\$8,00 Per Annum, Postage Free.

NO. 10.

TABLE OF CONTENTS.

FIRST PAGE, - Biographical: Mr. Robert Cooper. SECOND PAGE. - The Better Land and Life. Spiritual Phenomena: Materialization in New York; Unique Spirit-Phenomena. Original Essay: Practical Religion. May Magazines. Verifications of Spirit-Mes-

THIRD PAGE. - Banner Correspondence: Letters from Illinois, New York, Massachusetts, Pennsylvania, Utah, Minnesota, Iowa, and Missouri. Obituary No-

tices, etc. FOURTH PAGE, -Spiritualism and its Origin. All Sorts of Paragraphs, etc.

FIFTH PAGE, - Spiritualist Meetings in Boston. The Camp-Meetings, Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE, - Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE .- Poetry: Metempsychosis. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous

EIGHTH PAGE,—In Rel)r. Talmage, In Memoriam. War ner's Safe Cure, etc.

Biographical.

MR. ROBERT COOPER

A PIONEER'S WORK IN SPIRITUALISM.

For the main facts set forth in the following account we are indebted to The Medium and Daybreak, published by J. Burns, London, who has earnestly and commendably interested himself in Mr. Cooper's behalf:

The subject of this memoir was born on the banks of the Thames, at Rotherhithe, in the year 1821, his father carrying on business there as an apothecary and surgeon. His father's only brother, John Thomas Cooper, was a noted scientist of his day. He was lecturer on Chemistry at Grainger's School of Anatomy, and as a consulting chemist did much to develop arts and manufactures in his day. He was the first to apply the oxy-hydrogen lime-light to the microscope, which has since been so useful for exhibiting in public scenic representations and illustrating lectures. His eldest son, also, was a man of some renown. He held the appointment of chemist at the Polytechnic Institution when it was first established, and when the daguerreotype was discovered went to Paris to acquire the process, and under his supervision acquire the process, and under his supervision three establishments were started in London, which was the commencement of photographic portrait taking. Pepper, of "Pepper's Ghost" fame, was a pupil of John Thomas Cooper, and Mr. Robert Cooper recollects when on a visit to this uncle in the year 1838, the party experimenting in photography, taking portraits direct

on the silvered paper.

His parents dying when he was very young, his mother was a native. In this town he was educated, and after passing two years at Brighton, and the like time at Hastings in being initlated into the mysteries of the business of chemist and druggist, he commenced business on his own account at Eastbourne in 1843, soon after marrying a sister of his old schoolmaster'

wife.
Whilst living, as a boy, with his mother's relatives at Eastbourne, he used frequently to a hear of strange occurrences happening to a young lady, a cousin, who was evidently a me-dium. On the occasion of the death of any dium. On the occasion of the death of any member of the family she generally had some intimation of the event. Thus on one occasion when an aunt died, as she was about to fill a scuttle with coals in the coal cellar, a cold white hand came on hers, which alarmed her so much that she threw down the shovel, and came rushing into the sitting-room, and sinking in a chair covered her face with her hands, and did not speak for some time when she told did not speak for some time, when she told what had happened. On another occasion she what had happened. On another occasion she was taken by the shoulders and turned round, when she saw the form of her grandmother, sister of the aunt above alluded to. These two old ladies filled the office of postmistress, and their deaths occurred very soon after each other. Such was the sort of events (tokens they were called) he was familiar with in his boyish days, which used to make him feel nervous, and afraid to be left alone, especially in the dark; and when in after years he read Mrs. Crowe's "Night Side of Nature," he became more "superstitious" than ever. The father of the family was somewhat of a "free-thinker," and the wife and daughters, who were very and the wife and daughters, who were very plously inclined, were very much concerned about him. He had an inveterate hatred of "parsons," and one of his favorite books was Howitt's "History of Priestraft."

During fourteen years he attended regularly

During fourteen years he attended regularly During fourteen years he attended regularly the Episcopal church. Being a lover of music, the musical portion of the service had a charm for him, and for a period of about a year he officiated as organist. After his wife's death, although he could not help thinking of her as still living, his mind, being unable to accept the theological doctrines of the evangelical school, began to assume a materialistic tendency, and he became more skeptical on religion, and wrote an essay embodying his views. But the remedy was at hand—the solvent of the soul's doubts and difficulties came at the ortic soul's doubts and difficulties came at the criti-

cal juncture. In the year 1862 J. H. Powell came to East-bourne in the capacity of lecturer on Mesmerism. The lectures were attended by Mr. Coopwho invited Mr. Powell to his house, when er, who invited Mr. Powell to his house, when the subject of Spiritualism became the topic of conversation. Mr. Cooper had just been reading the article by Robert Bell in the Cornhill Magazine, "Stranger than Fiction," giving an account of scances with Mr. Home, and the experiences of Mr. Powell with a Madame Besson greatly interested him. A few months after he met Mr. Powell in Holborn, when, after the interchange of a few remarks, Mr. Powell said, "Would you like to go to a medium? There is one lives close by," and Mr. Cooper assenting, they turned into King street (now Southampton Row), and visited Mrs. Marshall. The three sat to a small table; raps promptly came, by

sat to a small table; raps promptly came, by which the presence of "John Colman" was intimated. This was an uncle of Mr. Cooper who had died a few weeks before, to whom Mr. Cooper had been appointed executor. Other

manifestations occurred, but this was the most striking and important.

Mr. Powell soon after, at the suggestion of Mr. Cooper, took up his residence in Eastbourne, where the subject was followed up, memr. Cooper, took up his residence in East-bourne, where the subject was followed up, mediums developed, and much interest excited; the matter being taken up by the local newspapers of the town and neighborhood. Several clergymen took part in the discussion; one who lived in some rural district said, "the matter had gone far enough, and should be put a stop to." Mr. Cooper, having seen enough to satisfy himself that Prof. Faraday's theory of "invol-" interest excited; With a view to increase the facilities for the obtaining of evidence by the public, Mr. Cooper communicated with Dr. H. F. Gardner, of Boston, respecting available and suitable mediums to exhibit phenomena in England. Among others suitable for the purpose the Brothers Davenport were recommended, and Mr. Cooper gave instructions for an engage-

untary muscular action" would not account for the movements of tables, wrote to that gentleman, asking him if he still held to that theory, and he received the following letter in

ory, and he received the following letter in reply:

ROYAL INSTITUTION, Jan. 31st, 1863.

Sir: My opinion is in no way changed in character, but greatly strengthened. Nobody has ever been able to show acuse. I do not believe those who say they have seen it. I doubt their competency to examine facts and evidence of facts, and think their statements are of no value for the cause of science and simple truth. When they can lift a table into the air in the presence of parties adverse to them in opinion, and can subject what they think can be done to strict and cross examination, then it may be worth while to think about the cause. Very truly yours.

Mr. Cooper. M. FARADAY.

After further experience, Mr. Cooper again wrote, giving a detailed account of experiments he had made to satisfy himself that the table was not moved by the muscular action of those sitting around it, either voluntarily or involuntarily exerted, and that he had seen a table

tarily exerted, and that he had seen a table move without contact, to which the following was the learned Professor's reply:

THE GREEN, HAMPTON COURT, Sept. 25th. 1863.

Sir: I hasten to acknowledge your letter, for I freely admit my belief that you are perfectly sincere and truthful in your account and experiments; nevertheless, I refer you to my former letter for my answer

Now.
Your observation that you have the greatest confidence in your colleagues makes me smile, when I call to mind certain investigations that have come to my knowledge in former cases.
I do not doubt your competency to check the facts if you are willing to work with an unbiased mind; but I decline to enter into the matter.

Very truly yours,

R. Cooper, Esq.

R. Cooper, Esq.

A lecturing tour was now entered upon, com-mencing with two lectures given by Mr. Cooper at Eastbourne, at the second of which great as-tonishment was manifested by an experiment

or in Eastbourne the work was undertaken by Mr. Job Caudwell, 335, Strand, who acted as printer and publisher for several months, Mr. Powell acting as editor. In the meantime premises had been hired in Newman street, Oxford street, at a rental of one hundred and forty pounds per annum, where an institution was opened under the name of "The Spiritual Lyceum," and was used as a publishing office, reading-room, etc., and where lectures were given and meetings held, and where at length The Spiritual Times was printed and published All this was borne solely by Mr. Cooper, and involved an expenditure of about three hundred and fifty pounds a year. Mr. J. G. Holyoake, Mr. M. D. Conway and the late Mr. Walter Weldon were occasional attendants at the meetings, and the two former generally had something to say in the way of criticism.

Soon after Mrs. Emma Hardinge Britten's

arrival in England arrangements were made by Mr. Cooper for her to give two lectures in the large hall that formed part of the premises then known as "Cambridge Hall," which were of a most successful character, the building beof a most successful character, the building being filled in every part, and the eloquent lecturer listened to with spellbound interest by the enthusiastic audiences. These were considered at the time the best public meetings that had then been held in connection with Spiritualism. Mr. Cooper afterward hired the Polygraphic Hall, King William street, now Toole's Theatre, in which Mrs. E. H. Reitten lectured on Sunday evenings for H. Britten lectured on Sunday evenings for three months, they being the first regular Sunday services in connection with Spiritual-ism in England. In consequence of the in-terference of the Lord's Day Observance Socie-ty, who tried to prevent the meetings taking place, the hall had to be registered as a place of worship, and was done so as the "Spiritual Church," in the names of Mr. Cooper, Mr. Shorter and Mr. Slater.

Churon," in the names of Mr. Cooper, Mr. Shorter and Mr. Slater.

