.—Golden Gate.

Horsford's Acid Phosphate as a Brain Food. Dr. S. F. NEWCOMER, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province streets, Boston.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. Colby & Rion, Publishers.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Nociety of Spiritualists holdsits meetings every Sunday in Conservatory Hail, Bedford Avenue, corner of Fulton street, Speaker engaged: June, Walter Howell, Morning service at 10 clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hail,

The Brooklyn Apiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2% P.M.; Conference, 7% P.M. Seats free.

NEWARK, N.J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 139 Congress street, at 7½ P.M. H. C. Dorn, President.

Subscriptious Received at this Office

FACTS. A Monthly Magazine. Published in Boston. Per year, \$1,00.
THE BFIRITUAL OFFERING. Published weekly in Ottumws, lows, by D. M. and N. P. Fox. Per year, \$2,00.
THE OLIVE BRANCH. Published monthly in Utics, N. Y. THE OLIVE BRANCH. Fubilished monthly in Obes, 1.1.

\$1.00 per annum.

THE OARRIER DOVE. An Illustrated Monthly Magazino, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal.

\$2.50 per year.

LIGHT: A journaldevoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price 33.00 per year.

Mainty, John Here and Herester. London, Eng. Price \$3,00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOSOPHET. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per appure.

THE GOLDEN GATE. Published weekly in San Francisco. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.50 per annum.
THE EASTERN STAR. Published fortnightly at Glenburn, Mo. Per year, \$1.00.

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston, Single copy 10 conts,
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$2,00.
Single copy 5 cents.
THE CABRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Modiums and Spiritual Workers. Published in Oakiaud, Cal. Single copy, 25 cents.
THE ROSTRUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Epiritualism, etc. Price 5 cents.
MISCRELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. Ocenta.
THE OLIVE BRANCH: Utica, N.Y. A monthly. Price 10 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Per year, \$4,50. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Per year, \$4,50. Single copies, 10 cents.

THE TRUTH-BERKER. Published weekly in New York.

Single copy, 8 cents.

THE MIND-CURK AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.

THE THEOSOFIHST. A Monthly Journal, published in India. Single copy, 50 cents.

LIOHT FOR THINKERS. Published weekly in Atlanta,

Ga. Mingle copy. Scores. Ga. Single copy, 5 cents.

THE GOLDEN GATE, Published weekly in San Francisco,
Cal. Single copy, 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy,
Single copy, 20 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Apecial Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, lended matter, fifty cents per line.

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Katurday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Deaf.—Peck's Patent Im-PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illus-trated book of testimonials, free. F. Hiscox, 853

Andrew Jackson Davis's office estab-

street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* Je12

Dr.F. L. H. Willis may be addressed for he summer, Glenora, Yates Co., N. Y. My1

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

THE MONTREAL AND BOSTON AIR LINE Passumpsic Railroad.

The Direct Through Line to Lake Memphrema-gog, Montreal, Quebec, and all Important Points in the Dominion of Canada. Through Fast Express Trains from Boston and New York, with Elegant Sleeping and Drawing-Room Coaches.

Drawing-Room Coaches.

This route is not only the shortest, but it passes through the most picturesque parts of New England. The River, Lake and Mountian scenery is unsurpassed. The Memphremagog House, at Newport, Vt., is one of the best conducted summer hotels in the country, and the proprietor, Mr. W. H. Witt, has had a long experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the same name, and the location is both healthful and picturesque, and the location is both healthful and picturesque, allowing, Fishing, Riding and daily Steamboat Excursions on the Lake.

Twelve miles from Newport by steamer, twice a day, is Owl's Head Park and Mountain House, a most delightful forest reasort at the base of the beautiful mountain of Owl's Head, and a favorite place of resort for great summer gatherings.

Tourist tickets, at reduced rates, for sale by W. RAY-MOND. 208 Washington street.

reings.
Tourist tickets, at reduced rates, for sale by W. RAY-MOND, 226 Washington street, Boston, and at 207 Broadway, New York.
A New Blory, descriptive of Lake Memphremagog, by Frank H. Taylor, entitled "Tile HERBIT OF Tile LAKE, OR Tile ISLAND PRINCESS," can be obtained of W. RAYMOND, 226 Washington street, Boston, or will be mailed free by addressing N. P. LOVERING, Jr., General Ticket Agent, Passumpsie Railroad, Lyndonville, Vt.
M. P. LOVERING, Jr., H. E. FOLNOM, General Ticket Agent, Lyndonville, Vt.

General Offices, Lyndonville, Vt. DR. C. T. BUFFUM,

MEDICAL, BUSINESS AND TEST MEDIUM, Lotters answered, Hours 9 A.M. to 5 P.M. Rooms 1475 Washington street, Boston. Sittings \$1,00. 4w° Je23

POGERS SILVER WARE Free. Read Pre-PROF. JOHN McLEOD,

PHRENOLOGIST, &c., is a powerful Magnetic Healer. Treats Obsession successfully, and produces Clairvoyance, Clairaudience, and other phases in sensitives by treating the Brain. Rooms 120 Lenox street, Boston. Je23 1w* DR. J. C. STREET, 78 MONTGOMERY STREET, BOSTON, MASS.

FACTS Free. To any persons who will send us a list of names of Spirit-ualists or investigators of phenomena in their vicinity, we will send a copy of PAOTS. Address P. O. Drawer 822, Botton, Mass.

This world is growing wiser, and each day brings to light new truths and new facts which, added to the great chain that is drawing mankind from fogyism to science, makes it absolutely certain that knowledge and wisdom are to be the guilding stars to success.

The great conflict between science and fogyism is fercely raging, with Truth as the constant winner. Truth cannot be crushed. Science is absolute knowledge, and experience is a noble schoolmaster. On these are founded Magnestic is a noble schoolmaster. On these are founded Magnestic is a noble schoolmaster. On these are founded magnestic and suffering one great and grand truth, that God has prepared in the great laboratory of nature a compound substance, which, when brought in contact with the human body, insgretizes the blood, fils it with the vitaiting elements which give life, tone and health.

It has been clearly proven and demonstrated that the blood is a magnet. If this fluid contains iron in proper proportions, and we magnetize the same, the whole organism takes on NEW Liffs, and health follows. The feet should always be kept warm, and the entire body will take on new tone and the whole system receive a wonderful vitalizing stimulus in consequence. Header, why not send for a pair of these Magnetic insoles? They keep your feet warm; cause a genia glow over the whole body. Try a pair by mail. Three pairs for 2,00 to any address. Bond stamps or currency at our risk. Pamphlot sent to any address.

CHIVAGO MAGNETIC SHIELD COMPANY, Je25 No. 6 Central Music Hall, Chicago, III.

Je26 No. 6 Central Music Hall, Chicago, Ill.

FACTS

A MONTHLY MAGAZINE, Devoted to Mental and Spiritual Phenomena.

INCLUDING
Portraits and Biographical Sketches, Essays
and Theoretical Discussions upon these
Subjects, and Music

CONTENTS OF JUNE NUMBER. Portrait of Mr. Wm. H. Mumler. How Mr. Nelson Found His Knife. Mr. Charles W. Hid-What Helped to Make Me a Spiritualist. Mrs. A. M. Gla-ding.

A manufacture of Make Spiritualist. Mrs. A. M. Glading,
Independent Writing, Judge Nelson Cross,
Itow I Became Practically Convinced. Mr. H. S. Cook.
A Vision Verified. Mr. Thomas Bell.
A Singular Pinenomenon. Dr. A.S. Hayward.
Sensation in the Astral or Second Body. Dr. J. C. Street.
Premonition of Death. Mrs. S. A. Josmer-Downs,
Joan of Arc. Mr. A. L. Hatch.
Slate-Writing and Answering Unknown Questions. Mrs.
Nellio Webster.
First Experiences in Materialization. Mrs. M. Wheeler.

MISCELLANEOUS. W. J. Colville's Answer to Dr. Dean Clarke.

EDITOHIALS, --Win. H. Mumler (Biographical Sketch);
American Society for Psychical Research; Spiritualism is not Responsible for Fraud; Camp-Meetings; Onset Bay Camp-Meeting: Book Notices, etc.

MUSIC: "Angel Footsteps."

FACTS PUB. CO., Drawer 5323, Boston, Mass. Sample copies 10 cents; \$1,60 per year. 1w Je20 J. R. WARNER & SON,

Undertakers and Embalmers. RURNISHINGS of overy description. Lady assistants when destred. Telegraph orders receive immediate attention. 2154 Washington street, Boston. FREDERICK ATHERTON, J. R. WARNER. A. P. WARNER. Je26

Mrs. H. V. Ross, at Onset, WILL hold scances for MATERIALIZATION at her Cottage, corner of Fourth street and South Boulevard, from June 21th to the close of the season, 1850

Mrs. Esther M. Sanborn, MAGNETIC HEALER, will receive patients at No. 12 Union Square, Somerville, from 10 until 4, and will visit patients. Her wonderful success in treating themna-tism and Paralysis of 4 years' standing proves her power. Je28

MRS. H. WILSON, M.D., MAGNETIC HEALER. Private Sittings for Business, Diagnosing Diseases, etc. No. 408 West 42d street, near 9th Avenue "L" Station, New York. 13w Je2i

MRS. E. B. STRATTON, WRITING MEDIUM, Onset, Mass,

A GOLD THIMBLE for three new subscribers to FACTS. FACTS PUB. CO., Drawer 5223, Jes. Boston, Mass.

If Jes

TO LET—AT ONSET, MASS. The large, wellbuilt Cottage, and the small Cottage, on Pearl street,
poposite Wanbun Grove—both furnished. Apply to H. N.
STONE, 132 Commercial street, Boston. 2w Je25 MRS. L. M. MARSH, Montal and Magnetic Treatment, 328 West 31th street, New York City.

WORKS ON HEALTH. THE MENTAL CURE. By REV.W. F. EVANS.
The philosophy of Life: Hinstrating the Induence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment, 384 pp. The work has received the encombuns of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also, hip physiciam, and shows how persons can ward off and eradicate disease without medicine.

Cloth, \$1,50, postage 10 cents.
For sale by COLBY & RICH.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By REV. W. F. EVANS. One of the best, clearest and most practical Andrew Jackson Davis's office established at No. 63 Warren Avenue, Boston, Mass. He may be consulted on physical and mental disorders every Tuesday and Thursday, from 9 to 12 A. M. Send him your name and address for further information.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms

AEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By lkry.

W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychic or mental force to the curve of the sick. Its clear-uninded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so lituminates the subject that persons of ordinary intelligence cannot only understand the theory. Cloth, 125, postage 10 cents.

For sale by COLBY & RICH.

THE DIVINE LAW OF CURE. By W. F. EV-ANS. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is It applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe.

Frice \$1,50, postage 10 cents.

For sale by COLBY & RICH.

SOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. EVANS, author of Mental Gure, "and "Mental Medicine," A work worthy of being spread broadcast over the land. It is calculated to do good wherever read.

Gloth. Price \$1,00.
For sale by COLBY & RICH.

PRIMITIVE MIND CURE. By W. F. EV-tary Lessons in Christian Philosophy and Transcendental Medicine.

Medicine. Cloth, 12mo, pp. 215. Price \$1,50; postage 10 cents. For sale by COLBY & RICH THE VITAL MAGNETIC CURE. By a MAGNETIC PHYSICIAN. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Hody. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are electral and universal.

Cloth, \$1,00, postage 10 cents.

For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIC PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D. E., and others in opposition to its truthruness; Normal, Inspirational and Trance Speaker, and Writers in favor. Is Immortality Universal? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antidote to "Free Love"-tsm. 306 pp.

Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH. PROSE-POEMS

AND SELECTIONS.

BY ROBERT G. INGERSOLL. This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, beside the celebrated "Decoration Day Oration," never before published, and all the famous "tributes" heretofore printed in various shapes, but never brought together till new, many other gems selected from the speeches, arguments, lectures, letters, table-talks, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simils, has been prepared especially for it.

In allk-cloth, beveled edges, glit back and side, \$2,50; postage 20 cents.

For sale by COLBY & RICH. For sale by COLBY & RICH.

A CTS OF THE ANTI-SLAVERY APOStains Short Biographical Sectohes of Wm. Lloyd Garrison
and Nathaniel Peabody Rogors, and Chapters on the Acts
of the Anti-Slavery Apostles.
Cloth, \$1,50, postage 10 cents
For sale by COLBY & RICH.

WOMAN, A Lecture Delivered to Ladies Only, by MRS, DR. HULBURT, on the Present Status of Woman, Physically, Mientally, Morally and Spiritually. The Divine Law of True Harmonial Marriage, Marriage and Divorce, Unmentionable Sins of Omission and Commission, with an introduction by MRS, DR, RICH-MOND.

Paper, Price 20 cents.
For sale by COLBY & RICH.

IN MEMORIAM: SAMUEL B. BRITTAN.
Proceedings of the American Spiritualist Alliance,
Jan. 21st, 1833.
This little pamphlet contains the Memorial Services in
respect to Dr. B. B. Brittan.
Paper. Price 5 conts. 1
For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), every TUREDAY and FRIDAY AFTERNOON. The Hall which is used only for those sances) will be open at 2 o'clock, and services commence at a o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The positionary condicity in wited.

The Meanger published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that shows who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. Weak the reader to receive no doctrine put forth by spirits in thisse columns that does not comport with his or set reson. All express as much of truth as they perceive—no more.

En. All express as much of truth as they perceive—no more.

AT It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

AT Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may facil that it is a pleasure to place upon the alter of Spirituality their floral efferings.

AT We invite suitable written questions for answer at these seances from all parts of the country.

(Atlas theihamer desires it distinctly understood that she gives no private sittings at any time; neither dees she reserve visitors on Tuesdays, Wednesdays or Fridays.)

AT Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Observans.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhamer.

Report of Public Séance held March 26th. 1886-Continued from our last issue. John Mintzer.