At the time the "Spiritual Lyceum" was opened little had been done to popularize Spiritualism. The Spiritual Magazine, under the editorship of W. M. Wilkinson, and containing excellent articles by Mr. Thomas Shorter, Mr. William Howitt, etc., appeared monthly, and Mr. Benjamin Coleman was ever active in communicating by voice and pen the phenomenal facts of Spiritualism to those he could in any way reach. Mr. Home was the most prominent medium of the time, Mrs. Hayden, Mr. Foster, Mr. Squire and Mr. Conklin having come from America and returned again. A few books had also appeared on the subject. Probably the first was one by Mr. Rymer, of Raling, giving accounts of scances with Mr. Home, and contained a frontispiece represent-ing a scance at Eastbourne, when three or four persons were seated round a table, and hands persons were seated round a table, and hands and arms were coming up from underneath it. Mr. Shorter had also published an excellent little book, entitled "Confessions of a Truth-Seeker," and Mr. Wilkinson his "Spirit-Drawings." A reprint of Adin Ballou's "Spirit-Manifestations," with an elaborate preface by Andrew Leighton, of Liverpool, had also appeared; and whilst residing at Eastbourne Mr. Powell wrote his "Facts and Phases of Spirit-ualism." These, with the first volume of Mr. Home's "Incidents of My Life" and Mr. Coleman's "Spiritualism in America," to which country he made a special visit to obtain information about Spiritualism, were the only books that had been published at the time in question. Mr. Home and Mrs. Marshall and question. Mr. Home and Mrs. Marshall and her niece Mary were the best-known mediums at the time, but the former was only accessi-ble to the select few. Mr. W. Wallace also did good work as a physical medium and trancespeaker, and was useful as a pioneer in the

ment to be made with them to visit England; but before his letter arrived they had entered into an engagement with Mr. Palmer to do so, and in due course they arrived, accompanied by the Rev. Dr. Ferguson. Their success at first was very great... The first scance they gave after the well-known disturbance at Livery of the theorem. the proceeds were given for the benefit of "The Spiritual Lyceum." On this occasion twenty policemen were secreted in a room at the back of the cabinet to be ready in the event of a distribution. turbance, but their services were not required. The manifestations being of a very decisive character, quelled the opposition of the most skeptical. It was admitted on all hands that the Davenports had triumphed, and vindicated skeptical. It was admitted on all hands that the Davenports had triumphed, and vindicated their character as true and genuine mediums. Mr. Samuel Guppy, who had taken great interest in the mediums all along, now took them to Paris, where at their public séance a disturbance of a similar character to that at Liverpool took place, and afterward only private séances were given, the Emperor Louis Napoleon having them twice to his palace, and rewarding them most handsomely. Dr. Ferguson, not being able to speak French, remained in London, and afterward left for America.

After this, public interest in the Davenports flagged, and the séances were no longer remunerative. They were for returning to America, but Mr. Cooper, feeling that their work was not done in England, took the responsibility on himself, and after giving a few séances in London and several provincial towns, took them to Ireland, where he remained with them for several weeks, introducing them at their séances, and defending them in the press. After visiting the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance given in the Rotunda.

Mr. Cooper then made an arrangement with

R. Cooper, Esq.

A lecturing tour was now entered upon, commencing with two lectures given by Mr. Cooper at Eastbourne, at the second of which great astonishment was manifested by an experiment that was made. A medium went on the platform, and placing her hands on a table, loud knocks were made by the legs striking on the floor. Mr. Cooper sat among the audience with an alphabet in hand. "You must all believe in Spiritualism, for the truth will come out," was a spelt out. Mr. Cooper next visited the town of Lewes, where he received very rough and ungracious treatment at the hands of a bigoted mob. Hastings and Brighton were afterward visited, and a lecturing-tour, extending to Southampton, including the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance free of cost, of his private concert room, adjoining the Shausplehaus. The séances excited great interest, and produced a very favorable impression, but owing to the same which had just broken out with Austria, were not sufficiently well attended to render them remunerative. A week was next spent in Hamburg; after which, the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance given in the Rotunda. Mr. Cooper then made an arrangement with the Davenports to visit Germany, and spend a month in Berlin, the Emperor granting the use, free of cost, of his private concert room, adjoining the Shausplehaus. The séances excited great interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to the ward interest, and produced a very favorable impression, but owing to t

ST. PRTERBRURG, Jan.

Dear Cooper—I write you a few lines to inform you of our great and unprecedented success in this city.

A press séance—powerful and exciting reports in all the journals. At public séances impdreds of the nobility were unable to obtain admission in consequence of the crowded state of the hall. Tickets, 3 and 2 roubles.

roubles. Next, scance with the French Ambassador and Next, scance with the French Ambassador and forty or fitty of his friends. The next night at the Palace for the Emperor and his family—powerful manifestations and great satisfaction, the Emperor and Empress, Crown Prince and Princess Dagmar thanking us very cordally, and asking many questions. Perhaps go there again. We have more private engagements than we can attend to for some weeks to come. . . . We go to Moscow after finishing here. Excuse great haste and mistakes. "John" knew what he was about when he compelled us to come here, for we were about to give it up when you said your affairs required your presence in England. Write me, poste restante.

On their return to England the Davenports.

On their return to England, the Davenports proposed going back to America forthwith. Mr. Cooper, however, thought that their work was not done in England, and entered into an engagement with them for six weeks, for which they were to receive £200, taking the rewhich they were to receive £200, taking the responsibility of the scances on himself. During this time the principal suburbs of the Metropolis were visited, finishing with a week at Birmingham. As the receipts only covered the working expenses, Mr. Cooper was £200 out of pocket by this venture. At this juncture, feeling he could no longer sustain single-handed the responsibilities of the public advocacy of Spiritualism, he gave up the Lyceum and The Spiritual Times, and retired from the scene of his activity, to which he had devoted four years activity, to which he had devoted four years of his life.

His place was well filled by Mr. James Burns, who had been carrying on a useful work with his Progressive Library at Camberwell. It was then that Mr. Burns's Spiritual Institution was started, and the publication of Rev. Page Hopps's monthly journal, Daybreak, was converted into a weekly, and published under the title of the Medium and Daybreak. Mr. Burns, like his predecessor in the field of spiritual labors, has had an uphill work, as all reformatory work necessarily must be, opposed as it is to the current of popular prejudice, but both have this satisfaction of knowing that their efforts in the cause of human progress are gradually being crowned with success-religious thought becoming liberalized, spiritual truth recognized, and the human mind emancipated from ecclesiastical bondage and theological superstition.

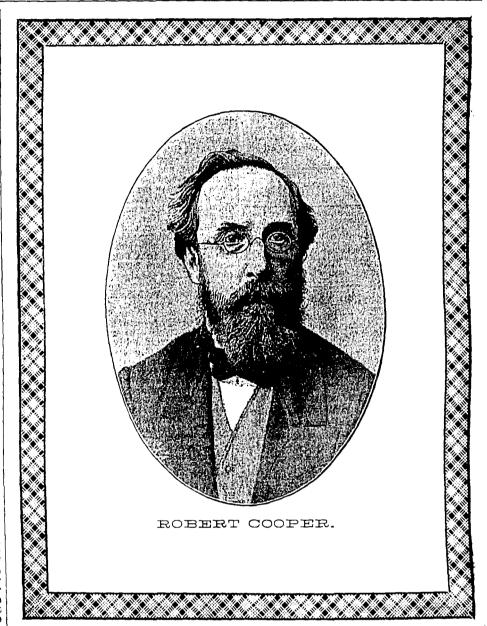
On the publication of "Spiritual Experiences," the author received the following letter from Mr. William Howitt, who had been a requent centributor to the columns of The Spiritual Times, and who had assisted Mr. Cooper by his counsel and personal influence in many ways, and which letter may be fitly in-troduced here:

troduced here:

My Dear Sir.—Thank you for your little volume of "Spiritual Experiences." I consider it a very valuable addition to the history and evidences of this great dispensation. Some parts of it read like a narration of the persecutions of days gone by....

If our press and scientific men could blush, the account of the rational reception of the Davenports in Belgium, Holland and Russia would make them do it; but there is no country on the face of the earth which is so arrogant and so materialized in spirit. They think themselves "the people, and that wisdom will die with them," but in all except what relates to matter and mere material operations and money-get

"His narrative points out that the Davenports had three Imperial adherents: Napoleon of France, William of Germany, and the Car. Mr. Cooper was 4 pioneerin a remarkable sense, for he labored at a time when it was all self-sacrince. Mr. Spear named him. "Disseminator." While at Eastbourne, Mr. Spear gave a trance address on "Feter by the senside." Probably the first public trance address given in this country, unless Keighley can daim priority.—Ed. in Medium and Daybreak, April 13th.



ting, they are the stupidest people living. Material soleoce has made great progress among them, but it has been at the expense of everything that marks the truly philosophic mind. The theories of philosophy never were so groveling and degraded. If there be a thing that marks the dignity and glory of human character, that they reject and spurn from them. They desire not to live hereafter, and they prefer believing that they are descendants of monkeys than the directly created children of God. Is it possible to conceive of a more earthly and contemptible generation? Let us bless God that he has wrenched us, by unexampled revelations from the unseen, from the thrail dom of such a stupidity. You, indeed, must feel great satisfaction in the services you have been permitted and have had the will to render. You will have your reward. Yours faithfully. WILLIAM HOWITT. Robert Cooper, Esq., August 1st, 1867.

In the year 1874 Mr. J. J. Morse visited Amerting, they are the stupidest people living. Material

In the year 1874 Mr. J. J. Morse visited America on a lecturing tour, where he spent a year, during which time Mr. Cooper, who followed him a month later, was with him, and remained there five years after his departure. The first person Mr. Cooper shook hands with on American soil was Andrew Jackson Davis. Visiting him on his arrival in New York City, Mr. Davis offered to give him an introduction to cartain offered to give him an introduction to certain Spiritualists there. Mr. Cooper said he had a letter of introduction from Mrs. Cora L. V. Richmond, which Mr. Davis, on reading, remarked: "That will carry you all over America." That lady had also given him special letters of introduction to William Lloyd Garrison and Wendell Phillips. Mr. Coleman also had given him letters of introduction to Epss Sargent and others whose acquaintance he had

found plenty of friends, and soon became personally acquainted with those whose names he had frequently seen in the spiritual papers.

During his six years' residence, principally in Boston, the headquarters of Spiritualism, he did a good work, in a quiet way, in promoting the cause he had so much at heart, but only a few of his services can be alluded to here. He was the first to make known to the world the wonderful mediumistic powers of Mrs. M. B. Thayer. Other mediums were first introduced to public notice through Mr. Cooper's duced to public notice through Mr. Cooper's instrumentality; and by giving accounts of séances in the spiritual papers and the Boston Herald, the columns of which were open to him, he rendered essential service in spreading a knowledge of spiritual truth among the peo-

When Mr. Cooper arrived in Boston there had just been a dissension among the sustainers of the public meetings in the large "Music Hall," a building capable of holding three thousand people, and Mr. Morse's lectures were the last given under the auspices of the "Music Hall. Boolety." Mouths passed, and nothing was being done in the way of lectures, and there seemed no likelihood of anything being done in the matter. At this juncture Mr. Cooper consulted Mrs. E. H. Britten on the subject, who consented to give four lectures without a fee, if arrangements were made. The matter was next laid before Mr. Luther Colby, editor of the BANNER OF I GHT, who agreed to pay the rent of a hall 'or four Sundays, and then lectures were started, with excellent success. Mr. W. J. Colville, on his arrival, was met by Mr. Cooper at the steamboat wharf, who introduced him to the Chairman of the Lecture Committee, got him an engagement the first Sunday after his arrival, and he has been hard at work ever since. He also was instrumental in giving, through C. E. Watkins, satisfactory evidence of spirit-phenomena to the Rev. Minot J. Savage. This gentleman is one of the most popular and influential clergymen in Boston, and he has not hid his light under a bushel. But space will not allow any extended notice of the work done by Mr. Cooper, and for which he never received a dollar's remuneration. Since his return to England he has lived quietly at Eastbourne, where he still endeavors to keep the subject, whenever an opportunity offers, before the public.

The Eastbourne (Eng.) Review—a secular paper—noting the efforts he have made to had Mi. When Mr. Cooper arrived in Boston there

The Eastbourne (Eng.) Review-a secular paper-noting the efforts being made to ald Mr. Cooper, says of him, from a non-spiritual stand-

"He appears to have been one of the first to give support and countenance to the movement in England, and however much people may think that Mr. Cooper was mistaken, it is evident that he took up the sub-

ject with a single-mindedness of purpose in which there was no thought of gain. On the contrary, he seems to have spent his substance freely in bringing the question before the English public, his great object being to prove the immortality of the soul, by showing that the spirits could communicate with us mortals through the instrumentality of mediums. mortals through the instrumentality of 'mediums.' We must give Mr. Cooper the credit of having been actuated by the hixhest motives; and of having spared neither time, labor, nor money, in developing what he honestly believed to be a new revelation from spiritland... We pronounce no opinion on the subject one way or another, but it is a curious thing that the remarkable phenomena produced have drawn converts from the ranks of philosophy, literature, religion, the judicial bench, and nearly every class of society."

Helberg Town Hell, one of the first structure.

Holborn Town Hall-one of the finest structures available to the public in London-was the scene, on the evening of April 27th, of a gathering assembled in celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism—the exercises at which took the commendable and practical turn of an effort to assist Mr. Cooper in his hour of financial extremity. The Medium and Daybreak of the 4th inst. records that the meeting was a success in every way, and that "perhaps there were never so many mediums and active workers gathered together at one time in the history of the cause' in England. The evening's proceedings comprised a two-part concert, with an interlude Sargent and others whose acquaintance he had during which appropriate speeches were made made in America. Mr. Cooper, therefore, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and soon became personnel by Thomas Shorter (who presided), Mr. Cooper, found plenty of friends, and the friends of the found plenty of friends (who presided). and T. H. Hunt: a letter from Wm. Tebb (absent in Greece) was read by Mr. Burns, endorsing the effort; the occasion terminated with dancing and social entertainment. We hope to revert to the matter again.

It is sad to think that one who has done and sacrificed so much should stand in need, through blindness and worldly troubles, of that help which he was always so ready in his prosperity to extend to others. We here append a report of the various sums already contributed in America to assist the friends of Mr. Cooper in nurchasing an annuity for him. We wish the amount was greater, and earnestly hope the Spiritualists of the United States will aid us in

the effort to make it so:	
From THE BANNER'S God's Poor Fund	10,00
L. Colby	10,00
A. E. G	
J. P. H	
Friend	
C. H. Spear	วิพ
W. J. Colville	. 1.25
Mrs. M. H. Wairen	. 5.00
I. W. Bonnel	. 1.60
"Dick"	. 5,00

A PICTURE FROM N. E. CHURCH HISTORY.— The sermons were very long. To keep them awake the old ladies carried bits of femnel, and caraway seed, and sugared flag-root in their pockets. They nibbled at these dainties now and then, yet still found themselves nodding toward the end; while good Deacon Frost, greatly to the mortification of his daughters, greatly to the morthoation of his daughters, snored audibly, beginning with a gentle wheeze, and ending in a wild snort, and a hurried and determined attitude of attention, gradually. falling off again into the puffing and wheezing stage, when the whole process was repeated. Quite undisturbed, the old minister kept steadily on to his "finally, brethren;" the fans moved languidly, the green leaves mustled at the danguidly; the green leaves rustled at the casements; and it was all utterly peaceful, and unlike the work-a-day life of the week.—

Science has done wonders for meteorology. For instance, it has paraphrased the old saying: "Hills. clear, rain near," into: "The presence of a wedgeshaped area of 'high pressure, 'accompanied by great atmospheric visibility, is likely to be succeeded by the advance of a disturbance with pluvial accompaniments and southerly winds.

The Seminole Indians in Bouthern Florida are disturbed over a supposed scheme to take their lands away from them.

Written for the Banner of Light. THE BETTER LAND AND LIFE. BY REV. R. CASE.

"The blessed dead to endless youth shall rise, "-Olark. Not "rise," but risen! Let that great falsehood die; Too long the soul it holds in its dark sway, And chains it from its native home on high, And from its bright inheritance away.

lishold the spirit from its prising clay, Unbound, angelie, free, hath taken wing, And soared from earth to higher worlds away, Wherein eternal youth and beauty spring.

There in the light of rainbow-tinted skies By day, and starry-vaulted spheres at night, And flowery fields in glorious array. It now can vindicate the truth and right.

Life's lingering labors and its sufferings done. Where waving boughs make music on the air, Sweet with soft gales and holy melodies, They live whom we call dead in our despair.

We need not weep for them, nor sorrowing pour The streaming tears and unavailing sigh: The loved and lost that walk with us no more-They live! 't is only we who seem to die.

No funeral dirges rend those flowery airs; No plume i hearses there proclaim deep grief; The battle fought, the victory is theirs; Ours is the sorrow; theirs the soul's relief.

The low, soft winds of an unbounded spring. And morning beams, and fragrant odored gales, And warbling birds forever on the wing, And melodies of souls where love prevails:

These shall the good of earth all find at last; There shall the great and good of earth be found; When Love its crown obtains, its trials past, And Death Itself receives the eternal wound.

All hall thee, Better Land, in fair array! We long to catch thy beams of morning bright. Come quickly, loved ones! Bear us swift away. That we may share with you the glorious light!

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

Materialization in New York.

To the Editor of the Banner of Light:

I recently attended a séance for materialization in the city of New York, Mrs. Effic Moss being the medium, the circle consisting of Miss Hilda Anderson and her mother, George W. Kidd, Mr. Wilson, Mr. Van Horne, Mr. Sutherland, six ladies, a gentleman whose name I did not learn, the manager, and myself.

In most respects the mediumship of Mrs.

Moss strongly resembles that of Mrs. Cadwell; both of them having developed, as far as I can gather, under about the same auspices. In both cabinets the spirits manifest with surprising strength. Lizzie Hatch and Lucille Western come very strongly, but entirely different in face and form. At Mrs. Cadwell's, Lucille is always an almost perfect copy of the medium, who is generally used, transfigured; though I have seen her at times as a genuine materialization, proven to be such by the process of dematerialization. At Mrs. Cadwell's, it is at times only by the difference of air, speech, gesture, and occasionally of dress, that one can tell the difference between Lizzie and Lucille; at Mrs. Moss's cabinet they are totally different. As Lucille came to me at Mrs. Moss's, she was simply the medium transfigured, and in no respect like herself as she comes at Mrs. Cadwell's; while at Mrs. Gray's she comes in a third form, totally dissimilar. And yet—and here comes in one of the peculiar phases of mathematical structure and the solution of the presentation of lady possessed elements for the presentation of difference between Lizzie and Lucille; at Mrs. terialization—the spirit manifesting (in the case of Lucille at least) does not appear conscious of the fact that her looks are totally different at these different places. At Mrs. Moss's she came to me in just the same style as at Mrs. Cadwell's, though a totally different woman in shape and figure, at least four inches shorter, and fifty pounds heavier—as far as figure went-vet she actually drew her veil close to her face, for me to note, and did not seem in any way conscious that she was the very picture of the medium. This is a very singular thing about materializing in cabinets, and used at one time to puzzle me greatly, as strongly suggestive of imposition. I have long got over this, however, and have come to the conclusion that, unless under special circumstances, materializing spirits have not the least idea of how they look, and that when they take possession of the organization of a medium by transfiguration, they know less than when purely materialized.

However, I did not let that interfere with my chat with Lucille, after whom came Lizzie Hatch, a very perfect materialization, much smaller, and more slender, with dark eyes and hair. She called me up, and was kind enough to remove her veil, in order that I might see her face clearly. Of course, not having known the young lady in earth-life, or having seen a portrait. I was unable to judge of the likeness; but the face was exceedingly pretty, and decidedly not that of the medium. It was a genuine materialization.

Not long after, my sister came out of the cabinet, and called me in. On admitting to her that I was surprised to find her coming so strong at her first visit to that cabinet, she told me that they had become so accustomed to entering my atmosphere, that they had no trouble anywhere. She, also, was totally distinct from the other female figures, although her face was not well made up. After her came visitors to most of the members of the circle, and Mr. Kidd found his Annie, who came out leaning on his arm on one side, mine on the other, and showed herself to the circle. She also took off her vell, and showed a dark-eyed aquiline face, distinct from that of Lizzie Hatch. Hilda Anderson received a visit from her Indian guide, Springwater, about the liveliest young lady it has ever been my fortune to meet at a cabinet.

Sailor Ben came soon after, and held an interview much the same as Nelse Seymour at the

Brooke, who had to be helped into the circle by Hilda Anderson and young Sunderland. Her materialization was about the most perfect of any, being that of a little withered old lady, with a kindly face, all wrinkled up like a frosted apple, heavily veiled at first for protection, but revealed several times without any veil at all, perfectly clear and life-like. Granny's voice, her Southwestern English accent, her

kindly way of moving round among her "children," as she calls them, make her one of the most thoroughly interesting spirits it has ever been my fortune to meet.

The seance did not close till half-past eleven, at which time the medium was, of course, much exhausted.

Mrs. Moss's present address is 52 West 15th street, and she sits Sundays, Thursdays, and on Friday afternoons.
FREDERICK WHITTAKER.

Mt. Vernon, N. Y.

Unique Spirit-Phenomena.