I am very happy, Mr. Chairman, to find the door open, that I may come in and avail myself door open, that I may come in and avail myself of your kindness, to send a few words of greeting and regards to my friends in Philadelphia. I have friends who are Spiritualists, and I have friends who have no faith in your philosophy, but they are equally dear to me. I am sorry for those who do not believe, for I feel that the loss is theirs, and I congratulate those who have the faith or the knowledge, because I know their lives are sweeter and brighter because of it.

I had quite an interest in Spiritualism while here. I loved to talk quietly concerning it. to

here. I loved to talk quietly concerning it, to hear what it brought to earth by way of evidence of immortal life, and also to receive something of that evidence for myself—but I did not stand on the street corners and proclaim those ideas. When I had a harmonious, pleasant talk with a friend concerning it, it did me great good. I have thought since becoming a spirit, that perhaps I did not do my whole duty by keeping quiet, and refraining from setting an example as a full-fledged, outspoken Spiritu-alist to the world. But I am not certain that it would have been the wisest course. I feel, perhaps, that harmony and pleasant feelings were maintained, which otherwise might not

have been the case.

However, I am glad of the opportunity to return and bear my testimony to the truth of Spiritualism, and to say how I have profited by it since passing from earth, and what advantage it has been to me, bringing me into close contact with those whom I have known, giving me an opportunity of listening to their words, perceiving their thoughts, and assisting me to exert an influence upon them in return. Thus it has been of advantage to me, and in ways where I know my influence has been felt it has been of great use.

I would like very much to have my earthly friends gather in a circle, and I would talk to each one. I know I could give all something that would awaken thought on the subject of immortal life, that would give an idea of what ti is to be a spirit. Perhaps sometime I can do this. I cannot tell. But whether I do or not, I hope every friend will believe that I bring my sincere affection and good wishes to each

one.

I have been growing the few years that have passed since I left the body. I have been interesting myself in the work of spirits, in trying to do good by spreading the light among mortals. I have visited mediums and circles, and more than once have made my power felt. Every time I do so I feel stronger and better, and I know that I am accomplishing something, perhaps, that might have been done here—but that is a part of my own plan in life. I feel perhaps, that might have been done here—but that is a part of my own plan in life. I feel that I shall be recognized by Philadelphia friends, so I do not hesitate to come. I am John Mintzer.

Fannie L. Smith.

I come to bring my love to my friends and to tell them I am happy. I do not wish to return to earth for more than a visit, for I am quite contented with the home I have found. I was only twenty years old when I passed from the body, and it seemed a little hard; but when I found everything so bright and pleasant around me, and that I was so strong and well, I had no regrets, and I have wished to tell my friends that I am really and truly happy. I have tried many times to speak of things that are past, hoping to do some good in that way—but perhaps it is well that I could not. I will let them go, only taking up those that are to come; but if any friends of mine wish to hear from me about these things, I will be pleased to speak of them in private if I can find pleased to speak of them in private if I can find a medium for doing so.
I lived in Boston, and I know there are many

places here where spirits can come and reach their friends. I have visited them. I saw one whom I used to know at one of those places and I tried to manifest to her; I knew she would recognize me if I came clearly, and per-haps she would be so kind as to tell my near friends; but I did not succeed as I wished. I shall try again, because I feel that this is a good work, and perhaps its results will be of great benefit to those who have no such knowledge of the spirit-world and its inhabitants as I wish they had. Fanny L. Smith.

Charlotte Brown.

My name is Charlotte Brown. I have never come back here before, but I have tried to a number of times. I have seen the years passing, and when I think that I have never spoken to my friends—never told them how near I have been, and how I could see a great deal that has been passing in their lives—I feel disheartened and sad. It was not that I did not wish to tell them, but I could not; I did not have the power; yet I have been with them, I have sent them my love, and have given them my influence, and I have known what they have thought of me: wondering if I was happy, and what was

my condition apart from the body.

I had some sad experiences here; my friends thought they were painful, and pitied me; but I do not come as one in need of pity; I have risen above those unpleasant conditions. Sometimes it seems to me as though they had never been; only the memory, only the lessons they taught remain, and these are useful, but they have now no power to disturb me, they do not bring me one shadow; they are gone, and I neither regret them nor am pleased concernin them, because it seems almost as though they had no part of my life, only I think my friends will know that they are wiser and I am wiser because of them.

I bring not only my own love, but affectionate remembrances from the dear friends who are with me. Little Della sends her love. She is a beautiful spirit; she is growing, and is now a sweet child, doing messenger-work such as she could not possibly have done on earth; she was too frail a blossom to linger here, and she was transplanted to a sweeter, sunner clime, and I hope our friends will feel that all was for the best. Nellie and James and many friends all unite in their loving greetings. They are happy in a spirit home; they are not separated; they meet and pass many hours of pleasant association; so our friends here must not think of us as having gone, as having lost all part and power in life, as being separated, for we are all united, and each one has the power to do his or her own special work.

I hope the time will come when there will be

such mediumistic power developed among my friends on earth as to enable me and others to come to them privately and give them as many beautiful leasons as we have to offer. I know it will be beneficial to them, and it will also as-sist us to unfold our inner lives. My friends are in Portland, Me.

George Webster. [To the Chairman :] Does it make any differ-

ence to you where spirits come from? [No; all are welcome.] I didn't know but what you preferred Eastern people, because, sir, I don't belong to the East. I am one who claims the great West as his home. Well, I claim the whole world as my home now that I am aspirite. whole world as my home now that I am aspirit, for I feel free to roam almost anywhere; that is how I happened to bring up here, I suppose, although it is not the first time I have tried to wedge my way in, but did not succeed—had to back out and let some one else get ahead of me. I never liked to do that here, but I just made up my mind I should try it again and get in it nestible.

in if possible:
I have some very good friends in St. Louis. I have some very good friends in St. Louis. I don't know how in the world to make myself known to them, unless it is by coming here. Perhaps they will be just as well off if they don't know I can get around, but I think it will help them a little. Every new truth a man learns broadens his mind and enlarges his capacity for learning. I have found that out by my own experience, and I feel very sure that I, too, shall learn something or gain something by trying to send out a call to my friends. They know I never stopped short of anything. They know I never stopped short of anything when here that I had set my mind on. I pushed when here that I had set my mind on. I pushed ahead, anyhow, and if I was worsted, well, I made the best of it. But then I didn't like to be caught in that kind of a trap. I am very much the same now. I like to go ahead; I can't bear the idea of standing still and letting others march on, and I think that is a very good way to get in. I want my friends to come

up with me.
They have been talking Spiritualism down in our parts, and there has been some interest in it; people have set to work and tried to get communications from the other side; they have been seeking how to develop mediumship, and that has drawn me right in among them. manifested, a while ago, through the agency of a lady who is not yet fully developed as a medium, but she can get raps on the table and a little something by way of slate-writing, and everything seems promising of something between the latest transferred but was only ter. As I tell you, I manifested, but was only able to give my first name, George, and I told the parties I would do all I could to help them in their investigations.

Now I am here I wish to emphasize that,

and say I meant fully what I said. I will do all I can to help them, and I believe it will be something, because it seems to me my energy can be utilized on this side, perhaps, more than it can on the other. I hope the friends will go ahead as they have been going; not stop short if they do not succeed in getting anything to speak of for a while; not become discouraged if they have a failure or two, or it what is given does not coincide exactly with their own ideas. All these things they must expect to meet; but they have the elements of success in them, and it is only a question of time and a matter of perseverance, on both sides, as to what the results will be. I am very glad to get in here. I feel as though I had won a victory, and it just confirms me in my determination to go on and try to make a noise or some kind of a movement down among my friends, those I am familiar with, so as to wake them up and get them out of the old rut and lead their minds to a consideration of what is beyond this little span of life. span of life.

Much obliged to you, Mr. Chairman. My name is George Webster.

. Stella.

My mother reads your paper, and so I know he will see my message. She always looks she will see my message. She always looks over the spirit communications, because she is a medium herself, and is interested in all that is given from the spirit-world. I went away a little girl, and I have grown up in that beautiful country surrounded by loving angels, and spirit messenger, to come back to earth bringing words of consolation and affection from loving spirits to their weary friends on earth.

My mother was found to be a medium, and My mother was found to be a medium, and a band of spirits surrounded her with their magnetism, unfolding her powers and training them for use, and so it came about that I was led to her to take control of her organism and become a spirit messenger, an interpreter between the mostals and spirits with whom I came in contact. Many words have been spoken that have carried peace and comfort to mourning hearts, and magnetic forces have mourning hearts, and magnetic forces have been applied that have strengthened those who

were physically weak.

My mother has been an instrument in the hands of higher powers, and has accomplished much good work. I know that she does not always realize the immensity of the labor, and she does not always understand just what the she does not always understand just what the guides would have her do, but she tries to be faithful, patient and obedient, and I wish to say that we are satisfied with the results. Sometimes she gets tired and lonely and wishes she could receive a word apart from her own show her just what way she was to move; but I wish to say that she is wisely guided and guarded by her own particular band. So far, she knows she has been led onward, that the work accomplished has been for the best, and that the experiences she has had have only ripened her own powers and made her a more fitting instrument for those who come to her from above; this she understands, and I wish her not to forget it.

I, too, bring much love from many friends that are with her, bearing the sweetest messages and highest tokens of their affection.

Sometimes she feels me when I come to her; when she is tired out and lonely I put sweet, beautiful spiritual flowers in her lap, and twine them around her head and shoulders, because they give strength and rest. She knows I am there, and I know nothing on earth can take away the knowledge from her.

To-day, when I said I would try to come and send a message, many friends around me were glad; they said: "Give our love; tell Mrs. Goodwin we are watching over her, and that we will protect and guide her through all the experiences of life. All we ask is for her to be trusting, and she will receive our utmost power. Tell all our friends that we are not because they give strength and rest. power. Tell all our friends that we are not weary in our work, but we look to them for help and strength."

I come now because it is so near the anni versary of the advent of Spiritualism, and it seemed to me I would be able to carry a new power to my home and to my friends. I have friends in the body, a few who knew me when I was here, but many who never saw me and to whom I have come with my messages of cheer and these think of me always with love and know me as Stella.

Report of Public Seance held April 2d, 1886. Invocation.

Invocation.

Oh! thou who art the Sum and Substance of all Being, thou who art the Way and the Life, the sun of thy all-conquering truth shineth downward upon every living thing, and we realize that it is only a question of time when its rays shall reach every heart, invigorating each mind with new life and activity. Our Father, we would feel the life-glying power of thy great and glorious truth, and become atrengthened anew in its divine refulgence. We would that its rays go forth to each sorrowing heart and every mind bowed down in ignorance. Oh! make thy messengers of peace, who come from augelic heights, bearers of good cheer to mortals; may they set their beaconged to the companients in every home, and pause not in their endeavors to be of use to man until each soul is uplifted until the scales have fallen from the blind eyes, until the dulled hearing of earth becomes quickened to catch the notes of angelic music and the tones of heavenly love falling from above. To day we sak thy blessing to rest upon all; we send out the sympathy of our souls unto those spirits returning who seek through such avenues as this to demonstrate their spiritual power and existence, and to convey their love and good-will unto earth's children.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. Ques.—Is what is called death only a condi-

Ans.—Death, so-called, is but the expression Ans.—Death, so-called, is but the expression of natural law; the bringing to the physical body or to the material form, whether, it be of humanity or of organic life generally, the process of dissolution.—Death, to the spirit—the spiritual part or force, or, whatever you may term it, of man, or of the material object—is but a change, death bringing to this spiritual force a release a freedom from the traininels which have emeircled it, and thus providing it with conditions to enter into new forms, to manifest its power and its continuity through higher unfoldments, waster lines.—Death is only

a term; it may be considered a transformation

a term; it may be considered a transformation by some, it may be considered an end by others; an end of expression, of form, of manifestation or of power; merely a term made use of to convey to human comprehension the idea of change, of dissolution of the outer organic form. The spiritual element within then assumes, a higher expression.

Q.—Is a farmer in earth-life really a farmer in the so-called spirit-life?

A.—Not necessarily. An individual on earth may, through the force of surrounding conditions, training and other circumstances, be forced to lead the life of a farmer; he may have tilled the soil here, scattered his seed and reaped his harvests in accordance with the laws of nature or external life. But he may have had aspirations, desires and ambitions reaching out beyond or apart from his farming life, and could he have followed these desires he would not have continued in that occupation, but would have entered upon some other pursuit. In the spirit-world such a man does not love to cultivate flowers or to live a life similar to that which was his on earth, nor is he called upon to do so; there is no law of nature compelling him to labor in a line which is thoroughly repugnant to his tastes and desires; the occupation which he finds in the spirit-world may be entirely dissimilar to that which was his one earth. Another individual may lead the life of a farmer because it is congenial to him; he loves his cattle; he delights to go out early in the morning, snuffing the fresh breeze and bathing his head in the sunlight; the country in the morning, snuffing the fresh breeze and bathing his head in the sunlight; the country is a constant source of enjoyment to him, and he looks upon the flowers that grow under his tender care as children he has coaxed into life and activity, and they respond to his thought, revealing ideas and lessons of a higher life, of beauty, of fragrance, apart from this merely material sordid one of earth. Such a man is naturally a farmer; something more— a floriculturist, one who delights in horticul-ture and in agricultural pursuits generally; and it is a part of his being to express himself in this manner. Such an one will be a farmer, if so you please to call him, in the spirit-world he will love to tend his flocks, to cultivate th

beautiful flowers, to live in accordance with nature, surrounding himself by all that is beau-tiful in natural scenery, and in expressing his highest thought or ideal in the life which he puts into the soil, or in that which he delights to draw from it.

to draw from it.

Q.—Are the objects we see with our physical eyes really what they appear to be?