To the Editor of the Banner of Light

One of the most promising features connected with the present status of Spiritualism, phenomenally considered, is the increase of private circles, in the households of and participated in frequently by church-members themselves; this fact going to show increasing interest among the people, notwithstanding the combined denunciations which press and pulpit are pouring out upon the Modern Revela-

Recently I was put in possession of the knowledge of divers remarkable phenomena that were alleged to be occurring in a family whose members knew but little concerning the sub-ject of Spiritualism, its laws, or its advanced philosophy, except what had come to them by and through the mediumship of one of their own household. The family consists of moth-er, son and daughter—the latter the medium. The son is a member of the Baptist Church: the mother and daughter have generally at-tended the meetings of that denomination. A member of the same church to which the

son belongs alluded in my presence to some wonderful spirit-manifestations that were tak-ing place in the suburbs of the city of Boston. I made bold to ask the address, and it was given to me with the understanding that I should not make it public without the consent of the family. A few weeks ago I called at the house of the parties, and made myself known; the mother and son told me in brief of the manifestations that were occurring and had occurred; and as I was about leaving, the daughter (medium) arrived home and corroborated what had been told me. She, being a planchette-writing medium, sat down, and it was written that I could be of assistance to the medium in bringcould be of assistance to the medium in oringing her gifts to the public. A desire was further expressed that I should attend a séance, which I did; but before relating my experience I will give the history of the medium, as given to me by the mother and brother.

given to me by the mother and brother.

The mother said her daughter was taken sick some sixteen years ago, in a manner similar to that which occurs in fits. Two physicians were called to bring her out of her peculiar condition, but she sat with eyes wide open gazing into vacancy, and could not be made, seemingly, to know anything. She repeated over the names of our departed spirit-friends and relatives, and we could not understand it; she also made a prayer which purported to originate from the spirit of a prominent Baptist minister who spirit of a prominent Baptist minister who preached in Boston some years ago. The family not knowing anything of Spiritualism, considered her dangerously sick. A gentleman residing in the house knowing something of median umship, informed them that she was a medium, and would come out "all right" if left alone, and that there was no need of alarm which proved correct.

She did not have another "spell," as they

termed it, for nearly two years; then a similar one came upon her, but it did not last long; and from that time she gave spirit tests to the intimate friends of the family who were in sorrow over the loss of dear friends, and who could not be consoled by their previous religious views of life here and hereafter. She did much good in this direction. In her first development she went to a spiritual meeting, but was from previous theological training not at all pleased with what she heard, and could not be induced to go again.

lady possessed elements for the presentation of the phenomena known as "etherealization" and "materialization," and so informed her, offering to bring for the purposes of experiment his curtain cabinet, which was simply a section of cloth to be strung across the corner

These experimental sittings he continued for more than three months. The manifestations from the first continued to improve until full forms appeared, some coming into the room those present claimed to recognize. The mother declared that she saw her spirit-husband as distinctly as she ever saw him in earth-life, and the son corroborated her statements. I have also had the same report endorsed by the lady who owns the house where they reside, and who attended the séances with the family. My own experience is as follows: At the first scance I attended the medium was, as claimed, unconsciously entranced, and opened the service with a prayer such as would quite naturally have been given by a Baptist minister had he been present in the material form; then came lights in abundance; the odor of phosphorus was so dense and crude that it was suffocating. Sheets of light quite three feet wide would be seen starting from a small radiant spot at the top of the room; lights would also come from the floor in the same manner, and extend up-

ward, while some would burst forth like a ward, while some would burst forth like a cloud, part in the center and take form like that of a human body. I noticed within my reach a large spot of what seemed to be phosphorus oil burning, and I thought I would risk my hand in it to discover what it was; to my astonishment I felt nothing like a cloth, but something indescribable; the medium was belied the provider of the control of the part of the something indescribable; the medium was behind the curtain at the time, under the purported control of "Big Cloud," an Indian brave, and he cried out suddenly that the "white brave" had got one of his spirits. Not another person present knew to what the Indian referred, and I frankly admitted that I had placed my hand upon the white spot, which the control thus claimed to be a spirit in embryo; there certainly was present an invisible inthere certainly was present an invisible, in-telligent power that knew of my act while the room was so dark that my hand could not be

room was so dark that my hand could not be seen by any one in the mortal.

The whole performance was so new to me, and so mysterious, that I desired the opinion of others in the matter; therefore, at the second seance, by consent of the medium, Col. W. D. Crockett (President of the Onset Bay Campanied me; I also took with me a very sensitive psychic. The manifestations were of about the same character as before in quantity and the same character as before, in quantity and

quality.
At the third seance Mrs. Crockett joined our number, and the manifestations continued as at previous sittings, but the odor of phosphorus was so sickening that three of our party did not are to witness the manifestations again. At the fourth and last séance I attended I de-

sired to have present some one who understood the workings of chemicals, therefore, with the Cadwell cabinet. He and Jack, the two being the controls of the cabinet, present a strong contrast to each other, in height, figure, face and even voice.

Little Lily came very freely. She always manages to show the medium beside her, to people whom she knows well enough to allow them close approach.

The last spirit to manifest was Granny neither had speech nor features, but did de monstrate—as it seems to the writer—that it was impossible for the medium to have accomplished herself what was witnessed: Further, that what was witnessed could not have been

the result of personation, by means of the medium's body being controlled by a spirit.

Prof. Buchanan in answer to the question:
"Are you satisfied?" replied "Yes—and delighted;" his wife also seemed pleased.
There were no crucial tests applied to the medium, the scance being in a private house;

no earthly reasons could exist as to an object for deception, as there was no money asked or received—neither has any been taken in all her sixteen years of mediumship in a quiet way, among friends. The medium has been all this time warring against the control, and cares not to continue it longer. The controlling spirit—also the medium—seemed auxious to convince the strangers present that there was no deception practiced on their part, and the mother said regarding the matter that she knew nothing of the subject of Spiritualism, but "Whatever it is, honesty as far as my daughter and ourselves are concerned is in it."

I do not feel to criticise what was witnessed under the circumstances, but as I am writing it

under the circumstances, but as I am writing it out, I should not do justice to myself or the cause, if I failed to give a few thoughts on the situation; hence I will say that I did my best to separate the medium from the things that were passing about the room, as described above. I talked with the purported Indian control about the phosphorus, and asked how he obtained it, and for the secret, etc., etc. I received no satisfaction in this regard; the impression he gave me was that they did not require artificial phosphorus, but it was generated in the medium's system and the organisms of the members of the seance, and that the atmosphere had largely to do with the brightness of the forms or lights appearing, since in damp weather what was seen was entirely different from that witnessed

in dry or cold weather.

Prof. Buchanan asked several questions bearing on these points. Lights—similar in appearance to foot-lights at a theatre—would be dropped upon the floor, one after another, undropped upon the floor, one after another, un-til quite an illumination presented itself before us, they lasting several minutes. I placed my hand upon them, but could detect nothing or feel anything, and they would reappear when I took my hand from them. I also rubbed my hands upon the hands of the medium, and they would be covered with the same kind of a light that was upon her hands; her mother said that the was upon her hands; her mother said that the form of an anchor appeared in a brilliant light upon her daughter's hand, which lasted many hours. After what I have seen in her presence I cannot well doubt the integrity of the medium or the family, for I fail to see an object for deception on their part.

I could not in sincerity say that I discovered a clear, distinct form of any one save that of the medium when she came out under the control of what purported to be an Indian spirit; and in every one of the scances I attended, she

and in every one of the scances I attended, she had what looked like a white phosphorescent, smoking cloth, which the spirit represented to be an infant in her arms. The medium would walk about the scance-room and show it to all present. There were no features that I could discern; but when a form as large as the medium walked about the scance-room the outlines of it were clearly defined, and it was gracefully done; in every step the feet were seen in a phosphorescent light, but as the room was in almost total darkness, it was not as satisfactory to me as it would have been had we known for a certainty where the medium was all this time.

The question to me is this: Are the members of the family psychologized, and is the medium in an unconscious trance during the occurrence of these things, knowing nothing of what trans-pires herself? or is what is seen really what it purports to be, t. c., spirits trying to show them-selves? This is quite an important thing to know; I talked this point over with the parties concerned, also with the controlling spirit, and was pleased to find that they were all perfectly willing to have the matter investigated, though

was pleased to find that they were all perfectly willing to have the matter investigated, though the spirit did not wish the forms to be touched without his consent, as it would be likely to injure the medium if any were "grabbed."

I would advise this medium not to attempt to give public séances to skeptics, but to allow a few friends to continue the seances, and when full forms can be seen, and in more light, to allow the public to be admitted.

Similar occurrences have taken place with other individuals in the past. Mrs. David Hill, residing at 40 Russell street, Charlestown District, Mass., informs me that while Rev. John Pierpont (then in the mortal) was lecturing for the Spiritualists at the time they held their meetings in Elm Street Hall, he cited experiences he had had with his own grandchild, in this direction, as follows: he would go into a dark closet with the child, and balls of seeming fire, or odorific (?) light, would pass from the child to him, illuminating the closet in a manner similar to that which takes place when phosphorus oil is used. This lecture, she said, prepared her to receive what soon followed, which would have been a great shock to her had she not been informed in advance by Mr. Pierpont: She had seen many balls of light in the dark séances of Jennie and Aunie Lord, at her home, but subsequently a niece of hers, by the name of May Green, came from her home in West Medway to stop for a few weeks, and on retiring, the girl, who was then about seventeen west Medway to stop for a few weeks, and on retiring, the girl, who was then about seventeen years of age, would find her feet and limbs to all appearance on fire, with a light that would extend some half yard from them. The girl would frequently cry from fear of the fire burning her. This illuminating power also extended to articles of her apparel. This phenomenon had appeared at the girl's home, but not as severely there as at the residence of Mrs. Hill; it continued several years, but was more prominent sometimes than at others, and it was claimed that when she was in company with certain persons of adapted magnetisms, or me-diums for that phase, the lights would trouble her much more than at other times. This young lady lived until she was about twenty-four years of age, and then passed on with consump tion. It has since been thought that if she could have had the aid of adapted magnetic treatment she would have lived, and magnetic treatment she would have lived, and made a most woulderful medium—but she know nothing whatever of mediumship, or at least nothing sufficient to induce her to cultivate it, or to investigate Spiritualism and its laws.