A.—The table which you build from materials provided you for that purpose is to all intents and purposes a table, an object for use; yet you cannot see the elements composing the table, the primary forces which have entered into the growth of the wood; and one arguing closely might affirm that it was not really a table, not really a piece of furniture made of wood, but that it only appears so to your material sense. Well, we will grant all that the argument puts forth in that respect, but at the same time we will say that practically, and for all purposes, this piece of solid material is a same time we will say that practically, and for all purposes, this piece of solid material is a table made of wood, and may be so demonstrated to all who care to listen. It is so with other objects in the material universe, from the grain of sand beneath your feet to the rolling orb above your head: they appear to you to be certain objects that have been placed here for certain uses, and to all intents and purposes they are just what they appear to be; only understand us, there may be in the grain of sand more than you can possibly comprehend to-day with your limited knowledge, as there are in the sun blazing above your head grander elements. sun blazing above your head grander elements, subtler forces than you can measure; but as your knowledge expands, as you gain clearer ideas of the universe and its forces, you will be gin to learn more of the atom beneath your feet, and far more of the rolling worlds above your head, but that will not detract from our statement that things are simply what they appear to be, only you have yet to learn more of their nature and of their utility.

Althadine Smith.

Althadine Smith.

I hastened here last Tuesday with the desire to manifest myself to my friends. I wish to tell them how thoroughly awakened I feel in the spirit-world, how alive I am to all that is taking place of interest to humanity, and how thoroughly in sympathy I am with those friends who are working for humanity and striving to better its condition. I wished to tell those friends who I know would be pleased to hear from me that I was taking an active interest in the present observances of our annual celebration, and that I would be with them on that occasion to participate in their exercises, exerting my influence to make it pleasant and profitable to all hearts. I did not expect to accomplish great things, but I wanted it known that able to all hearts. I did not expect to accomplish great things, but I wanted it known that I would do my best to make it a successful occasion. I did not find the opportunity I sought; there were so many other spirits anxious to bear their word of testimony, to discharge their burden here, that I felt my time had not come. It was, perhaps, just as well; my friends I know did recognize my presence with them, and received the thoughts I gave as coming from my spirit, and realized that though I was absent from them in the body, I was with them in spirit, full of vital activity and interest, and working with them.

I have been delighted with the results of our anniversary observance in Cleveland; it has

anniversary observance in Cleveland; it has been all that I anticipated, and more; it has sent an influence out among those who are not identified with Spiritualism, and do not very clearly understand its claims or its merits, and consequently have not had the very best idea of its usefulness. The last few days have given our cause a better standing in the city, for to some minds it has given a clearer idea of what it really is, and in that sense has increased its power and accomplished a good work. Nothing pleases me better than to see our beloved cause ilourish, and recognized as it really is, a thing of beauty, power and soul-elevation, and I con-gratulate my friends on their efforts and the regratulate my friends on their efforts and the results they have achieved; I wish also to send them my love, and assure them that not a moment has passed since I awakened to the real activities of spirit-life, and took my position there as one of the spirits who desire to work freely with mortals for the benefit and enlightenment of mankind, that I have forgotten their interests or ceased to send my sympathy and my affection to their hearts.

I know they have need of the friendship and

I know they have need of the friendship and kindly feeling of those on the spirit-side who are working with them. I know that they toil laboriously, sometimes amid persecution, sometimes amid discouragement and adverse circumstances which threaten almost to weigh them down; but I know they are pressing for-ward, trying to hold aloft the standard of truth and to practically demonstrate Spiritualism to mankind, as it is in its purity and in its full-

manning, as it is in its purity and in its fullness.

I wish my friends to know that I am happy in the spirit-world. I do not feel, as some of them do whom I have left behind, that my work was not accomplished here—that I left it unfinished. I cannot really feel in this way, although I see more that is to be done, more that I hope to assist in performing, in connection with my former scene of labors; but there is a sense of rest, of peace, which comes to me, which assures my spirit that I did what I could, not always as I would have liked, for sometimes the clouds were very heavy and the conditions hard, and I could not get clearly what the angels wished to voice through my organism. There would at times be some confusion and mistakes, as there must be with all mediums and spiritual instruments, because they are obliged to war against miterial conditions. But I did try to be faithful to my spirit-guides. ness.

I do not feel unhappy because I have been taken from earth. I would have chosen some taken from earth. I would have chosen some other mode of passage from the earth-life. Had I been asked if I was ready to go I should have said: No; my work is not done; I have much more to do here before I can feel that all is wisely settled. But as it is, I do not fret; I feel that I can find a good work on the spirit-side, and all I ask of my friends is their sympathy and kindly feeling, and I will be glad to come to them, laboring night and day to continue them of the truth and give them something to hope for and to live for.

thing to hope for and to live for.

I send my greatings and my message to my Cleveland friends. 1 am Althadine Smith. I wish particularly to have my love given to the members of my Lygeum, as well as to all co-workers. Le de Mille L'electe Es cours

Mrs. Emma C. Estey.

I hesitated a little about encroaching upon your kindness, and about speaking in this pubyour kindness, and about speaking in this pur-lic way, but when one finds a broad, free ave-nue open, which promises to lead to pleasant places, and to the field or apartment that one has desired to find, one can hardly resist the temptation to pass through it and investigate for one's self. That is how I feel in coming

I have desired to send a few words to my friends, and to tell them how exceedingly pleased I am with the beautiful life which the spirit-world affords me. Here in the body I lived in accordance with my ideas. I know some of my friends sometimes thought I might have exercised my energies and my ideas in some of my friends sometimes thought I might have exercised my energies and my ideas in other channels, but I think they never gave those thoughts expression, and I had other friends who were in utter sympathy with my plans, and from whom I derived much comfort and strength. In looking back over my earth-life, I cannot see that I would change anything of its course. I feel that it was guided by a wiser power than that contained within me. I realize that an influence from the spiritual world swept over and around me, gnarding my results that an inhedice from the spiritude world swept over and around me, guarding my life, and directing my thoughts and my movements. I feel to praise the Infinite Spirit for sell the guidance that he vouchsafed to me, and I feel to praise him also for this power which I feel to praise him also for this power which I feel enabling me to return into contact with mortal life, to superintend those affairs and interests in which I was concerned here, and to exercise an influence over them which will direct them into useful channels and to practical results for those who are in need of such help-

I do not speak as plainly as I might if I was in private communion with friends who understand me. I do not like to parade these things before the public eye, but I have had a craving in my spirit to come into sympathy with those I loved on earth, and to have them know that I will ever my thought in the same direction. still exert my thought in the same direction that engaged it when here.

I have been absent from earth—I can hardly say that either, but I have been absent from the body only a little while, hardly long enough to become acquainted with the spiritual world and its conditions, but quite long enough to meet dear friends, and to have been conducted by them to a bright home where all is pleasant by them to a bright home, where all is pleasant and sweet. I rejoiced so when I opened my eyes and beheld the dear one who left me years before, standing with outstretched hands of greeting, and when I looked around, and saw familiar faces, those whose voices had been silent on earth so long, I realized that I had indeed found a home; and then when they talked with me and told me how they had been interdeed found a home; and then when they talked with me, and told me how they had been interested in my plans, how they had sought through the influence I possessed to help mankind, and to try to make the world a little better and brighter, and more knowing, I thought it was the grandest experience that I had ever known. So I wish to tell my earth friends of it, but to h! I have not the power, and I am here to-day to send them my love and to say: Guard well that which is given to you; make the best possible use of it; those of you who are possessed of material wealth, who have means at your command by which mankind may be benefited, by which the world may be brightened, oh! see that you make a wise use of it, and so scat

see that you make a wise use of it, and so scatter the seed that shall yield you an abundant

harvest by and bye.

I heard the question that was asked about farmers in spirit-life, and I thought that every one should at least be the husbandman who will Teap the fruition of that which he has sown on earth; that every one must be a farmer to an extent, perhaps not as understood materially, but we all scatter our seeds here, we water them with our tears, and sometimes we bring the sunshine of our smiles to brighten and call them forth. They may be seeds of useful growth, or they may be the germs of that which shall prove to us nettles and stinging things by-and-bye; so I want my friends to scatter only the seeds of the beautiful, make their lives full of utility, and they will rejoice with me when they come to the spirit-world.

I have many friends in Framingham, and I am very well known in Framingham Centre and surrounding places. I think I shall be recognized. I am Mrs. Emma C. Estey.

Thomas Fletcher.

[To the Chairman:] Will you be kind enough to take my name, sir? It is Thomas Fletcher. I hail from Albany, N. Y. I have long thought I would like to come and try and get an opportunity for a chat with my friends, but I have been barred out until this time. I am not one to find fault at this, because I know very well if I have been kept out somebody else has been let in, and there is good done somewhere. I would not have come at all where so many othwould not have come at all where so many others are trying for the chance, had it not been that I could find no way open nearer home.

I have a little girl, and I want very much to get to her and to give her my love, of course, but also to give her some advice which I feel she sadly needs. I have tried to protect her all through her life, both when I was on this side and after I passed from the body, and I did the best I could with surrounding conditions, but I have sometimes thought if I could speak to her so that she could hear the tones of my voice and understand just what I wish to impart, it would be of great benefit to her; so I have tried very hard to come.

tried very hard to come.

There is a party by the name of Flanders, who is strongly mediumistic, I should think: who is strongly mediumistic, I should think; anyhow, she sometimes gets news from the spirit-country, and she is acquainted with my little girl, so I have tried to come to that lady and make myself known, but although I have seen other spirits doing that quite easily. I have not had the opportunity myself. That is what brings me here—to tell my child that I am interested in all that concerns her, and that I have been trying to guide her through her difficulties. I have seen how perplayed her mind have been trying to guide her through her difficulties. I have seen how perplexed her mind has been—only a little while ago—and I have guided her as best I could. She knows that she came through those troubles fairly well, but seems to think that things ought to have been very much better. Well, perhaps they ought, but there is no way of our making them so. I do n't wish her to feel sad or to spend time in useless brooding over things past; I wish to cheer her up, and assure her that her father will do all in his power to make her life bright. I want her to do all in her power to made it a useful one.

useful one.

Remember, my child, that the happiest are not always those who have the greatest temporal possessions; many of those who are poor in the world's goods have that meekness of spirit that contentment of mind that can extract sunshine and pleasure from whatever is around them, and so they not only make their own lives bearable, but they also shed an influence around that makes the lives of others pleasant and more easy. I would have my child a gleam of sunshine, a bright blossom to brighten human life. She may yet feel that those who watch above her from the heavenly world are watch above her from the heavenly world are doing all that is in their power to bless her

from day to day.

I rather think the lady to whom I referred as a medium will see my message and put it in the way to reach my child; and I also hope that she will take a hint from what I have said, and give me an opportunity of coming through her agency. Perhaps she will devote a special sitagency. Perhaps she ving to her old friend.

Joseph Baker.

It seems rather mean for us to come so far, Mr. Chairman, and monopolize your time, when no doubt you have hundreds around you here who are waiting to come; but there seems to be some law about it that must be compiled with, and I am marshaled into line to day and told to report. Well, friend, I am very glad to report from the spiritual country, glad to have you know I have had a very good outlook from it during thirteen years, and having been consigned to the post of duty, sometimes on the outskirts of this material life, as well as again called backward and placed by the bivouse fire of those grand guards who are watching over the interests of mankind in the spirit-world. I feel that I can give a very good report of what I have seen and heard, only you have not the time to listen to me, nor should I encroach upon your kindness. It seems rather mean for us to come so far,

upon your kindness.
But I must say that Spiritualism is very dear to my heart; it proved a pearl of great price to me ere I peased from the body, and for wione time served as a light of truth to my feet.

Years before, I found myself established upon the platform of Universalism, and engaged in advocating what I then believed to be the truth. Universal salvation was something that appealed very pleasantly to my soul; to feel that all mankind were worth the saving, and that every human creature should have the opportunity of redeeming past errors, and of rising every human creature should have the opportunity of redeeming past errors, and of rising
to a scale of beatitude in another world, was
entertaining to my mind; but after a while I
grew out of that into a higher conception of
life; I not only retained the best part of what
I formerly preached, but I was enabled, through
the higher light brought to my soul, to cast
aside those erroneous opinions that had gathered around the central figure of truth, and
take up a grander knowledge which revealed
to me something of the heavens, of the worlds
beyond, of the nature of man's spiritual lifehere and hereafter, and conveyed to my understanding an idea of the conditions that man deyelops and outworks after he passes from the velops and outworks after he passes from the body; in short, Spiritualism came to me and I was obliged to accept it. I felt impelled to go out and speak of its truths—for there was that within me which seemed to say, Woe is me if I preach not this gospel of light and glad tidings as it came to me bearing its beautiful fruitage as it came to me bearing its beautiful fruitage of thanksgiving and love and satisfaction, even while I was hampered by earthly conditions.

Mr. Chairman, I was very much hampered for a long time, and the summons from the body was welcome; it brought mea sweet release, a sense of freedom in which I exulted as a bird let loose must do when it is freed from its prison

and allowed to soar upon the wing. I had many trials: failing health, bodily discomforts and other circumstances brought me down to a very low pecuniary condition, and then my friends were obliged to help me in material ways. I were obliged to help me in material ways. I have to thank many Spiritualists and others, those who were liberal but did not claim to march under the banner of Spiritualism, as well as those who stood forth bearing aloft its beautiful folds. I have to thank members of this establishment for the great and good work which they wrought for me in years that are gone. I have not been unmindful of their kindness; I have not been ungrateful for the sympathy they extended to me; I have cherished every loving word and every thoughtful deed that was sent out into my life; they have all been as so many flashing jewels to adorn my heart and make life precious and sweet. I remember and appreciate all things, and if any been as so many flashing jewels to adorn my heart and make life precious and sweet. I remember and appreciate all things, and if any friend of mine sees or listens to the words I utter I trust he will feel that individually I bring these thanks; I bring these words of remembrance and bestow them upon all alike.

Thirteen years have rolled by since I was called from the body, and I now return as a champion of Spiritualism, as one who continues to work, early and late, silently sometimes, and again putting forth a word through some mediumistic agency, perhaps not speaking my name—for I have come to learn that names with the spirit amount to but very little, acts and thoughts comprise all the usefulness of life. If I can do a kindly deed, or give a word that will result beneficially to another, it is more than the giving of a thousand names. So my friends may know that although I may not individualize myself to them, I am still with them, giving my love and sympathy and influence. I have friends in various parts of the country. I feel so, though many have come on to the higher life since I departed, and others are growing gray in their labors, and are beginning to fold their hands, and look upward to something beyond, but they are all dear to me, and I send them my best wishes.

I passed away from Milwaukee, Wis. For a them my best wishes.

them my best wishes.

I passed away from Milwaukee, Wis. For a time I was at the Soldier's Asyium, that national home provided for worn-out veterans. I felt that much good might be wrought in connection with such establishments as that, for the spiritualizing and benefit of those who

gather there.

I am Joseph Baker, once called a reverend clergyman—now claiming no such title.

James L. Tracey.

James L. Tracey is the name by which I was called on earth, or perhaps when unbending from the dignities of life I might be recognized in my own private circle as Jim Tracey.

I have friends in different parts of the State of Ohio, but those to whom I am most closely drawn are at Columbus. One friend of misses

drawn are at Columbus. One friend of mine-has been interested, this season, in the session of the Legislature; he has been active in press-ing forward certain demands, anxious to have them considered, and I have been interested for him. I was going to say he might not remember his old friend Jim, but he must have a remembrance; it cannot be I have passed so entirely out of his mind that he will forget he sometimes talked with me, and we considered matters, each from his own standpoint, but in a friendly spirit. It matters not whether this will be acknowledged or not, the fact that he has been interested in the doings of the Legislature has brought me into sympathy with him, and with those who have been more vitally connected with that august body than himself, and assisted in exercising an influence over it. I believe that what has been accomplished so far as it has gone will work good results, but certainly it has not gone so far as we might wish. However, there is more to be done, and there is time in which to do it. Not that I expect it to be accomplished this season, but there are other seasons opening, and we may have patience.

To my friends I send a good word. I am alive. That may not be so very important to the world, but as I am alive, so are all the countless thousands who have passed on from this world, and as they are alive and intelligent, conscious, individualized beings, so will they who are to come after them live and find themselves sentient beings also, therefore I think it is a good word, and I am justified in coming to speak it.

I hope my friends will give me an opportunity of coming to them personally. There have To my friends I send a good word. I am alive.

I hope my friends will give me an opportunity of coming to them personally. There have been mediumistic avenues in Columbus through which I have tried to manifest: at one time there was a trumpet speaking medium there, and I was enabled on two separate occasions to say a few words through that instrument. It gave me the greatest encouragement, it taught me more of the power of spirits than anything I had ever known, and it set me on the right road to investigate Spiritualism in the right road to investigate Spiritualism, in coming back to earth, for I knew nothing of it when I was in the body. If my friends will investigate from their side of life, I will be very glad to meet them from my side, and give them all I can as assurance of the tangibility of the life beyond.

Mary Ann Wiggin.

My name is Mary Ann Wiggin. My friends live right here in Boston. There are so many whom I love and am interested in—I cannot call all their names, but there are Charlie Wiggin and Ella, and there are Lucy and Thomas Small, and other relatives and friends whom I would like to convince of my power to come to them. They may not like to have attention colled trittem. convince of my power to come to them. They
may not like to have attention called to them
in this way. I hope they will not be offended. may not like to have attention called to them in this way. I hope they will not be offended, for I am so anxious to bring them news of the spirit-world, that their friends, their mothers, their slaters and other dear and loving ones are there, making homes for them, trying to smooth the way and brighten up the passage, that they may find it easy when they go, and it would be so much comfort, to those watching souls if they could feel, that the loved ones on earth thought of them, recognized their labors and were ready to receive them when they came in this way.

I am happy now. I do not suffer any weariness or pain; that has all been laid aside with the body. I am strong to work, and to speak, if necessary—to give that which I feel will be for the best good. I do not nome, to appear a lengthly message, only to bring the love of all who are with me, and direct it in ways such this they will feel an influence after this they may not know from, whence it consecuted that does not matter, if we, can only make it felt, for them we shall begin the work which we feel ought to be wrought here before any more of our loved ones are called from the body.

Apple of the Polician of the Control of the Control

beth Fuller, Caroline E. Martin, Henry H. Carr, Daniel Metcall, and Thomas Gales Forster.

THE MESSAGES GIVEN

As per dates will appear in due course.

June 11.—B. B. Brittan; Charlotte Day; Caroline Jeffers;
Henry L. Spear; Mary Weston; Thomas Howard.
June 10.—Lotels, for Frank J. Winship, Elizabeth Murray, William H. Aspinwall, Callata S. Harding, Hamuel Woodman, Timothy Fletcher, Barah Ryan, D. S. Lathrop, William Wood, Charles W., Dupont, Lizzie Henney, George Hale, Hattle A. Black.

Adbertisements.

Dr. F. L. H. Willis

May be Addressed until further notice, Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychemetrically. He chaims that his powers in this line are unrivated, combiaing, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scretula in all its forms, Epilepry, Parshysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who also there are been cared by his system of practice when all others had falled. All letters must contain a return tootage stamp. Bend for Ofrowlers, with References and Terms.

Ap3

DR. J. R. NEWTON OTILL heals the sick! MRS. NEWTON, controlled by DB. NEWTON, cures Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS. J. R. NEWTON, 854 Ninth Avenue, New York City.

Ap3

EMERSON Piano-Fortes. (ESTABLISHED IN 1849.)

More than 40,000 of these popular instruments, now in use in the various parts of the country, have fully established their reputation.

A. First-Class Plane at a Medium Price. Send for catalogue, or call at warerooms. 146A TREMONT STREET, BOSTON.

SOUL READING.

Or Psychometrical Delineation of Character Or Psychometrical Delineation of Character.

M.RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their sutograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Fall delineation, 2, 60, and four 2-cent stamps. Brief delineation, 2, 60, and four 2-cent stamps. Brief delineation, 2, 60, and four 2-cent stamps.

Centre street, between Church and Prairie streets.

Ap3 6m White Water, Walworth Co., Wis.

Mrs. Abbie M. H. Tyler, O7 DOVERST., BOSTON. Mental and Magnetic Realing. Dr. Stillman's Liver and Kidney Cure a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by Irail. Trial package 50 cents.

DRUNKENNESS and OPIUM HABIT

THESE diseases absolutely cured and the system restored to a healthy condition by C. C. BEERS, M. D. In cases of intemperance the medicine can be administered without knowledge of the patient. Send stamps for evidence to 88 Providence street, Boston.

Cough, Bronchitis, Asthma? Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all cise fails, \$1,00 at Druggists: HINDER TO THE REST QUITE for Corns,

THE BERRY SISTERS' Address from June 15th to Sept. 15th will be Onset, Mass Je12

DR. C. C. YORK'S RESIDENCE and Address is Onset, Mass. Will be at Lake Pleasant Camp in August to Heal the Sick and Read the Future.

Voltaic Mineral Rods. TMPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass.

Rooms and Board at Onset.

MRS. D. E. PUTNAM, Onset Avenue, can accommodate several persons with board and room at \$6,00 per week during the month of June.

MRS. JAMES A. BLISS, having enlarged her Cottage at Oaset Bay, will have several rooms to let through the Camp sea on, beginning July 11th. For information, address to 121 West Concord street, Boston.

Jeb

MRS. TILLIE R. BEECHER, Trance Test Medium, No. 118 Ridge Avenue, Allegheny City, Pa.

The Writing Planchette.

The Writing Planchette.

BOIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either about or mentally. These unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumaning should avail themselves of these. "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or triends.

DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board i in a few minutes it begins to move, and is ready to answer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, ladependent of any muscular effect of hig or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you fer the time and pattence bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securety packed in a box, and sent by mail, pestage free,
NOTICE TO BESIDERTS OF CANADA AND THE
PROVINGES, Under existing postal arrangements between the United States and Causds, PLANCHETTES
cannot be sent through the mails, but must be forwarded by
express only, at the purchaser's expense.

For male by COLEY & RICH.

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder. This Powder thoroughly cleaness the toeth, hardens the gums, purifies the breath, prevents decay, etc.

of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too," of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentists and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of 'anything' else on earth! The booth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the invest-ment. Put up in a neat box, aftent poetpaid on receipt of 25 cents.
For sale by COLBY 4, BIOH. White Div. 10, 2012.06

GARRENIES **VEGETABLE COUGH DROPS.**

The greatest known remedy for all Throat and Ling Complaints. For Cataryh. Asthma. etc., etc., it has no equal. It is warranted to cure Coughs, Colds! Whooring Cough, Bore (Throat, Hoarseness, Influence, Bronchitis; and Linfammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmonics lin all cases; likewise patables and conecident in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY URBIVALED. A Dox, taken according to directions; is contracted in all cases to give antistaction, or the money will be refunded by the proprisor, DB. M. H. GARLAND. Prescott street. Farentt, Mass.

Price: per box (one-courte nound), 25 cents, postage free, For sale by COLBY & BIOH.

STELLAR SCIENCE.

namento and the station of the stati money-benchmed 1913 u. etc.) it follows and 25 cents.

I will write Blographical and Predictive Letters (from the above data). Also fifthe upon any matter, in answer to questions, in accordance write my understanding of the science, for a fee of \$1; Congnigator, ive \$1; at office, 252 Washington atreet, Boom 8.

As typical writing to be an accordance with the science of \$1; at office, 252 Washington atreet, Boom 8.

Mediums in Boston.

Developing and Business Medium,

ALSO Medical Clairvoyant, 603 Tremont Street, Boston.

Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

DEVELOPING SITTINGS. BIX PRIVATE SITTINGS FOR \$1,00 IN ADVANCE Special Developing Circle

Thursday evening at 7:30. Sunday circles

At II A. M. for Development and Tests. At 8 F. M. for Psychometry, Tests and Inspirational Music. Admission to each, 25 cents.

MAGNETIC TREATMENTS. SIX TREATMENTS FOR \$5,00 IN ADVANCE.

Electricity will also be skillfully applied by means of the Battery in cases of paralysis or other diseases requiring it use.

4w* How to Become a Medium IN YOUR OWN HOME.

I WILL send you a 16-page Pamphlet, containing full instructions, and a Sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost KeyFound, and a sample copy of "THE N. D. C. AXE AND TRUE KEY-STONE," for ONLY 10 CENTS, in one or two-cent stamps. Address J. 10 ALBERT BLISS, No. 474A Broadway, South Boston, Mass.

Black foot's Magnetized Paper, to heal the sick, 10 cents per sheet, or 12 sheets for \$1.00. Developing Paper 15 cents per sheet, or 7 sheets

DO YOU WISH TO KNOW IF YOU ARE A MEDIUM?

TOR PERSONS AT A DISTANCE DESIRING TO E KNOW IF THEY ARE MEDIUMS, enclose to cents and four cents return poetage. State sex, name and again you will be truthfully told by letter if you possess any phase of Mediumship, and will receive a brief life and temperament reading.

DR. JAMES R. COCKE, 603 Tremont Street, Boston, Mass

MRS. JAMES A. BLISS. **Materializing Seances**

EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Sunday afternoon at 2:30 o'clock, at 121 West Concord street, Boston.

MRS. A. E. KING,

Business and Test Medium.

PRIVATE SITTINGS daily from 10 A.M. till 4 P.M.

Price \$1,00. PSYCHOMETRIC READINGS by letter, Enclose lock of hair, age, and \$2. 377 Shawmut Ave.

My22 6w PSYCHIC HEALING,

BY transmission of Vital Energy, which is the most powerful and successful force known. Trance produced by one application of Scoul-Force. Address DR. F. M. OBURN. 9 Bosworth street, Boston, Mass. Vital Electric Magnets; price \$1,00.

MRS. M. L. HARDY.

208 TREMONT STREET (Rooms 3 and 4), Boston Healing by Mental Cure or Magnetic Treatmen Also an invaluable "Eye Remedy," from a recipe by spirithrough the inte Mrs. Hardy, \$1,00 per bottle. Bend stam for Circular giving full directions. 1w Je25

THE BLIND MEDIUM, will give reading by letter, giving future business prospects and other items of interest. Enclose \$1,00, lock of hair and stamp. Address 27 Lawrence street, Charlestown District. Boston, Mass. My22

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A.M. to 8 P.M. 171 Trement street, corner Mason st., Boston. Je26

MISS A. PEABODY, BUSINESS, Test, Clairvoyant Medium. Sittings daily, Circles Sunday and Thursday evenings, Tuesday afternoon. 3. 1 Bennet street, corner Washington st., Boston. 1w2

MRS. M. E. RHOADES,

MAGNETIC PHYSICIAN, for Nervous Diseases. Rheumatism, &c. Contracted Cords a specially. Hour 10 to 4 P.M. No. 31 Common street, Boston. 1w* Je28 CLARA A. FIELD

BUSINESS and Medical Medium. Medical Examinations and Psychometric Readings by letter, \$2,00. 28
West street, Boston, Mass. 4w* Je25

Mrs. Julia M. Carpenter. O CONCORD SQUARE. Hours from 10 A.M. to 4 P.M.,
Saturdays and Sundays excepted. Hedical Examinations a specialty.

Ap3

Mrs. Carlisle Ireland, 94 CAMDEN STREET, BOSTON, Business and Test Medium. Hours from 9 to 6 daily during summer months.

A S. HAYWARD, Magnetic Physician, will visit the sick by letter appointment, 9 Bosworth st., Bos on, Statesn years, experience with his vital Magnetics proper convinces in man it will eradicate chronic discase in many cases, 2 packages by mail, \$1,00. 13w* Aps

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag notic treatment. 48 Winterstreet, Boston. Jel2

MRS. JENNIE CROSSE, Test, Clairyoyant,
Husiness and Medical Medium, returned to 37 Kendall
street. Six questions by mail, 50 cents and stamp. Whole
Life Reading, \$1,00 and two stamps. Disease a specialty.

TEST MEDIUM.
MRS. FANNIEA. DODD. 48Winterst., Roomii, Boston.

MRS. C. H. WILDES, Test and Business Medium, 116 Court st., Room 5, Boston

MRS. A. T. PROCTOR, MENTAL and Magnetic Healer, 223 Shawmut Avenue Boston. Hours 10 to 12 and 3 to 6. (... 4w°.). J. Jel3 DR. C. C. WAKEFIELD

TB located at 1806 Washington street, Boston. All Mental and Physical Diseases correctly treated. 4w* Je5 MASSAGE AND MAGNETISM.