These cases are well attested facts. Who can color the metatory that it involved in what are

solve the mystery that is involved in what are designated "etherealization" and "materialdesignated "etherealization" and "material-ization"? Are all these persons who have the phosphorus emanations generated in their organisms to be set down as frauds, simply because there are individuals who are so contemptible that they will purchase phosphorus oil or illuminating paint to deceive the general public and even the Spiritualists themselves?

In arriving at decisions in special instances like that to which I have referred at length in this artisle, one cannot be too careful as it is this article, one cannot be too careful, as it is much more difficult to find the true signifi-cance of spiritual things than of those encountered in daily life around us. I shall therefore simply say, in regard to this case, that it involves the existence of marvelous phenomena which I consider to have been honestly pre-sented to my apprehension, but the nature or prime source of which I do not at present com-A. S. HAYWARD. Boston, Mass.

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. A Sequel to "The Life Line of the Lone One," an Autobiography of the author as the World's Child, who gave the first public lectures in this country in defense of Modern Spirit-Intercourse, and whose name is first on the list of calls for coples of "Nature's Divine Revelations," when in press in 1847. Boston: Colby & Rich, publishers, 9 Bosworth street. 1888.

This is a book of 828 pages, containing a likeness of the author, and what might be expected from reading the above, taken from its titlepage. Mr. Chase, who is now nearly eighty years old, is a born reformer; thus he is and years old, is a born reformer; thus he is and always was on the unpopular side of every question. From the first he was anti-tobacco, anti-rûm, anti-slavery, and anti-sin of every kind. He was one of the first and most practical men in Fourierism; was a mesmerizer, and by it convinced of Spiritualism long before the rappings were heard in Hydesville. He has always accepted the most radical views of the most radical in Spiritualism, and hence, of course, has always advocated woman's right to the ballot, and her equality with man in marthe ballot, and her equality with man in mar-riage and everywhere else. This book, besides the ballot, and her equality with man in marriage and everywhere else. This book, besides giving all the above and much more, contains about one hundred fine poems, which the author has been a lifetime in gathering. The book can be had for \$1,50 of the publishers, or we will supply it if desired.—The New Thought.

One of our correspondents attended a large union meeting a few Sundays ago in which a somewhat flowery young preacher prayed as follows: "Oh! Lord, we ask that thou wilt bless the Y. M. O. A." This is equal to the colored man's ascription of thanks to the delty for what he had done for the world, "both B. O. and A. D."...- Christian Advocate.

Original Essay.

PRACTICAL RELIGION.

Practical religion is that which controls the lives of people. You may make great professions of belief, but unless you by your every act live and practice what you profess, your belief is of no benefit to yourself or any one else. Every day we see this fact illustrated. The world has at last awakened to the necessity of practical religion in every-day life. Men and women must practice what they preach in order to obtain practical results and practical spiritual benefits. It is supposed that the majority of people now-a-days are seeking for spiritual salvation in some way. We all realize that a material life is short; in some way we feel that we are to have an existence outside of the present body, and we naturally feel as though we should sometime begin to make some preparation for that existence. Now the question arises, what is the best form of preparation? We have so many kinds that it is hard to choose. The great majority desire to shirk all the responsibility they can. We want the easiest preparation attainable. It is a great burden to be all the while on our good behavior. We naturally seek for a religion of the india rubber kind-that will give us the greatest freedom, and at the same time enable us to feel that we are insured against that fire in the other life which, it is said, is never quenched.

Spiritualism says every person must work out his own salvation; that no person, not even the all-wise Creator, can relieve us from the burden of our sins other than by the slow and sure process of education out of our condition of ignorance and sinfulness. Every law of the All-wise says the world must progress, and man, the living, acting, immortal part of an All-Wise Creator, must of necessity possess that germ of growth which shall go on for all eternity, progressing in all the attributes pertaining to ever-

lasting spirit growth.

We believe in the religion that will be of the greatest benefit to all the people of the earth. We will not denounce the efforts of any class or denomination that is trying to do good in the world; we have no right to do this. We must say to the good brothers and sisters who in their peculiar ways are trying to make people better: Go on; do all the good you can, and we, as Spiritualists, will belp you in our way. If a few backslide and do evil, do not denounce them; but, instead, let us show, by our every act toward them and the people of the world, that we will try and help them in every way possible to do better and to be better men and women. Materialism is the hardest enemy which pro-

gressive people have to combat. It is hard to make some people believe that they are spirits inhabiting material bodies only for a short time. They can by no method of reasoning of their own, realize their responsibilities and importance as such spiritual beings, and consequently are bound by the chains of materialism and all its attendant evils, perhaps during their earthly existence. Spiritual progress they cannot attain because of their blindness. In our opinion, the only true practical religion of to day is that which teaches mankind that the All-Wise Creator created every human being, through material conditions, for an everlasting spiritual existence, and has implanted in the souls of all the desire for something higher and better than that which they now have. This desire or principle which each soul possesses may lay dormant for a time, but a period arrives in the life of every human being when it feels it has a higher and better destiny than that of the animal or the mere material. When we can realize that our home, when we pass out of the body, is not a long way off, that were in the body, and that we, in making the change, have increased our powers of educating and developing ourselves to a condition of greater usefulness, not only to ourselves but to the whole human family, then we will begin to realize the all-wise purpose of our creation.

We must realize in our life upon this earth that, as spiritual beings inhabiting a material condition, we are placed here for a higher purpose than the gratification of material interests and desires only; that as immortal beings we must help each other materially and spiritually. When we do this we are certainly working in the interests of progress. All who have the material and spiritual welfare of the human family at heart, cannot do too much if they devote every moment of their earthly lives to the work of assisting those who are in need. God, in his infinite wisdom, continues the work of creation; there is no such thing as stopping; and as such work continues, the same necessities for relief and help continue.

When all religious denominations agree that the watch-cry shall be: "Spiritual progress to all people!" then there will in reality be but one church and one common brotherhood in all the earth, and finally all evil will be driven from the earth, and God and goodness reign triumphant. PROGRESS.

May Magazines.

THE WOMAN'S WORLD .- "'Carmen Sylva,' the Poet Queen," is the subject of a paper by Emma B. Mawer, of Bucharest. As an artist of a variety of gifts, and excellent in all, Princess Elisabeth of Wied. the person referred to, furnishes material of a most interesting nature for an appreciative biographer. Her picture is given as a frontispiece, and three fine engravings illustrate the text. In "The Children of a Great City," Part II., accounts are given of destitution and suffering among the waits of a vast metropolis, allusion being made to one of them upon being taken to the country for the first time saying to his teacher, "Oh! miss, what a big sky they've got 'ere i" as illustrative of the limitations of their daily life. H. R. H. Princess Christian continues her in structive papers on "Nursing as a Profession for Women." Other articles of interest are "Summer Days in Brittany," "The Pictures of Sappho," etc.

New York: Cassell & Co. THE ELECTRICAL ENGINEER.-Editorially it is remarked that it is unfortunate for the gentleman said to have found in India evidence of the telephone having been in use there two thousand years, that he did not get to this country before the late decision of the Supreme Court in favor of Prof. Bell as its inventor. Some one having inquired whether the use of the electric current for the execution of criminals will debase the science, a correspondent replies that there is no more reason for an electrician than for a cutier, ropemaker or physician objecting to the use of products dealt in by them being employed for that purpose. "Capital punishment," he says, "is right or it is wrong. If right, it cannot lower any means that may be employed to effect it. If wrong, it is degrading not only to all helping to bring it about-sheriff, judge, jury and law-makers-but to all who even ap-

prove of it." New York : Elec. Pub. Co. HALL'S JOURNAL OF HEALTH .- In the May number of this popular monthly the labor question is the subject of the opening article, in which it is said that there is something radically wrong when men and T. B. Peterson & Brothers, Publishers, Philadelphia, Pa.

women of ability, holding subordinate positions, are forced to labor all day and often a portion of the night in the exercise of integrity, skill and exactitude. for grossly inadequate compensation, whilst the profit of their fabor is enriching a few capitalists, and enabling them to live in idleness and dissipation. An instance of "Mysterious Bight" is related in an article bearing that name, describing the remarkably clear clairvoyance of a child ten years of age attending school in Lancaster County, Pa., the exercise of the gift being superinduced by entrancement. It is announced that Mrs. Densmore's "History of Mind Oure," began in Rarnest Words, is to be completed in this magazine, the first of the new series to appear in the June number. New York: 206 Broadway.

THE QUIVER.—A fine frontisplece illustrates " Pain and Gain: A New Story with an Old Ending." New portions of Lambett Shield's serial story, " Not All in Vain," and "Wanted, A Governess," are followed by "The Least of These My Brethren," a story of German philanthropy. An interesting account is also given of providing poor children in London with halfpenny dinners, it being thought better to have them pay that small amount, than lead to pauperising by supplying gratuitously; yet those who are unable to pay even that are given tickets. Eighteen hundred to two thousand children are fed. One girl said she seldom had anything from dinner to dinner. School teachers find them more teachable. Saldone: "It is hard work driving knowledge into their brains when they want food in their mouths." New York: Cassell & Co.

VICK'S ILLUSTRATED MONTHLY .- " Arbor Dav' is the topic of the leading article, in which a plea is made for the protection of forests, especially those of the Adirondack region, the destruction of which is rapidly progressing. The New York Orchid Exhibition of last February is the subject of an illustrated paper, and "My Neighbor's Plants," "Ornamental Vines." "Cultivation of Flowers" and "Garden Queries" are some of the topics treated upon. Rochester. N. Y.: James Vick.

THE GRAMMAR SCHOOL. - "True Story of a Tame Crow," "Street Scenes in Paris," and "A Glimpse of Child-Life in Labrador," are among the interesting contents of the April No.; In the Supplement, No. VI. of "Little Biographies," "Famous Trials," "Health and Strength Papers," "Anne Maria's House-Keeping," "Through a Microscope," "A Boy's Workshop," etc. The same month's issues of the Primary, Monthly, and Intermediate, are interestingly filled. Interstate Pub. Co., Boston and Chleago.

THE HOMILETIC REVIEW. - Rev. R. S. Storrs, D. D., is the subject of the sixth criticism on "Representative Preachers of the Day." The various departments, "Re-view," "Sermonic," "Miscellaneous" and "Editorial," are contributed to by the best writers in the line of thought and discussion to which this periodical is devoted. New York: Funk & Wagnalls,

THE KINDERGARTEN.—A new monthly, the first number of which appears this month, the aim being to simplify and reduce to practice the most advanced stages of Kindergarten work. Elizabeth P. Peabody, the veteran educa-tionalist, responds to the question "What was Froebel's Discovery? The entire contents are admirably well adapted to the purpose of the work, which promises to be a great help to teachers and parents. Chicago, III.; Affec B. Stockham & Co., Publishers.