MRS. DR. E. M. FAXON, 19 Temple Place, Boston Consultation free. MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, 48 Winter street, Boom 11.

TOSEPH L. NEWMAN, Magnetic Healer, No. 84 Bosworth street (formerly Montgomery Place); Boom 4, Bosten, Mass. Office-bours, from 1 to 4 r. M. J2 20w

15w ... Dr. H. G. Petersen. MRS. DEAN CHAPMAN, Medical Clairvoy-Tremontstreet, Hoom 8, Boston, Teatments, Office 17 MRS/J. O. EWELL, Inspirational and Medical Healer, 174 Northampton street, Boston, Hours 9 to 5, April 13 w. .

MRS. M. E. JOHNSON, Trance Medium, 258
Shawmut Avenue, Boston, Suite 5. Hours 10 to 4. MRS: J. FOLLANSBEE GOULD. Massage and Magnetic Treatments, 6 Dartmouth street, Boston, 1908

MISS C. W. KNOX; Test Medium. Medical craminations a modelity. 7 Winterstreet, Boston.

J.A. SHELHAMER. in south a GWETTO OFF BALER bd and

L the pisce and date of their birth (giving sex) and 25 cents, money benthaned with a large of their birth (giving sex) and 25 cents, money benthaned with a large of the predictive Letters (from the above date). Also fivine upon any matter, in answer to questions, in accordance with my understanding of the sticutions, in accordance with my understanding of the sticutions are face of all Companies to the detail demanded. Address: OLIVER AMES GOULD, Box 184, and Killey commands with the large of the sticution with the sticution of the sticution of the sticution with the sticution of the sticution of the sticution with the sticution of the st

Mediums in Boston.

CHAS. H. POTTER,

Test and Business Medium, also Magnetic Physician SITTINGS and Treatments Monday, Tuesday, Wednesday, Thursday and Friday evenings, from 7 to 9, Baturday and Bunday atternoons from 2 until 6. Price \$1,00, 24 Hanson street, Boston. Reference: Dr. J. R. Cocke. Je25

MRS. K. E. FISHER, 147 Tremont street, Boston, Magnetic and Massage Treatment. Hours 10 to 0. Patients visited. DR. A. H. RICHARDSON, Magnetic Healer, Oct. 8.

LADY ACENTS WANTED FOR MADAME GRISWOLD'S Patent Skirt-Supporting Corsets

and Skirt-Supporters. We keep on hand a large variety of styles, qualities and different lengths of Waists in Bhoulder Brace, Abdominal and other kinds, so we can it every form. Prices within E reach of all, Corset Parlors and Wholesale Department, 459 Washington Street, Boston, Opposite Joedan, Marsh & Co.

DR. J. R. BUCHANAN HAS removed from 20 Fort Avenue to No. 6 James Instruct, Franklin Square, between East Brook-line and East Newton streets. Beston.

MRS. BUCHANAN continues the practice of Psychometry as heretofore: Written opinions, 43; personal interviews, 42; from 9 A.M. to 4 P.M.

ASTONISHING OFFER. SEND three2-centstamps, lock of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free. Address DH. A. B. DOBBUN. Maquokets, lows. Ap17

FOR PHYSICAL AID. CEND six cents, lock of hair, ago, sex, leading symptoms, or disgnosis by a Spiritual Council of Physicians, with advice for recovery. Address DR. FRANKLIN WRAY, Andrew, Iowa.

MRS. H. H. SANBORN, MEDICAL Clairvoyant, Business and Developing Medium. Office hours 10 A.M. to 4 P.M. 07 Green street Lynn, Mass.

Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Fee, 41,00 and two postage stamps.

Spiritual Workers

Photographed from Crayon Portraits BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn

DR. BENJAMIN RUSH. PASCHAL BEVERLY BANDOLPH. CHARLES H. FOSTER.
CHARLES H. FOSTER and SPIRIT ADAH ISAACS

MENKEN, after Spirit Photograph by W. H. Mumier, PROF. ROBERT HABE. PROF. WILLIAM DENTON. Dr. H. F. GARDNER. Cabinet size. Price 50 cents each. For sale by COLBY & RICH.

HULL & CHAMBERLAIN'S

MAGNETIC AND ELECTRIC POWDERS Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases. Diseases. -- Carry DOWD ERSoureall Negative or Chronic For sale by COLBY & BICH.

PRICE REDUCED.

"SHADOWS"

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement-freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth, beveled boards, with portrait of author. Cloth, \$1,00, postage free; paper, 75 cents, post For sale by COLBY & BICH.

Children's PROGRESSIVE LYCEUM.

A Manual, with Directions for the Organisation and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises,

Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs.

BY ANDREW JACKSON DAVIS.

Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Recitations. The abridged edition is no longer in print, experience having proved the far greater value to Lyceums of the original complete Manual. We offer the latest editions at the following reduced prices: man. We once the intest editions at the following requied prices:

Eleventh unabridged edition, single cept 50 cents, postage 8 cents; 12 copies, \$5,50; 25 copies, \$10,50; 50 copies, \$20,00; 00 copies, \$38,00.
For sale by COLBY & RICH.

What's to be Done? BY N. G. TCHERNYCHEWSKY.

This novel and its author have a remarkable history. The work was written in 1863 in a St. Petersburg dungeon, where the author was confined for twenty-two menths prior to being sent into exile in Siberia. The author was not only one of the foremest literary men of Russia, butone of the earliest and most influential of the Nihilists, and, though still in exile, he is looked upon by the Nihilists even yet with a peculiar veneration. His influence upon the youth of Russia was of the most extraordinary and wide-spread character, and was chiefly exercised through this rozamee, "What's to be Done?" The book was suppressed by the Cear, but not before it had had a large circulation. The Russian work is now rare, but it is read secrety in Russia still, where copies have been sold for a thousand roubles each. Though it has been translated intonearly every European language, this translation is the first in English.

Cloth, \$1,00, postage 18 cents; paper, 75 cents, postage 10 cents. cents.
For sale by COLBY & RICH.

THE HISTORY OF THE ORIGIN OF ALL.
THINGS, including the History of Man, from his Oreation to his Finality, but not to his End. Written by God's Holy Spirit, through an Earthy Medium, L. M. ARNOLD.
Published by direction of the Spirits, and, in God's Will, submitted to a Holy and Searching Ortificiam from every Earnest Beeker after Truth.
Part 1.—Ohronology, Geology, Geography and History in General of Nations and Communities, Socially, Morally and Politically. Part 1.—Unronology, Geology, and History in General of Nations and Communities, Socially, Morally and Politically.

Part 2.—The History of Divine Influx to, and its operations upon the Inhabitants of Earth; from the Beginning to the Present Time.

Part 2.—Being particularly a History of the Spiritual State of Man, from Death of the Body to Khowledge of God, by which all men are sayed. And, also, Counsel, Advice, and Instructions for the Present Life, by which Men may be Saved frem Sin, Sunfaring and Misery.

Part 4.—A History of Spirit-Life and of Paradise, in Beyen Chapters, also a Beek of Hymnis, or Forms of Vocal Praise to God.

Part 5.—A History of the Relations of Matter to Life, and of Bodies to Spirits and to God; in Two Parts: Part 1.—The Relations of Man to God's similestations.

Part 4.—A History of the Progress of Man's Spirit in the World of the Future Life to Knowledge. In Ten Chapters, Written by the Lord Sesus Christ, formerly Jesus of Parts 7.—The Life of Jesus of Maszerth, Spiritually Given, By his Spirit, 1.—He Life of Jesus of Maszerth, Spiritually Given, Toy his Spirit, 1.—He 2.00. Price 2.00, portage free.

For sale by OOLBY & RICH.

Miscellaneous.

The Spiritual Offering,

A LARGE EIGHT-FAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN 175 BELIGIOUS, SCIENTIFIC AND HUMANITABIAN ASPECTS. COL. D. M. FOX, Pablisher. D. M. & NETTIE P. FOX EDITORS.

EDITORS.

EDITORS.

EDITORS.

Prof. Henry Kiddle, No. 7 East 12th st., New York City.

"Unin," through her medium, Mrs. Cors L. V. Richmond.

64 Union Park Place, Chicago, Ill.

Among its contributors will be found our oldest and sblest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

A Young Folks' Department has recently been added, edited by Osina, through her Medium, Mrs. Cors L. V. Richmond; also a Department, "The Offening School for Young and Old," A. Danforth, of Boston, Mass., Principal.

cipal.

TREMS OF BUSSCRIPTION: Per Year, \$2,00; Six Months \$1,00; Three Months, 50 cents.

Any person-wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as present to friends.

In remitting by mails Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Bingle copies 5 cents; newsdealers 5 cents, payable in advance, monthly or quarterly.

RATES OF ADVERTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in salvance.

AT The circulation of the Office of the comparations. Address.

SPIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 28.

THE WATCHMAN.

An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Spiritunitam. Also, a Mouthplece of the American and Eastern Cougress in Spirit-Life.

WATCHMAN, Spirit Editor. PUBLISHED BY

BOSTON STAR AND CRESCENT CO., 1000 Central Park Avenue, Chicago, Ill. HATTIE A. BERRY,

Editress and Manager. ARTHUR B. SHEDD, Assistant Manager. TERMS OF SUBSCRIPTION, IN ADVANCE.

One Year, \$1,00. Clubs of Ten, \$8,00. Six Months, 50 cents. Single Copies, 10 cents. Sample Copies free. Bingle Copies, 10 cents. Sample Copies free.

U. S. postage stamps will be received for fractional parts of a dollar. (1's and 2's preferred.)

To any one sending 10 new subscribers and \$5,00, we give as a premium a cabinet photo. of White Feather, Peace Bind, spirit control of the Editress.

As Remit by P. O. Order, drawn on Chicago, 1LL... or by legistered Letter. As Payable to HATTIE A. BEELEX, Editress and Bianager.

EX. Editress of ADVERTIMING.

10 cts. per line (Nonparell) each insertion. Business Cards, 50 cts. per inch each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent. extra. Objectionable advertisements not inserted under any confueration. Terms strictly in advance. oam—Bept. 27.

Light for Thinkers. THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued weekly at Atlanta, Georgia.

A. C. LADD. Publisher, G. W. KATES, Editor.
Assisted by a large corps of able writers. Assisted by a large corps of anic writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of original spiritual and Liberal thought and news. Its columns will be found to be repiete with interesting and instructive reading, embracing the following features and departments: Reports of Phenomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

tions; Children's Bycomm Doparda, one year, \$1,50; one ment, etc., etc.

Terms of Subscription—One copy, one year, \$1,50; one copy six months, 75 cents; one copy three months, 40 cents; five ceptes one year, one address, \$4,00; ten or wore, one year, one address, \$4,00 each, Single copy 5 cents, specimen copy free. Fractional parts of a dollar may be remitted in Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer.

THE N. D. C. AXE And True Key Stone.

(Successor to SPIRIT VOICES.)

A FOUR-PAGE WEEKLY JOURNAL devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERYTHING. TERMS; \$1,50 per annum; 75 cents for 6 months; 40 cents for 3 months; Single copies 5 cents; Sample copies

Tor 3 months; Single copies a cents, sample free.

Advertisements 10 cents per line, each insertion, average 7 words nonparell to the line.

JAMES A. BLISS. EDITOR.

JAMES A. BLISS. EDITOR.

Until further notice this offer will hold good: To every yearly subscriber to Tile N. D. C. AXE and True Key Btone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS.

Developing Medium N. D. C.

Weekly Discourse,

A Pamphlet (especially arranged for binding) Containing one of the Discourses given through the or-

MRS. CORA L. V. RICHMOND The preceding Sunday,

Is published each week. Price, \$2,50 per year. Address, WILLIAM RICHMOND,

64 Union Park Place, Chicago, Ill. SPIRITUALISTS,

Light in the West, 314 Chesinut Street, St. Louis, Mo.,

FOR copy of a sixteen-page semi-monthly, devoted to the Philosophy of Spiritualism, at \$1,00 per annum. F20 Motto: "LET THERE BE LIGHT."

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCKE GRANGE, Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20, remitting by mail, a Post-office order on Paris, France, the order of J. DAROX, Manager, 75, Boulevard Mont-

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Medern Times and Propheticspirit Communications. Paper, 12mo, pp. 240. Price & Cents, postage free. For sale by LA LUMIERE, Paris, France.

THE CARRIER DOVE. An Illustrated Monthly Magazine,

DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical Sketches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terma: 22 50 per year; single copies, 25 cents,
Address all communications to Tile Carrier Dove,
S54/ Broadway, Oakland, Cal. The Boston Investigator,

The Boston Hivobus action,
The oldestreform fournal in publication.

Price, 83,00 a year.

1, 50 for six months,
8 cents per single copy.
Now is your time to subcribe for a live paper, which discusses all subjects connected with the happiness of mankind, address

J. P. MENDUM,
Investigator office,
Paine Memorial,
Besten, Mass.

SELECT PROCRESSIVE Spiritual Hymns and Songs. WITHOUT MUSIC.

Paper, pp. 62. Price 10 cents, For sale by COLBY & RICH. WHATEVER IS, IS RIGHT. By A. B. WHATEVER IS, IS RIGHT. By A. B. VOHILD, M. D.

This book aims to speak of life as it is. It has approbation for cerepting, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special heaven for pretended self-righteousness, and no special hell for a bleeding, suffering humanity. It accepts every creed, belief, and doctrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

Gloth, \$1.00, postage 10 cents.

For saile by COLBY & RICH.

Jor sale by COLBY & RICH.

NATURE THE ONE AND ONLY DEITY,
and Humanity in its Entirety, in all its Stages of Being.

OLARE,
It this work it is shown that there are two primeval selfalistant substances existing in an Essential Form and that
all injury are produced by the union these two, substances
which, through union, attain to Objective Being.

Price is cents, postage free.
For sale by COLBY & RICH.

Hew York Advertisements.

New York Beacon Light,

A N INDEPENDENT WEEKLY SPIRITUAL JOURNAL, SPIRIT-LIFE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE. Mrs. M. H. WILLIAMS, Editor and Publisher.

Subscription Raies. —One year, \$2,00; alx months, \$1,00; three months, 50 cents. Postage free.

Raies of Advertising.—One dollar per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1,00. For long standing advertisements and special raies, address the Publisher. Payments in advance.

Specimen Copies sent free on application.

Nowsdealers supplied by the American News Company, 39 and 41 Chambers street, New York.
All communications and remittances should be addressed to MHR. H. F. WILLIAMS.
Oct. 17. 232 West 46th Mt., New York City.

I CURE FITS! Wilen I sayoure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEP-SY or FALLING, SICKNESS alife-long study. I warrant my remedy to cure the worst cases. Because others have falled is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infailible remedy. Give Express and Post-Office. It costs you nothing for a trial, and I will cure you.

Address DR. H. G. ROOT, 183 Pearl street, New York.

J30

Zsteow

DUMONT C. DAKE, M. D.,

MEDICAL Clairvoyant and Magnetizer for twenty years, "Incurables" cured, Diagnosis \$1.00, Terms reasonable. Send for Oircular, 47 West 28th alreet, New reasonable. Send for Chemar.

York.

York.

To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have met in the way of Psychometric investigation and Diagnosis, as well as Spiritual power.

(Signed) J. R. BUCHANAN.

PROFESSOR ST. LEON.

ASTROLOGER-AND MEDIUM.

DEVEALS everything; no imposition. 35 East 4th
L street, New York. Horoscopes written from date of
birth. Twenty years' practice. Office fee 50 cents to \$1,00.
Please send for Prospectus of Terms for 1885.
Feb. 28,—tf

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Seances every Sunday Wednesday and Friday evening, 80 clock, and Tuesday and Saturday afternoon, 2 o'clock, at their residence, 323 West attbestreet, New York. Daily sittings for Communications and Business. MRS. M. E. WILLIAMS'S MATERIALIZING SEANCES, 222 West 46th street, New York, Séances; Monday and Thursday evenings, at 8 p. m., and Saturday afternoon at 20 clock. Seats secured in advance, personally or by letter.

Mrs. Carrie M. Sawyer, PULL-FORM Materialization Scances Sunday, Tuesday and Friday ovenings, at 8 o'clock, and Wednesday af-ternoon at 2 o'clock, at her residence, 785 Sixth Avenue, New York City. 2w Jei9

MRS. M. B. THAYER, MEDIUM for Independent Slate-Writing. Private Sit-dings for development, 323 West 3ith street, New York,

DR. GEO. BANCROFT EMERSON, THANCE Test Medium. Treats the sick at 1485 Park Ave., N. Y. City, or atany distance, without medicine, Diagnosis \$1.00. Send P. O. Order. 4w Je5

THE TALKING TABLE.

MARVEL OF THE AGE! Answers questions in the most startling manner. Sent by mall on receipt of \$1,25. W. LOCKE, care of Grovesteen & Fuller Plano (*o., 71 Mercer street, New York.

MARY C. MORRELL, Business, Prophietic and Developing Medium, 155 West 26th street, New York Uty.

Spiritualistemento Tisti- - -- 1:-4-Baratoga Springs,
O not fall to engage Board and Rooms at the LYMAN
Terms reasonable,
Terms reasonable, MR. AND MRS. HARVEY LYMAN.

Formerly of Springfield and Lake Pleasant, Mass. LIBERAL OFFER TO ALL DY Wonderful Clairvoyant and Magnetic Healer. Send age, sox, lock hair, and 4 2ct, stamps, we will give diagnosis free by independent spirit-writing. Address DR. J. S. LOUCKS, Canton, St. Lawrence Co., N. Y. 13w*

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address OAP. W. A. COLLINGS Smithville, Jefferen Co., N.Y. [Mention this paper.]

Clairvoyant Examinations Free. HINGLISE FOCK or nair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Byracuse, New York. 13w App.

ELEVENTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of teason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, traternal Charity and Love.

THE VOICE OF BUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Statan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PHAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Eleventh edition, with a new stippled steel-plate engraving of the suthor from a recent photograph. Printed in large, clear type, on beautiful tinted paper, sound in beveled boards.

Price \$1,00; postage 10 cents.

boards.
Price \$1.00; postage 10 cents.
Prine \$1.00; postage 10 cents.
Full glit (seventh edition), \$1,25; postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive, free, a copy of "Barlow"s new pamphiet entkied "ORTHODOX HASH, WITH CHANGE OF DIET," If they so order.
For sale by COLBY & BIOH; cow

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLHY & RICH.

Bent free on application to COLHY & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1.25 cloth-bound copies, \$2.50.

A BOOK WRITTEN BY THE SPIRITS OF THE SO-CALLED DEAD, WITH THEIR OWN MATERIALIZED HANDS, HY THE PROCESS OF INDEPENDENT BLATE-WRITING, THROUGH MRS. LIZZIE S, GBEEN AND OTHERS AS MEDIUMS. COMPILED AND ARRANGED BY C. G. HELLEBERG, OF COMPILED AND ARRANGED BY C. G. HELLEBERG, OF COMPILED AND ARRANGED BY C. G. HELLEBERG, OF CINGINNATI, OHIO.

This work centains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret, Fuller, Madame Ehrenborg and others.

Cloth, 12mo, with engravings. Price \$1,50, postage free. For sale by COLBY & RIGH.

For sale by COLBY & RICH.

TWELVE MONTHS IN AN ENGLISH
PRISON. By SUSAN WILLIS FLETCHER.
The redder of this book, whether a believer in Spiritualism, or one who rejects its claims as delusive and impossible, will be struck by the clear and frank confidence shown in the narrative, especially of the circumstances that preceded the criminal trial, and will soon find his feelings drawn into sympathy with the tender, faithful and courageous spirit of the writer. The heart of the book is the heart of a noble woman. The work also contains a most thrilling narrative of the experiences of the author in a situation where the visible ministrations of invisible forces are proven by the testimony of the jailers themselves.

Cloth, 12mo, pp. 478. Price \$1,80.
For sale by COLBY & BIOH.

For sale by OOLBY & BIOM.

THE ROSIORUCIANS: Their Rites and Mysteries, with chapters on the Ancient Fire and Serpent-Worshipers, and Explanations of the Mystic Symbols repvesented in the Monuments and Talismans of the Primeral Philosophers. By HARGHAVE JENNINGS.

A volume of startling facts and opinions upon this very mysterious subject.

Crown 8vo, 316 wood engravings. Price \$2,60, postage 10 cents. For sale by COLBY & RICH.

NORA RAY, THE CHILD MEDIUM, A captivating book. This is a story of remarkable Spiritual-sto power and beauty, deploting in glowing language the wonderful events in the life of the child Nors, and the phases of mediumship which she manifested.

Paper, 170 pages, Price 50 cents, postage free.

For sale by OOLBY & RIGH

WAS JESUS DIVINE? A Critical Exam-ination of Biblical Theology. By M. B. ORAVEN. Paper. Price 10 cents.
For sale by COLBY & BICH.

Banner of Zight.

BOSTON, SATURDAY, JUNE 26, 1886.

ALL SORTS OF PARAGRAPHS.

HUMAN FRAILTY ILLUSTRATED. Wherever I go, wherever I be,

It is tweedledum and tweedledee: Good common sense being kept out of sight, Scan mag, is discussed with perfect delight. With the "high" and the "low" it is ever the same Somebody or other they always defame.

The church folks are at it, the Spiritualists also-Both women and men, wherever I go! Under these circumstances, no wonder Lord Byron

wrote, as he felt, that

There is a pleasure in the pathless wood, There is a rapture on the lonely shore, There is society where none intrude." It is the same to-day-everywhere. No matter how much good one does in this world, he is sure to be ca-

Why is it that both educated and uneducated people are so prone to discuss adversely those they come in contact with?

Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in Nature, but every seeming end is a beginning; that there is always another dawn risen on midnoon, and under every deep a lower deep open.—Emerson in "Circles."

Honorable men and honorable women are the salt of the earth.

Mrs. Plora Adams Darling was honored on June 8th, by the trustees of New Windsor College, Md. with a title of Bachelor of Arts, with a very flattering compliment and many wishes for her increased use fulness in the field of literature. Mrs. Darling has already had a degree of A. M. conferred upon her in recognition of her literary merit.

It is related of a popular clergyman that he started a duli prayer-meeting recently by announcing that he "didn't propose to act as umpire for a sleeping match." - Bugulo Christian Advocate.

The first lady surgeon who has been admitted a li centiate in Ireland is Mrs. Mary Emily Dawson; who has received the privilege after four days' examination at the Irish College of Surgeons.

Down deep in the human soul all is goodness. It is only on the surface of our lives that evil is apparent.

Bro, Taimage remarks that "you can't go to heaven by steam." "Nor by wind either, brother; but will you kindly tell us what was the motive power of the chariot of fire in which the prophet of old ascended? -Bustalo Express.

Last Sabbath was a golden day in this vicinity. Truly says one of our city dailles: "The summer Sundays with their thousand invitations to the woods, the fields and the shore, confirm the saving of Christ. that 'the Sabbath was made for man,'" (in the aggre gate,) not for the ministers alone.

The important question is still mooted, What sunk the steamer Oregon near New York harbor?

> THE ORADUATE. LIBER PRIMUS.

When mea charta on "Free Trade" was read
It created the greatest sensation;
All the professors cum laudibus said,
"Certum est he will startle the nation."
They were right, unuquam dubita—wait and you'll see
How my glorious name semper viveus shall be!

LIBER SECUNDUS. not under \$4 per week.—Ad. in Daily papers.

A contemporary calls this a Quaker country, as we have no navy, he says: And yet our blg guns recently made a part of New Jersey quake so badly that the inhabitants thought it was an earthquake.

Mr. Archibald Forbes of England, the famous war correspondent, and Miss Lulu Meigs, daughter of Gen. M. C. Meigs, U. S. A., were married at 11 o'clock Baturday morning, June 19th, at St. John's Protestant Episcopal Church, Washington, in the presence of a fashtonable gathering. Rev. Dr. Leonard performed the ceremony. The couple will steam at once for Eng

The Knights of Labor are going into politics. I Butler may yet be President of the United States.

Trouble is again brewing between France and Germany. Hostilities may commence at any moment, it is now said. Doubtful.

"BREAKING IN" A REGULAR M. D.—Madame was recounting that her husband was ill the night before, and it was necessary to send for a doctor at 3 o'clock in the morning. "But I though you had a doctor in the house, your eldest son," said a neighbor. "True, but we only let him doctor the servants."—From the

Dr. O. W. Holmes, who speaks with so much interest and pathos in the July Atlantic of his first visit to Europe, fifty years ago, is now having an "autocratic" reception in England. The scene at Cambridge University recently, when he took the degree of Doctor of Letters, is reported as almost unprecedented in the enthusiasm exhibited by the assembly.

BLAVE HUNTING IN ENGLAND .- " I have one of the largest Vaccinations in London, and though I hunt them like a blood-hound, I amosten thrown out."—Dr. J. G. Gerrans, M.R.C.S., in Lancet.

waves of strife. 🛰

Mr. Gladstone's speech in Edinburgh created great enthusiasm. Sir Robert Peel has joined the Liberal

The sacred oil of forgiveness calms the bolsterous

A CRY PROM IRELAND. A CRY PROM IRELAND.

I heard a voice come moaning over sea:

"England, and ye who fain would legislate;
Heart cankering woe and immemorial hate
Are not the servants of a law's decree;
Cleave us asunder, we are bound, not free.
Give us the land! yet famine will not bate
Her stern demands of all she holds in fee—
him holds; breat had never because

Our bodies' breath and marrow; we are slaves, Blaves to tradition's wrong and tribal scorn. And though our acres, bog and moor and fen, From dragon's teeth may yield its armed men, I'cor hunger stands above our shallow graves, and, wringing empty hands, cries out for corn.

Floods in Hungary lately destroyed fifty thousand acres of crops, and the people are hungry in conse-

The Blair Educational Bill has been defeated for this session of Congress at least. This is to be regretted, as it is a grand measure. All our people must be educated, else this free republic will eventually go to pieces.

A constitutional amendment changing the presidential term has passed the U.S. Senate by a two-thirds

Oculists and others assert that the electric lights are injurious to people's eyesight.

The anniversary of the battle of Bunker Hill was celebrated on June 17th in grand style in the Charlestown District. The weather was favorable, and consequently thousands of people from the surrounding country were present, as it was a legal holiday.

When a cobbler gives his awl away what more can you ask him to do?

A New York "regular" M. D. has been sued for \$10,000 damages, says the daily press. Is it because he has damaged one of his patients to that amount? As a usual thing patients get damages enough without

The fisheries question between Canada and the United States is still hanging fire.

Why ought the stars to be the best astronomers? Because they have studded the heavens through all the ages.

The last of the numerous cyclones reported in this country took place at Denton, and other towns in Texas, last week. It removed buildings from their foundations, stealist out orshards, scattered grain

stacks and fences in every direction, twisted up and carried long distances hugo trees, upset churches; and killed several people.

Despatches from the Canadian capital indicate a clean back-down on the part of the Dominion Government in regard to the position first taken on the fishery question, and that, under more recent instructions from the Government to their custom officials, American fishing vessels are given full liberty to pro-cure all the supplies, balt and men they may require in Canadian ports, provided they do not remain in port more than twenty-four hours.

The Aroostook (Me.) Herald says it would be unpleasant for that county should the United States and Canada have trouble, as the only way out of Aroostook would be over a railroad which passes through the Queen's dominion, and is owned there. Better get out, friend Hall, before trouble (war) commences.

The Washington Critic informs us that Matthew Arnold, from England, arrived in that city at 4:49 o'clock P. M., and left the same day at 11:15 A. M., concluding its significant paragraph as follows:

"Hall, Apostle of Eweetness and Light, Why lightedst thou out so soon? You might have remained until twelve, And taken a freight train at noon."

Tornadoes have so scared the citizens of Meriden, Ill., that they talk of building a huge "cyclone cellar," where the whole town can take refuge when a windstorm comes along.