Verifications of Spirit-Messages.

CLARA BARTON - ALEXANDE RBAILEY. In the BANNER OF LIGHT of March 31st, through the mediumship of Mrs. B. F. Smith, is a communication from CLARA BARTON, of East Hampton, Coun., which I recognize as coming from my sister, who passed away many years ago at the age of two years and six months, I have heard my mother say. She gives the names of my brothers, in spirit-life, which are correct, and mentions our angel mother and grandmother, who are with her, also the sister living in Lawrence, Msas. Jason lost his arm in the army, which caused his death, which is referred to.

The message of ALEXANDER BAILEY, in THE BAN-NER of March 17th. I recognize as coming from him. He was bitterly opposed to Spiritualism, as he says. Philadelphia, Pa. MRS. F. H. MORRILL.

CAPT. ISAAC HAMILTON.

In the BANNER OF LIGHT of April 7th, is a message from Capt. Isaac Hamilton of Portland, Me., who was an aquaintance of mine, and worked for the same firm that I did in New London, Conn. I am the Jackson" he referred to, and the "John" he spoke of was my cousin, John Tyler Coulter. Capt. Hamfiton was a good, square man, "chock-full" of humanity. He has been in communication with me for the last Andrew Jackson Stickney. year or more.

Methuen, Mass., May 5th, 1888. BURNICK BUND

The communication from BERNICE HUNT in the BANNER OF LIGHT of April 28th, is correct in every particular, and her mother was very much pleased to receive it. The names she mentions are all recog-Respectfully yours, R. A. GAGE. Haverhill, Mass., May 6th.

CHARLES ARMITAGE.

We acknowledge with much pleasure the message in the BANNER OF LIGHT of April 28th, purporting to have come through the mediumship of Mrs. B. F. Smith, from my son Charles Armitage, of Saugus, who passed to the" higher life" some ten years ago. The message which he gave we recognized as correct in every particular, and as he stated, we often realize his presence in the home-circle, which is a source of great comfort to us. Yours truly,

JAMES ARMITAGE. Saugus, Mass., May 7th, 1888.

Warned of his Death in a Dream. A. F. McNeal, a well-known citizen of Rawson, O.

says a Columbus special to the Pittsburgh Disputch died recently after a short illness, and now comes a weird story connected with this fact, which is as fully authenticated as his death. On the night of the 28th of January, of this year, he, like' Joseph, "dreamed a dream" that he died, and went to heaven. In his dream the date of his death. April 26th, was firmly fixed upon his mind. In "the beautiful city, whose maker and builder is God," he dreamed that he met Mr. Mahlon Poveumire, of Ada, an old acquaintance and friend, and asked him when he had died and left the earth. Povenmire replied that he had died and come to the eternal world a week before. There were other striking circumstances in the dream equally as strange, and the next morning when McNeal awoke he reduced the details to writing. He was then in excellent health. His wife found the manuscript a few days after it was written, and it worried the wife a good deal, but she said nothing to her husband concerning it. Yesterday, April 26th, McNeal died, while Povenmire joined the great majority one week ago vesterday. The case is a remarkable one, but it cannot be laughed down, for every word of it is true, and the substance of McNeal's dream is in manuscript, just as he wrote it three months ago.

NEW MUSIC.-We have received the following, from White, Smith & Co., Music Publishers, 516 Washington street, Boston: "The Last Rose of Summer," "Garry Owen," "St. Patrick's Day," each arranged for violin and piano by H. Vieuxtemps, op. 33; "Valse Noble," Schubert, arranged for violin and plane, by Ambrose Davenport; "Beyond the Shadows," song. words and music by C. A. White; "I Alone the Cross must Bear." contralto solo, words and music by C. A. White; "No Sorrow Yonder, Darling," song and chorus by Rev. Geo. G. Phipps; "Climbing the Golden Stair." song and chorus by C. A. White; "The Dayight Softly Fades," serenade, music by Philip Greely; The Ash Grove," violin solo with planoforte accompaniment, by Henry Farmer: "Adley, Winter," song by R. H. Shefton; "Kermesse," op. 71, by Durand; 'Holy, Holy, Lord God Almighty," sacred quartette for mixed voices, by Gounod: " Elementary Vocalizes," by F. Sieber; also the Folio for May, which contains good music and much interesting miscellany. We have received from J. Fischer & Bro., No. 7 Bible House, New York, "Hymn of Praise," the 100th Psalm, for soprano, alto, tenor and bass, composed by E. Geb-

hardt. RECEIVED: SOME SPECIMENS OF ARTISTIC WORK. from the Printing House of Rockwell & Churchill, 89 Arch street, Boston, Mass. THE FLOWER GIRLS OF MARSEILLES. By Emile Zola.

Unnner Correspondence.

Illinois.

CHICAGO .- K. G. W. writes: "The cause of Spiritualism is prospering in Chicago, and we have a number of societies and many good mediums. Among those who have many friends here and deserve popularity is Mrs. Belle F. Hamilton. She has been here but a few months, and was for several years one of the best mediums in Cincinnati. Since taking up her residence here she has appeared on the rostrum of several of our societies, giving a great number of satisfactory tests. She has accomplished an especially good work for the Young People's Progressive Society, which is ably managed by Mr. Coverdale. Judging by her peculiarly satisfactory services in this phase of mediumship, it would be a matter of great benefit to the cause if she were constantly employed in this public work.

Two of her controls, 'Little Nannie Keniston' and . Mingo' the Indian chief, have greatly endeared themselves to many, and have given frequent and remarkable tests. Every Thursday evening at 8 o'clock, Mrs. Hamilton gives a public circle at her home, 109 South Paulina street, when she is controlled by these and other spirits who come to bring the tidings of the life beyond to those who attend. These circles are strictly test circles, and there is no better place for an investigator to study spiritual phenomena. One remarkable phase of Mrs. Hamilton's mediumship is her control by two German spirits, who speak the purest German. In her normal condition she cannot speak a word of that language. She consequently has always had a large German patronage.

One of the finest circles Mrs. H. has yet given, occurred on a recent Thursday evening. About twenty persons were present. The conditions were harmonious, and many excellent tests were presented and fully recognized. Among those receiving tests were two professors in our medical colleges, who testified to the identity of friends who came to them, and gave their names.

A gentleman who had never attended a séance before, went home believing in the reality of a life beyond this mortal breath, and that the loved ones who pass away from us are only just beyond awaiting our coming. His dear wife had closed her eyes to earth about a year before. 'Little Nannie' wrote her name in full on the slate, and addressed him by his first name, begging him not to doubt, but to believe that name, begging him not to doubt, but to believe that adherents to our philosophy. My audiences have comshe still lived and loved him. The gentleman was prised persons from churches, infidels and agnostics, converted from a skeptic to a profound and joyful believer in eternal life. A little child who had died of scarlet fever took possession of the medium and demonstrated its identity to its mother, who was present.

Every one received one or more conclusive tests: and taken altogether, it was a most remarkable séance. Many present have gladly consented to have their names given as references as to the truthfulness of the tests to any one who may ask Mrs. Hamilton for them. Her Thursday night circles are indeed remarkable; and herein lies a great work, for Mrs. II. is really one of the best test mediums before

New York.

ALBANY. - A correspondent writes that at the meeting of the Ladies' Aid, April 20th, Henry J. Plerce presented to the First Spiritualist Society a beautiful water-color, life-size portrait of the Vice President, Mr. J. D. Chism, through whose efforts the society was organized and has attained its present prosperous condition. The presentation was made by Mr. M. Carl, Treasurer of the society, in a few wellchosen words, and was responded to by the President, Mr. D. M. S. Fero, whose remarks were reported in the Telegram as follows:

"I feel my inability to command language to properly express my earnest desire to do justice to the artist or the original of this magnificent expression and appreciation of merit. However, I accept this generous gift in behalf of the First Spiritualist Society, prompted, I trust, by the same motives that actuated the artist who produced this specimen of workmanship, Mr. Plerce, as a token of respect to one to whom we owe a debt of gratitude that we can never pay; whose vigor, whose constancy, whose magnanimity, whose penetration and vigilance are allowed to merit the highest praises, and which appear to have seldom been surpassed. Of course I refer to the original of this portrait, whose force of mind has controlled his more active and stronger qualities and prevented them from running into excess. His heroism has been exempted from all temeity, his fringality from avarice, his friendship from partiality, his enterprise from turbulency and vain ambition. He has guarded himself with equal care and equal success from less infirmities at his ripe age. Endowed with great command over himself, he has attained an age that but few of us will reach. We are, under his guidance. "I feel my luability to command language to propinfirmities at his ripe age. Endowed with great command over himself, he has attained an age that but few of us will reach. We are, under his guidance, sharing the praise of success as a spiritual organization. Nature, as if desirous that so bright a production of her skill should be set in the fairest light, has bestowed on him bodily accomplishments, vigor of limbs, dignity of shape and air, and a pleasant, engaging and open countenance, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imaginations than in hope of ever seeing it reduced to practice, so well are all his virtues tempered, so justly are they blended, and so powerfully does each prevent the other from exceeding its proper bounds. With justifiable pride in his efforts to teach and establish the brotherhood of man and the fatherhood of God, be has forced a favorable opinion from those who differ with him theologically, by his earnestness and sincerity and practicing what he preaches." Carrie E. S. Twing occupies the platform for this

society during May, and Mrs. H. S. Lake in June. NEW YORK CITY .- E. W. Capron writes: "At the afternoon meeting in Adelphi Hall on Sunday, May 6th, we were treated to what the author called an will please in the future direct their packages to me. inspirational address, entitled: 'Truths and Facts of Society in the Nineteenth Century.' It was far above the average of inspirational addresses, and was one of the very best we ever listened to. The speaker had taken the pains to reduce her inspirations to writing and thereby greatly increased their force and general correctness, while her reading did not prevent her giving effect to those trenchant passages in which she portrayed the errors of society, and the persecutions of one sect toward all others, which had continued from the earliest time to the present. It was an address that will be remembered by all who heard it."