We balt that New Brunswick will be Yankee land before twenty years have come and gone.

Very frequently items from Texas Siftings are copied without any credit attached. This does not worry us in the least. Large diamonds of purest ray series need no labels.—Texas Siftings.

Without seeming to be egotistical, we may note that

a like treatment is too frequently visited, of late, upon the BANNER contents by some of its really well-meaning contemporaries.

WOMAN'S HEART.

WOMAN'S HEART.
God's angels took a little drop of dew.
Fresh fallen from the heaven's far-off blue.
And a white violet, so pure and bright,
Shedding its fragrance in the morn's soft light,
And a forget-me-not, laid out of sight
Within the chalice of a lily white.
With humbleness and grace they covered it,
Made purity and sadness near to sit,
And added pride to this and fears a few,
One wish, but half a hope, and bright tears, too,
Courage and sweetness in misfortune's smart,
And out of this they molded woman's heart.

—Louisville Courier-Journal.

Cowardice is the basis of many a philanthropy men advocate peace because they do not want to be drafted into war; men advocate less labor because they never disciplined themselves to work.

Gen. George Crook, the famous Indian fighter, says that nine tenths of all the dispatches which have been scattered over the country in regard to his operations against the Apaches have not had one grain of truth in them. The same remark is applicable to the dispatches circulated against the Indians everywhere.

Providence, R. I., citizens are taking steps to erect monument to the late Mayor Doyle. A grand idea. Put on it, if you dare to, that he was a Spiritualist. --

On Monday afternoon, June 21st, the New England Manufacturers and Mechanics' Institute Building, on Huntington Avenue, Boston-where four annual exhibitions have been held to the credit of this city, but which of late has passed into the bands of the Metropolitan Horse Railroad Company, as a car and repair shop, etc .- was totally destroyed by fire, (supposed to be of incendiary origin) the railroad's loss being set down at \$350,000, with partial insurance. There were many narrow escapes from death during the catastrophe; ten men are reported to have been consumed not having been made up to exactness at time of our going to press.

The Cubans desire home, rule, and made a push to ecure it a week ago. They could muster but seventeen votes in the Spanish Cortes, and were, of course, overwhelmingly defeated.

Summer Camp-Mcetings.

Onset Bay.

The prospects for the Summer Camp-Meeting season at Onset Bay Grove appear very promising, the Association reporting itself as in a most flourishing condi-

Fifteen new cottages are in process of erection upon the grounds, some of which are pronounced very handsome by those who have inspected them. Many of the regular campers have been on the grounds for some weeks, and every day brings an accession of new residents, while the respening of cottages, the arrangement of domestic affairs, and the process of getting settled by the new comers, make a busy scene on every hand.

The camp meeting at this place will open on the 14th

settled by the new comers, make a busy scene on every hand.

The camp-meeting at this place will open on the 11th of July, and continue until Aug. 20th, presenting a series of meetings for nearly two months, instead of four weeks only as heretofore. This fact of tiself speaks of the increasing interest in the camp-ground on the part of the public, and of the truly flourishing condition of the Association. Programmes of the season's work will be issued in a few days for the convenience of the public. There has been some preliminary work on the part of the directors to get their ecason's programme into shape; their aim is to make the travelers who seek the shelter of their beautiful grove as comfortable as possible, and to enhance the spiritual and physical welfare of the public to the fullest extent. There has been some unpleasant friction in regard to the transportation of pasengers from the station to the Grove, but we are happy to say that the cloud that has lowered above the Association in this respect is rapidly lifting. Within the last week the government of the State has granted the charter of a railroad to the Association, and a competent organization for the running of the motor cars to the Grove is now in process of completion. The cars will be put upon the track to the Grove in a few days. In the meanwhile barges for the transportation of passengers and baggage from the station are in daily use, and trains from Boston during the day bore at hong of friends to the beautiful bay, made hallowed to their to remain at the grove until the following Monday, being lasued for that occasion. The several trains running from Boston during the day bore a throng of friends to the beautiful past, made hallowed to their thoughts by tender associations and pleasant memories. Many took advantaged the low fare to go down to Onset and open their cottages, or select sites for new ones, as the case demanded. There was no speaking at the stand; the day having been given up to social recreation and business purposes incident The camp-meeting at this place will open on the 11th of July, and continue until Aug. 20th, presenting a series of meetings for nearly two months, instead of four weeks only as heretofore. This fact of itself speaks

Lookout Mountain.

The above Camp-Meeting will be held on Lookout Mountain, near Chattanooga, Tenn., from August 1st to August 20th, both dates inclusive; it will be the

springs of water, making it famous in its recuperative qualities, will undoubtedly attract throngs of visitors from all quariers. Tenting space will be given free to all who furnish tents. Reduced railroad fares will be arranged for all who, previous to starting, obtain proper blanks from G. W. Kates, Secretary, Atlanta, Ga. Address him at an early date previous to the meeting. Address Stoops & Brown, Lookout Mountain, Chattanoogs, Tenn., for hotel rates and accommodations.

Lake Pleasant.

[FROM OUR SPECIAL CORRESPONDENT.]

The Thirteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will open at this place on Sunday, Aug. 1st, with Hon. A. H. Dailey, of Brooklyn, and Mrs. Sarah A. Byrnes, of Boston, upon the rostrum.

The Fitchburg Military Band of twenty-four pieces (G. A. Patz, leader) will be present during the entire (G. A. Patz, leader) will be present during the entire session, having been reëngaged for the thirteenth time, and as a fitting prelude to the "feast of reason and flow of soul" which may be expected from the platform, will give a morning concert at the grand stand, appropriate to the occasion.

The various details of the five weeks' meetingare nearly completed, the grounds being cleared up and put in order, and with the choice array of speaking talent announced, and the superb music which the Fitchburg Baud always renders, an old-time gathering may be expected.

may be expected.

The natural attractions of Lake Pleasant, including its groves of grand old oaks, chestnut and pine, its springs of pure cool water, and its health-giving atmosphere, are not exceeded by any camp in New England. The facilities for reaching the place afforded by the Fitchburg and connecting railroads are ample and sufficient, and excursion tickets will be offered at very liberal rates of fare.

MULTUM IN PARVO.

Dr. Joseph Beals, President of the Association, is confident that Lake Pleasant territory will continue

confident that Lake Pleasant territory will continue to expand.

The steamer Daisy has been thoroughly overhauled, and painted, and is now ready for business.

Mr. N. S. Henry, the Clerk of the Association and Superintendent of the Grounds, also Acting Station Agent, is a busy man and an efficient officer.

The new bridge from Montague street to the Highlands is to be 260 feet long, 8 feet wide, and about 40 feet high from the ravine. The contract has been awarded to Samuel Ripley of Turner's Falls. The plan has been endorsed by Engineer Turner of the Fitchburg Railroad, and Mr. Ripley will commence operations immediately.

operations immediately.

There will be a hig temperance celebration here the "Fourth." Sam Jones is announced as one of the

speakers.
The Lake Pleasant Hotel will be opened July 1st; Landlord H. L. Barnard has for several years catered to the entire satisfaction of all, and he should have a full house.

full house.

Four trains daily now stop at the Lake, provided they are "flagged" or have passengers to leave.

F. E. Steadman's Cafe will be open soon.

The streams in this section abound with trout, and disciples of Isaace Walton are very numerous.

Mr. A. C. Carey and wife of Boston are at their handsome cottage at the Highlands. Mr. Carey is a

nandsome cottage at the Highlands. Mr. Carey is a practical Spiritualist.

D. Hilliard and family of North Hadley are at "Highland Home."
"Dalsy Dell," at the Highlands, is open for the summer. The occupants are known to many readers of the Hadley.

"Dalsy Dell," at the Highlands, is open for the summer. The occupants are known to many readers of the Banner.

A. Waldo Mason and Mrs. Hattie C. Mason of Boston are at "Bunshine's Wigwam."

Mr. J. H. Smith, of Chicago, is at Florence Cottage.

Mr. J. Mellen of Orange is at "Bunmer Home."

Mr. Pasco of Hartford is at the Red Cottage.

Dr. H. F. Merrill, the noted platform medium, of of Hartford, is in a neat cottage on Zenita street. The Doctor contemplates making this his home for the present.

present.
Others here are Mrs. Shattuck of Boston, Mrs. A. A. Jackson of Boston, Dr. A. B. Smith of Northport, L. I., Mr. Battle of Athol, Miss Greeley of Templeton, Mr. J. D. Bacon of Cambridge, Mr. F. Steele of Hartford, Geo. W. Parker of Boston, Mrs. R. L. Sylvester of Boston, Mrs. Lewis of New York, Geo. James of Boston, T. Gordon of Irving, Mr. Skinner of Providence.

June 21st, 1886.
J. M. Y.

The California Camp-Meeting.

To the Editor of the Banner of Light:
The third annual Camp Meeting of the Spiritualists William Association, opened the season of 1886 Sunday, June 6th, under very favorable conditions.

very favorable conditions.

The attendance during the day was of a fine class of orderly, intelligent people, with no disturbing elements to mar the harmony of the occasion. There were nearly three thousand people in attendance during the three sessions, and the probabilities are that the officers of the Association will have to largely increase their accommodations to meet the demands of the public. Mr. Colville did not arrived in season to make the opening address, but the morning and afternoon sessions were ably conducted by Judge Holbrook and I. C. Steele, brother-in-law of the eloquent Seiden J. Finney. The lecture and poem by Mr. Colville in the evening were received with great appreciation by the audience, which crowded the large tent to its utmost capacity, and Mr. C. may consider himself installed as a general favorite with the Californians. Judging from the many expressions of commendation we heard, in theatrical parlance, he has "caught on."

The following extract from the Chronicle of Monday morning indicates a respectful attitude toward the believer in Sulcitude toward the decirative events of the sulcitude toward the believer in Sulcitude toward the believer in Sulcitude toward the second of the sulcitude toward the sec

morning indicates a respectful attitude toward the lievers in Spiritualism, which is fast gaining ground in

this State: "A fence of smoothly planed redwood boards sur-

lievers in Spiritualism, which is fast gaining ground in this State:

"A fence of smoothly planed redwood boards surrounds a plot of ground at the corner of Oak and Twelfth streets, Oakland, three minutes' walk from the first station beyond Broadway on the narrow-gauge railroad. Over the top of the fence loom the boughs of some noble live oaks, and above the tops of the live oaks gleam the white tents of Israel, or rather of the Spiritualists, for here they gather in their annual Camp-Meeting, the second one that they have ever held on this coast. No pleasanter spot, so convenient to the city, could have been chosen. The ground is covered with a thick green turf, and slopes easily down toward Lake Merritt, embosomed in the grace-iul surrounding hills. The water was dotted with swiftly-moving sails yesterday, for there was a fresh and vigorous breeze, and the shores all around were-brightened by the presence of Sunday iolterers. The camp kround commands a beautiful view of the scene.

The maintent or pavilion of the Spiritualists is large and commodious, being circular in form, with a wide diameter and great height. An ample platform is at one side, and it, as well as neighboring upright poles, was tastefully adorned with cypress twigs and flowers. Geraniums were especially conspicuous in their richest and most brilliant scarlet. Behind the chairs of the speakers on the canvas wall was a motto in large letters made of foliage and flowers: 'There is no death!' On the reading stand and along the edge of the rostrum were bounteous bouquets of roses, pansies, marguerites, and many other delightful blossoms.

Lesser tents environ the large one, like those of the twelve tribes around the tabernacle in the wilderness. Bacil one is occupied by a well-known medium, and private scance's will be given in them during the encampment, whenever visitors desire special tests or manifestations. Among the mediums whose signs attached to the exterior of their canvas dwellings announce their names and mission, are the following: Mr

immortality.

The sessions of the encampment will continue daily for a month, and are likely to prove very interesting."

Annual Meeting at Lake Compounce, Conn. To the Editor of the Ranner of Light: The members of the Lake Compounce Spiritual Pic-

nic Association held their annual meeting in the extensive and picturesque grounds attached to the abovenamed Lake, situated some three miles from Bristol, Conn., on Wednesday, the 16th inst.

Conn., on Wednesday, the 16th inst.

The lovely sheet of water, fanned by the softest summer breezes, the luxurianity wooded grove, the battlements of weather-worn and storm scarred rocks, the verdant turi, the neat and commodious open-air stand, the scrupulously clean and well-kept dining and pionicing rooms, the beautiful weather, neither too cold nor too hot, all combined to make the event as healthy, happy and successful as the most ardent and devoted could desire. Indeed, it can be unhesitatingly asserted that Lake Componue and grounds, for their size, are unequalled in natural beauty and attractiveness, cleanliness and good order by any resort in New England, and Messrs. Marshall, Norton and Pieros deserve every compliment for their successful oversight in all the departments of the domain under their management.

to August 20th, both dates inclusive; it will be the third annual meeting held there.

The beauty and general desirableness of the location, situated as it is smid the finest scenery, its height rendering the temperature cool and pleasant, free from malaria, and with an abundance of mineral and other J. C. Wright, the meeting having been through Mr.

Mr. Gad Novice, as Treasurer, gave the financial statement, which, showing a balance of \$20.13 in the treasury, was counted satisfactory. Captain Bodinson, who has served as President twenty out of the twenty two years the society has been in existence, was remominated and reflected by acclamation. Mr. J. R. Holley was voted in as Vice President, Mrs. Holley as Secretary, and the Treasurer was continued in his duties.

The Spiritualists of Southwest Michigan will hold their annual five days came meaning at Laba Committee of the statement of the statement. The 27th, 28th and 29th of August have been set spart by the company for the minute of the statement of the statement. The 27th, 28th and 29th of August have been set spart by the company for the minute of the statement. The 27th, 28th and 29th of August have been set spart by the company for the minute of the statement. The 27th, 28th and 29th of August have been set spart by the company for the minute of the statement of the

as Secretary, and the Treasurer was continued in his duties.
Business being concluded the meeting resolved itself into a memorial service in memory and recognition of the lives and works of Mrs. Jennie S. Rudd(formerly Circle medium at the Banner of Light Free Circle Boom). Mrs. L. A. Pasco, Mr. Goodrich, Mrs. C. Waite, Mr. Bogers and Mrs. Whiting, Affectionate fand appreciative remarks were made by Mrs. Pierce, Mr. Cadwell. Mr. E. B. Whiting, Mrs. Fogg, Mr. Lang, Mr. Barrett and Mr. A. T. Robinson, afterwhich the controls of Mr. J. J. Morse, of England, the speaker of the day, delivered an eloquent oration upon the merits and labors of our ascended co-workers, his beautiful sentiments touching all hearts, and bringing tears to many eyes. At the conclusion of the oration the meeting adjourned for the noontide recess.

oration the meeting adjourned for the noortide recess.