BROOKLYN, E. D.-A correspondent writes: "The meetings held for several months past in Eureka Hall have been discontinued for the summer. With no outside help Mrs. Henderson and her son have, during the past season, managed to maintain services at this hall, whereby many have been greatly benefited spiritually and materially."

Massachusetts.

ATTLEBORO .- W. F. Shattuck, President of the First Spiritualist Society, writes: "On Sunday, April 22d, Sylvester Judd, through his medium, Dr. H. P. Fairfield of Rockland, Me., delivered two lectures. Afternoon subject, 'Boul Communion'; evening subjects, 'Second Coming of Christ,' 'Resurrection of the Dead,' and 'Day of Judgment.' At the close of the evening lecture he gave quite a number of tests, all of which were fully recognized.

Tuesday evening, Dr. Fairfield delivered the first lecture on Spiritualism ever given in North Attleboro. The hall was well filled, and the lecture created a profound sensation, awakening a strong feeling in favor of Spiritualism in that place. On Thursday and Friday evenings he held two public séances in our hall, many of the prominent persons of the place attending. A large number of tests were given and recognized.

On Sunday, April 29th, afternoon and evening, he again occupied our platform, addressing a large and attentive audience. Fully recognized evidences of the presence of spirits were given, awakening much in-

Dr. F. has gained a large number of friends in this place, and the wish of all is that we shall soon be blessed with his presence again. He is an able expounder of spiritual knowledge one who will make a lasting impression upon all assemblies he addresses." PIGEON COVE .- Mrs. O. M. Lurvey writes: "The

Children's Lyceum here is under obligations to Mr. Alonzo Danforth for a present of fifteen sets of cards of his 'Children's Progressive Lyceum Educator.' This gift supplies a want felt here since the Lyceum was organized, namely, a course of teaching whereby the children may learn the object of the Lyceum and what it is to be a Spiritualist. Card No. 1 was used in the Lyceum exercises, May 7th, and proved both interesting and instructive. Thanks are also due to Miss M. T. Shelhamer for a present of music. this heading.)

Mrs. Ida Whitlock, and Mrs. Cutier of Philadelphia. were with us during the past winter, and gave words of encouragment and substantial help to the Lyceum work here. Mrs. Whitlook gave books and music. Mrs. Cutler left the Spiritualists here better off in a pecuniary way. We feel grateful for these evidences of an interest taken in the work here by these kind friends."

Pennsylvania.

PHILADELPHIA .- Joseph Wood writes: "The First Association of Spiritualists of this city was highly favored during the five Sundays of April, with the ministrations of Mrs. H. S. Lake, of Boston. The lectures given by her guides developed a wonderful depth as to the philosophy and the natural religion embodied in Modern Spiritualism.

Mrs. Lake has been all along a great favorite with the people of Philadelphia, and during this engagement she has exceeded her past popularity. The audiences increased in number and in interest from her first appearance until the closing services of her en gagement, April 29th. One favorable feature of her ministration was that she made it plain to the sense of her hearers that she was but an instrument in the bands and under the influence of gifted spiritual inteligences. Her psychometric readings were of the ighest order, and were fully appreciated.

Mrs. Lake is engaged for the closing of the camp at Parkland in September next, and the opening of the lecture season in Philadelphia in October."

BRADFORD .- S. Well informs us that the Bradford Investigating Club has just been organized at this place, at a late meeting of which a Committee was appointed to make arrangements for the visit of good test medium.

O. J. Curtis, writing from the same place, says We have a Liberal Society in Bradford, consisting of one hundred members, one-half Spiritualists, the other half Liberalists. Meetings are held on Sunday evening, and are very interesting. We have music, speeches, reading, recitations and spiritual manifestations. We are greatly in need of a test medium. Will some one of the many whose route lies through this place give us a call?"

Utah.

OGDEN CITY .- Mrs. F. A. Logan writes: "I ad dress you from the home of our mediumistic sister. Mrs. E. N. Balcom, after six months of perigrination in Colorado and Wyoming, finding in each place some as well as Spiritualists. In Leadville, a learned doc tor challenged me to a discussion on Spiritualism versus Agnosticism, which I accepted, and the expression of the large audiences at its close proved that I won. Moses and Mattle Hull had at that time been doing a good work in Leadville. I found Mrs. Emma J. Bullene doing a good work in Cheyenne. Laramie is also an open field for workers who have sufficient spirituality and executive ability to hire their own hall, do their own advertising, and meet all their expenses. The average worker would come out all right, having the consciousness of being approved of

The California State Camp-Meeting, which opens the third day of June in our beautiful city of Oakland, is drawing me that way, but en route I shall stop in the principal towns on the Central Pacific to lecture and distribute spiritual literature, trusting that at the close of each day I may feel I have not lived in vain, but that some little good has been done, by scattering 'the gems of the beautiful' by the wayside."

Minnesota.

ST. PAUL .- Morris S. Liden writes : " Though this is a place of considerable size and importance, there is no Spiritualist society within its limits. I have endeavored to awaken an interest sufficient to start one; have advertised in the daily papers for that purpose, yet no response comes to my request. The churches seem to have things all their own way, and the Spiritualists nothing in theirs. Why this apathy should exist I do not know, but am sure it cannot long remain so. I amrapidly developing as an impressional speaker, and when sufficiently advanced will continue to work at my trade for support, and give my services as a medium free to the public. In this way I hope to give an impetus to the spiritual cause in St. Paul. My address is 459 Broadway."

Iowa.

NEWTON.-"O S. B," writes that by reason of a lack of mediums, Spiritualism is not as well known n Newton as could be desired. A liberal sentiment however, seems to be pervading the people in the

A correspondent of the Herald (of N.) wrote, recently, asking the editor and the ministers to bring forth their "strong reasons," as the apostle in "holy writ" has it, for their belief in a future life. The editor replied on the ground of the inherent and instinctive naturalness of such a faith :--- the ministers re mained silent.

Missouri.

BONNE TERRE .- Dr. S. J. Suddeck writes: " I wish to acknowledge the receipt of a number of copies of the BANNER OF LIGHT, Better Way, Golden Gate and Carrier Dove for the Free Reading-Room at this place, from unknown friends. I placed some of these papers on the tables at various times, but found those in charge removed them at once. Friends of the cause and I will distribute them from my store and office."

Passed to Spirit-Life, From his home, in Hamilton Township, Van Buren Co.,

Michigan, April 11th, 1888, Robert Nesbitt, aged 78 years and 24 days.

Michigan, April 11th, 1888, Robert Nesbitt, aged 78 years and 24 days.

Mr. Nesbitt was born in County Antrim, Ireland, March 1sth, 1816; came to America at the age of fourteen years, and to Michigan in 1826. He was three times married, his first wife, Miss Sybil Beadle, living but six months; then he married Miss Maria Comies, who bore him five children, four of whom, with their mother, preceded him to spiritife; then to Mrs. S. L. Griffin, who bore him three daughters, one of whom is in the Summer-Land. He was a milwright by trade, and built the first saw-mill and also the first grist-mill in Kalamazoo; sawed the first cargo of lumber (black walnut) that ever went to California by way of Cape Horn. During his residence in Van Buren Co. he built and wore out five saw-mills, beside one steam-mill in Alegan County. In business, his word was as good as his bond, and his hand was ever open to ald the deserving and needy. Though born and reared under Orthodox influence, his active and logical mind led him to doubt the popular dogmas of the times, and when the "Rochester rapplings" began to attract attention, he early became an earnest investigator of Spiritualism, in which he was ably seconded by Mrs. Nesbitt, who was so fortunate as to possess many fine qualities of mediumship. He was a great reader, and early procured and read A. J. Davis's works, Lardner's works and many periodicals of note, etc. He was widely and favorably known for his fearless advocacy of what he considered the truth, and his contempt for all shams and frauds. There was a profusion of floral efferings at the funeral, among which a pillow of white carnations, rose buds, lilies and immortedless, were especially fine. Before his departure he gave minute directions with regard to his business, and directed every particular of the funeral, selecting the palbearers, speakers, etc., and particularly directed that no emblems of mourning should be displayed; instead of crape, white ribbons and flowers should be used. Pursmant to his desire, L. V. Moul

From her home, in Collins, Erie Co., N.Y., April 16th, 1888, Phila A. Wheeler Walden, after an illness of only tw

She was born May 1st, 1834, in Montpelier, Vt., and lived in that State until nineteen years of age, when she came to this vicinity, which has since been her permanent home. By her devetion to justice and truth, and of a generous and unseifish disposition, she won many warm and earnest friends. In her desire to know the truth, she was led to study the philosophy of spirit communion, and in time became a believer. May 10th, 1880, she became the second wife of Philemon Walden, since which time she has had better opportunity to see and learn of the faith she so much enjoyed. Her duties as wife and step-mother were performed with the same aptness and unseifish solicitude that previously characterized her life. Her father, George Wheeler, and sister, Mrs. Paulina Heath, of Hamburg, are the only survivors of her family. The funeral services were held at the house, conducted by George W. Taylor, and a son and daughter and Ella I'. Dillingham assisted in slinging.

A. B. T. She was born May 1st, 1834, in Montpeller, Vt., and live

Obituary Notices not exceeding twenty lines published gratuiteusly. 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

Camp-Meeting in Minnesota.

Camp-Meeting in Minnesota.

The litice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Bunday in June, 1839, and in connection therewith will be rold a Spiritual and Liberal Camp-Meeting on Monday, June 18th.

Boing the first ineeting of this nature hold in Minnesota, we invite and carneally solidit the attendance and aid of the Spiritual stand Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding scances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigat us to bring their own closed slates. Sinch a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

The lowest reductions in railroad fare that can be obtained will be secured.

Conveyance hourly between camp grounds and scancerooms; also to all trains for a fare not to exceed five cents por trip. Any further information may be obtained by corresponding with Miss. LAURA A. GRANT, Rec. See'y, or D. Birdden and Liberal papers please copy.]

[Spiritual and Liberal papers please copy.]

Cinckamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era. Ore., beginning Friday, June 8th, and holding over two Sundays. State-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting. The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

Cress.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers. A cordial invitation is extended to all.

WM. PHILLIPS, President.

THOMAS BUCKMAN, Sec'y.

Orion Lake Camp-Meeting.

The First District Association of Spiritualists will hold a ten days' Camp Meeting at Orion Lake. Oakland Co., Mich., commencing Saturday, June 24, 1888, and ending Monday, June 11th. Those intending to camp are desired, if convenient, to creet their tents on Friday, June 18t, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united humanitarian works are cordially invited to be present.