At two P. M. every seat was occupied in the covered stand, and numerous groups were seated round upon the rocks, under the umbrageous foliage of the waving tree-branches. Indeed, so large a gathering has seldom assembled. After the usual preliminaries the controls of Mr. J. J. Morse commenced their address, which, in spite of the fact that it occupied some nine-ty minutes, was listened to with the deepest interest, not a single listener moving from the seats, many saying they could have listened as long again. The subject of the oration was, "What has Spiritualism to Offer the World To-Day in Relation to Religion, Science and Morality?" and the argument was that it offered the true base of all religion in a practical demonstration of the doctrine of immortality, which religion only preached, and, additionally, the communication with the spirit-realm, which religion usually ignored. It gave a scientific philosophy of immortality and the existence of a spirit-realm, thereby demolishing the materialistic science of these times, and by our spirit-friends telling us how their lives here reflected upon them in their new state it mapped out a morality that could not be gainsayed. This brief report does the oration no sort of justice; it is one that ought to be delivered to every camp-meeting during the ensuing season.

After Mr. Morse resumed his seat, Mr. Tisdale, a

ought to be delivered to every camp-meeting during the ensuing season.

After Mr. Morse resumed his seat, Mr. Tisdale, a blind medium, passed under control and delivered a brief, highly poetical address, to the evident pleasure of the friends. Mrs. Wilson presided at the organ, her excellent singing, tuneful and pleasing, being greatly appreciated.

A brief conference meeting closed the day's proceedings, and then the meeting formally adjourned until the third Wednesday in June of next year. X.

Niantic. Ct.

The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886, at this well-known locality, commencing July 8th and continuing until Sept. 8tb.

and Sept. 5th will be provided, also for week-days as occasion requires.

Good music for dancing, and other amusements will be furnished. The singing and entertainments will be under the management of Miss M. M. Hayden and Miss Lizzie D. Lyman, of Willimantic, which is a sufficient guarantee of its efficiency.

Further information can be gained by addressing the Secretary, Jonathan Hatch, South Windham, Ct.

Pottervill Light. The Windsor Society of Spiritualists of Eaton County, Michigan, held its annual meeting at the schoolhouse in District No. 2, on Saturday, June 5th, at 2 o'clock P. M., Vice-President George W. Snyder acting as

Chairman.

The following officers were elected for the ensuing year: President, Dr. G. W. Lusk; Vice-President, Addison Koon; Secretary, Irving Jones; Treasurer, Mrs. Sarah Merrill; Representatives, Mrs. L. A. Winter and Mrs. Clara McAllister; Trustees, Cyrus Carpenter and Wm. Divine. The remainder of the time after the election of officers was devoted to conference. Mr. Sheats, of Grand Ledge; Mr. Underdank, of Eaton Rapids; and F. D. Dunakin, of Cecil, Ohio, were among the number who participated.

The meeting on under was a success in every way. Mr. Dunakin's address in the forencon deserves special notice. In our opinion he is destined to be one of the best speakers in the land. Inspirational poems were read by Mr. Ira Smith and Mrs. L. A. Winter. The music given by the choir throughout the meeting was very appropriate, and well rendered.

The Society will hold another meeting Sept. 4th and 5th, 1889, at Brown's Grove, near Potterville. We would like to secure the services of a good slate-writing or materializing medium for that occasion. Mr. Dunakin is expected to be present. The public are cordially invited.

IRVING JONES, Secretary. Chairman.

IRVING JONES, Secretary. cordially invited.

Mississippi Valley Spiritualist Association.

The Fourth Annual Camp Meeting of this Associa tion will be held at Mount Pleasant Park, Clinton, Iowa, commencing Aug. 4th, to continue one month, Iowa, commencing Aug. 4th, to continue one month. This location is central for the States of Wisconsin, Itilinois, Iowa, Missouri, Kansas, Nebraska and Minnesota, all of which States are represented by prominent members of the Association. Four of the leading railways of the Northwest centre at Clinton, and have dépôts within one mile of the grounds. This location, for its beauty, attractiveness and salubrity, is unsurpassed as a camping ground in the East or West. Since the first meeting each subsequent one has increased in interest and in the numbers of its members and attendants. The managers are securing the best talent in the spiritual ranks as speakers and good and reliable mediums, and will endeavor to make the coming meeting, in interest, instruction and enjoyment, a greater success than any of its former ones.

One of the finest bands of music in the West has been engaged, and also a choir of eminent vocalists

been engaged, and also a choir of eminent vocalists will add to the attractions and enjoyments of the

meeting.

Further particulars as to camp meeting can be obtained by addressing B. B. Hart, Treasurer, Clinton

Orion Lake, Mich.

To the Editor of the Banner of Light: The Fourth Annual Camp-Meeting of the First District Association of Spiritualists, comprising the Countles of Oakland, Macomb, St. Clair and Lapere, was held at Orion Lake and Village, on the Bay City division of the Michigan Central Railroad, June 5th to

Those who attended found the meeting very enjoyable, owing in part to the location, which being upon an island was exceedingly pleasant. It was within a distance of two miles from the village. The speakers were from the Counties mentioned above, and the remarks of all were both entertaining and instructive. No better spot exists than the one here chosen for a camp-meeting, and were popular speakers, those who have a national reputation, chosen, who might unite their services with local talent, the enterprise would be a grand success. There are good hotels and boarding houses whose terms are liberal, and an ample supply of row and sail boats and yachts for pleasure trips upon the lake.

Augustus Dax.

Perine Mountain Home.

The meetings which were so successfully conduct ed last season at the Perine Mountain Heme, near Summit, N. J., will be held each Sunday at 31/4 o'clock P. M., during the season commencing with the first anniversary service, June 27th, at which Mrs. T. B. Stryker, Mrs. Milton Rathbun, Bamuel H. Terry, Raq. and others will speak. (1. (1) ZO2Z 110)

All are cordially invited to attend." Those desiring to be present from New York City, and vicinity will kindly communicate with Dr. Perine, who will give full particulars.

Onset Bay, Sunday Railroad Trains,

To and from Onset Bay Grove, commence running

Sunday, after next, we understand—when excursion tickets can be had at the Old Colony B. R. Depot in this city.

Moeting at Rindge, N. H. The prospect for a most successful Camp-Meeting this season is very fine, we understand. There will be a colebration on the 4th and 5th of July Mrs. Abbie Burnham, of Boston, and other speakers have been engaged. The Camp-Meeting bridger will be formally opened by Dr. H. B. Storer, of Boston, the first Sunday is August. The meeting will be formally opened by Dr. H. B. Storer, of Boston, the first Sunday is August. The meeting will be bird first Sunday in August. The meeting will be bird first Sunday in August. The meeting will be bird first Sunday in August. The meeting will be bird first Sunday in August. The meeting will be bird first Sunday in August. The meeting will be bird first than the first Sunday in August. The meeting will be bird first than the first Sunday in August. The meeting will be bird first than the first Sunday in August. The meeting will be bird first than the first Sunday in August. The meeting will be formally a first than the first Sunday in August. The meeting will be formally of the first Sunday in August. The meeting will be formally a first than the first Sunday in August and the first S this season is very fine, we understand. There will be

near Paw Paw, Aug. 5th to 9th. Speakers engaged :: O. P. Kellogg of Ohlo and Mrs. B. C. Woodruff of Michigan. Particulars hereafter.

Vicksburg, Mich.

A Mediums' Meeting will be held at this place Aug. 19th to Sept. 19th. Mediums from all quarters in the United States are invited. For particulars address C. E. Dent, Box 338, Vicksburgh, Kalamazo Co., Mich.

Rare and Valuable Works.

These interesting books, which have been out of print for-some years, are now offered at much below their former re-tall prices:

THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote Man-Culture and Integral Reform, with a view to the Ultimate Establishment of a Divine Social State on Earth. etc. By John Murray Spear. Vol. I. pp. 672. Cloth. Price \$5,00.

LIGHT FROM THE SPIRIT-WORLD: Comprising a series of Articles on the Conditions of Spirits, and the Development of Mind in the Rudimental and Second Spheres. By C. Hammond, Medium. Cloth. Price Society.

THE CELESTIAL TELEGRAPH: Or, Secrets of the Life to Come, revealed through Magnetism, wherein the Existence, the Form, and the Occupations of the Soul after its separation from the Body are proved, by many years experiments, by the means of Eight. Ecstatic Somnambulists, who had Eighty Perceptions of Thirty-Bix Deceased Persons of Various Conditions, etc. By L. Alph. Cabagnet. (These copies are somewhat injured by dampness and insecure packing.) Cloth. Price \$1,80.

A DISCUSSION Of the Facts and Philosophy of Ancient and Modern Spiritualism. By S. B. Brittan and Dr. B. W. Richmond. This work contains twenty-four letters from each of the parties mentioned, embodying a great number of facts and arguments, pro and con., designed to illustrate the Spiritual Phenomena of all ages, but especially the modern manifestations, Cloth. pp. 378. Price \$1.00.

THE SHEKINAH, Vol.

By S. B. Britan, Editor, and other writers. Is devoted chiefy to an inquiry into the spiritual nature and relations of man. It treats especially of the Philosophy of Vittal. Mental and Spiritual Phenomena, and contains interesting facts and profound expositions of the psychical conditions and manifestations now attracting attention in Europe and America. Three steel engravings. Cioth. Price \$1,50.

THE SHEKINAH, Vol. II.

Edited by S. B. Brittan. Embellished with four steelplate portraits. Cloth. Price \$1,60. THE SHEKINAH, Vol. III.

Edited by S. B. Brittan. Embellished with five steel-plate engravings. Cloth. Price \$1,50.

SPIRITUALISM. By J. W. Edmonds and Geo. T. Dexter, M. D., with am Appendix by Nathaniel P. Tallmadge, Vol. I. Cloth, pp. 505. Price \$1,50.

SPIRITUALISM. By J. W. Edmonds and Geo. T. Dexter, M. D., etc. Vol. II. Cloth. Price \$1,50.

THE LILY-WREATH OF SPIRITUAL COMMUNICATIONS:

Received chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Cloth, full gilt. Price-75 cents. THE GUSPEL OF JESUS:

Compiled by his Disciple Matthew from his own Memoranda, and those of Peter, Luke, Mark and John, and lastly revised by Peter. Edited by Rev. Gibson Smith. Cloth. Price 50 cents. SPIRIT-COMMUNION.

A Record of Communications from the Spirit-Spheres, with Incontestable Evidence of Identity, Presented to the Public, with Explanatory Observations, by J. B. Ferguson, Slightly damaged. Cloth. Price 50 cents.

VOICES FROM THE SPIRIT-LAND.

Through Nathan Francis White, Medium, Cloth. Price THE HARMONIAD AND SACRED MEL-

ODIST: Comprising a fine collection of Popular Songs and Hymns, with Music, for Social and Religious Meetings. By Ass. Fitz. Boards. Price 25 cents.

PROCEEDINGS OF THE HARTFORD BIBLE CONVENTION.

Reported by A. J. Graham. Published for the Committee Cloth. Price \$1,00.

A LYRIC OF THE GOLDEN AGE. A Poem. By Rev. Thos. L. Harris. This work possesses the most exalted merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. Cioth, full gilt. Price \$2,00.

A DISCOURSE ON FAITH, HOPE AND Delivered by Mrs. Cora L. V. Hatch in New York April 23d, 1857, to which is added a Report of a Philosophical investigation of the Nature of Mediumship, Paper, Price 10 cents.

THE EVANGEL OF THE SPHERES, And the Battle of Brotherhood, as illustrated in Facts and Phenomena of Spiritual Intercourse and Messages of Love and Unity, and Characteristic Tokens from Departed Friends. By Mrs. C. D. French, Medium, Paper, Price

in don't giry

ERRORS CORRECTED. An Address by the Spirit of Stephen Treadwell, who was for many years a Speaker in the Society of Friends, and Bosom Friend of Isaac T. Hopper, delivered through the organism of M. V. Bly. Paper, Price Scents.

A SUMMARY VIEW OF THE MILLEN-NIAL CHURCH, and a to see herd.

Or United Society of Bellevers, commonly called Shakers, comprising the Bise, Progress and Practical Order of the Society, together with the General Principles of their Faith and Testimony. Cloth. Price 50 cents. For sale by COLBY & RIOH.

Berkeley Hall Lectures, BY W. J. COLVILLE.

No. 1.—The Problem of Prayer. No. 9.—The Living Test of Truth.

No. 8. All Saints and All Souls. No. 4.—The Practicability of the Ideal. No. 5. Jesus at the Woodling Beast, Turning No. 6.—Spirit-Materialisation: An Exposition

No. 7.—Jesus of Nazareth; Was He the Promised Messiah, King of the Jews, or only a Car-

ponter's Son? Part I.
No. 8. Jesus of Nazareth. Part II.
No. 9. In Memoriam Charles H. Foster No. 10. The Lost Continent Atlantis; or, The No. 11.—Pre-Historic America—Who Were the

No. 19.—The Great Need of More Spirituality No. 13. Spiritual Palentines How to Some and

No. 14.—The True Philosophy of Montal Heal-

No. 15. Who and What to God? Can Reason No. 16. Answer the Question? No. 17 Many Manatons in the Father's House.

No. 18.—Mediums wid Mediumehis. No. 19.—Templis of the Living Heli. No. 20. Besterio Buddhiem; etc.:

MIDINE LAND DECEMBER areas a guarra albiada.