S. H. Ewell, Vice-President,
MRS. F. E. Odell, Sec'y. Orion Lake Camp-Meeting.

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speak rs and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Morrill, Mrs. S. A. H. Talbot, G. W. Kates and wife. Dr. Samuel Watson, A. C. Ladd. Excellent hotel facilities are on the Mountain, Tenting space given free. Address G. W. Kates, Sec'y, Chattanooya, Tenn.

Miscellaneous.

N. D.C. AXE and TRUE KEY-STONE

A FOUR-PAGE SEMI-MONTHLY JOURNAL, espo-cially devoted to the Development of Mediumship, and official organ of The National Developing Circle. Terms of subscription, \$1,00 per annum

Sample Copy Free. Send for Book, "How to Become a Medium in Your Own doine," and a personal sealed letter designating all your chases of Mediumship, all for 15 cents.

JAMES A. BLISS,

S. E. Corner of 7th and 8mith Streets, tf CINCINNATI, OHIO.

The Weekly Discourse,

A Pamphlet (especially arranged for binding) Containing one of the Discourses given through the or

ganism of MRS. CORA L. V. RICHMOND

The preceding Sunday,

Is published each week. Price, \$2,50 per year.

WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill.

New Thought;

A VIGOROUS, Eight-Page Weekly Journal devoted to A NPIRITUALINM and General Religious and Political Reform. Published every Saturday by MONEN HULL & CO., at Des Moines, Iowa.

The Organ of the Mississippi Valley Association of Spirit-ualists.

NEW THOUGHT is a quarto filled with interesting mat-

phases of Spirituanian and General Relearn, and meety printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; single number, 5 cents. NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample copies free.

The Gnostic,

A Monthly Journal of Spiritual Science, PI BLISHERS AND EDITORS - GRORGE CHAINEY, ANNA K. CHAINEY and W. J. COLVILLE.

EACH number will contain forty pages, devoted to Esoteric Religion, Psychometry, Occult Science, Mental Therapeuties, Human Liberty, and the Culture of all that is Divine in the Human Race.

Torms, \$2.00 per year; single copies 25 cents.

Address GEORGE CHAINEY, 17 Flood's Building, San Francisco, Cal.

Ap21

A NTI-MATERIALISTISCHE MONATSCHRIFT A für die wissenschaftliche Untersuchung der "inystischen" und "magischen" Thatsachen mit Beiträgen von Carl du Pret. Alf. Russ. Wallace, der Professoren Barreff und tones, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.
Subscription: 1,75 for six months, \$3,50 per annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism L. As all its aspects. MABAME LUCIE GRANGE, Ed.

Hor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Histerical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 66 cents, postage free. For sale by LA LUMIGHE, Paris, France.

THE CARRIER DOVE, An Illustrated Weekly Journal,

An Illustrated Weekly Journal,
DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical Metches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums. Lectures, Essays,
I'cems, Spirit Messages, Editorials, etc.
Terms: 42,50 per year; single copios, 10 cents.
Address all communications to THE CARRIER DOVE,
32 Ellis street, San Francisco, Cal.

SEND NAME

A NO POST-OFFICE ADDRESS, plainly written, to THE BETTER WAY, CINCINNATI, O., and receive a sample copy of this bright Spiritual Weekly Newspaper FREE. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sending for a sample copy. It will cost you only a postal card and a minute! Aul3

Light on the Way. GEO. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS. Ass't Editor.

A N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FUL-LER, Editor and Publisher, Dover, Hass. My7

The Boston Investigator,

THE oldestraform journal in publication.

Price, 43,00 a year,
\$1,50 for six months,
8 cents per single copy.

Now is your time to subscribe for a live paper, which discuses all subjects connected with the happiness of mankind.

Address JP. MEMPUM,
Investigator Office,
Paine Memorial,
Reston. Mass.

BIBLICAL AND MODERN MEDIUMSHYP:
and Modern Spiritual Phenomena. By MOSES HULL,
Paper. Price 10 cents Paper. Price 10 cents. For sale by COLBY & RICH.

FARADAY'S PAMPHLETS.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

TWO papers, given in the interest of Spiritual Science, by the dictation of the late Pilov, M. FARADAY, of Knyland. Paper. Price 15 cents.

ORIGIN OF LIFE; or, Where Man Comes From. The Evolution of the Spirit Body Grows. Two Tapers, given in the interest of Spiritual Science, by the dictation of the late PiRof ESSOR M. FARADAY, of England. Price to cents.

THE DEVELOPMENT OF THE SPIRIT AFTER TRANSITION, By the late M. FARADAY. THE ORIGIN OF RELIGIONS, and their Inducence upon the Mental Development of the Human Race. Transcribed at the request of a Band of Ancient Philosophers, by the late M. FARADAY, of England. Paper, 10 cents.

THE PROCESS OF MENTAL ACTION; or, I low we Think. By Spirit PROF. M. FARADAY.

DBSESSION; or, The Origin of Evil. A paper

Paper. Price 15 cents.

OBSESSION; or, The Origin of Evil. A paper of the interest of Spiritual Science. Paper.

Price 10 cents.

PROGRESSION: or, How a Spirit Advances in Spirit-Life. THE EVOLUTION OF MAN. Two papers, given in the interest of Spiritual Science. By Spirit MICHAEL FARADAY. Paper, pp. 35. 16 cents.;

JESUS CHRIST. A FICTION. Transcribed by M. FARADAY, late Electrician and Chemist of the Royal Institution, London. Paper, 50 cents, postage free.

THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE. By PROF. MICHAEL FARADAY, late Electrician and Chemist, of England. Paper, price 10 cents.

SAMUEL BOWLES'S PAMPHLETS.

For sale by COLBY & RICH.

EXPERIENCES OF SAMUEL BOWLES, Late Editor of the Springfield (Mass.) Republican, in Sprint-Life; or, Life as he now Sees 1t. Written through the Mediumship of Carrie E. S. Twing. New edition, with Supplement. Paper. Price 25 cents.

Jupplement. Paper. Price 25 cents.

I ATER PAPERS. A Supplement to the EXJames Peringheld (Mass.) Republican, in Spirit-Life; or,
Life as He Now Sees It from a Spiritual Standpoint. Written
through the mediumship of Carrie E. S. Twing. Price 10
cents.

Contrasts IN SPIRIT-LIFE; And Recent Experiences of Samuel Bowles, late Editor of the Springfield (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late President Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price 50 cents.

INTERVIEWS WITH SPIRITS: Joan d'Aro; Napoleon Bomaparte; Ignatius Loyola: Prince Leopold; Queen Elizabeth, and many others. Price 50 cents.

For sale by COLBY & RICH.

CHSA W. SPRAGUE'S AND MARY A CLARK'S Experiences in the First Ten Spheres of Spirit-Life. Mealium—ATHALDINE SMITH, Oswego, N.Y. Paper. Price 20 cents, For sale by COLBY & RICH.

THE KABALA DENUDATA

(TRANSLATED INTO ENGLISH),

Containing the following Books of the Zohar: I. The Book of Concealed Mystery; 2. The Greater Holy Assembly; 3. The Lesser Holy Assembly.

BY S. LIDDELL MACGREGOR MATHERS, Fra. Ros. Cru.

Fra. Ros. Cru.

To every person who really wishes to understand the hidden meaning of the Old Testament, and especially of Genesis, to the student of Occult Literature, and last, but not least, to the Cosmogonical Mystic, the study of this work will be found invaluable.

This work isone that no occult student should be without, inasmuch as it is the key and fountain head of the mystical ideas held by the great medit val pullosophers.

Cloth price \$100.

For sate by COLBY & RICH.

Spiritual Ethics

Historical Discourses,

Delivered under inspiration by W. J. Colville, in Berkeley Hall, Boston, during 1885 and 1886. Hall, Boston, during 1885 and 1886.

CONTENES. The Living Test of Truth; The Problem of Prayer; The Practicability of the Ideal; All Saints and All Soils; Who and What is God? Temples of the Living God; Spiritual Valentines; The Problem of Good and Evil; Truce Philosophy of Mental Healing; Esoteric Buddhism; Mediums and Mediumship; Spirit Materialization; Anchent Spiritualism Compared with Modern; The Great Need of Spiritualism Compared with Modern; The Great Need of Spiritualism; Jesus of Nazareth, Part II.; Jesus at the Wedding Feast; Gardens of Edon and Gethsemane; The True Spiritual Resurrection; Many Mansions in the Father's House; In Memorlam—Charles II, Foster; Atlantis; Prehistoric America; Egypt; Riddle of the Spinix; Looking Backward and Looking Forward.

Cloth, Price \$1,00.

THE

THE Children's Progressive Lyceum EDUCATOR.

CONTAINING EASY AND PROGRESSIVE LESSONS ON THE SPIRITUAL PHILOSOPHY AND THE SPIRITUAL AND MORAL CULTURE OF CHILDREN.

BY ALONZO DANFORTH. BY ALONZO DANFORTH.

The author says: "In presenting these series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each Card containing an Invocation, an appropriate Poem, Questions and Answers, Silver Chain Recitations, etc.

Five numbers have already been issued, and more will appear from time to time.

Price (post-paid) of a single Card, 5 cents; 12 copies, 40 cents; 50 d., 41,50; 10 do., 25,50.

For sale by COLBY & RICH.

A REPORT OF THE

MYSTERIOUS NOISES Heard in the house of MR. JOHN D. FOX, in Hydesville, Arcadia, Wayne Co., N.Y. Authenticated by the Certificates and confirmed by the Statements of the citizens of that place and vicinity.

Originally published in 1848 by E. E. Lewis, and now re-ubilished by J. P. Thorndyke. Pamphlet: price 25 cents. For sale by COLBY & RICH

Leaflets of Truth:

Light from the Shadow-Land. BY M. KARL. This work may prove a beacon-light to many souls, tempest-tossed and struggling anidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher, truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth, Price 75 cents,
For sale by COLBY & RICH.

MAGIC, WHITE AND BLACK: OR.

BY FRANZ HARTMANN, M.D.

The Science of Finite and Infinite Life.

This is the third revised and enlarged edition of this wonderful work. The author has also added an appendix containing "A New Light on the Path" for those who desire to follow the practical way. Dr. Hartmann says: "I have called the book "Magle," because those who practically follow out the directions given therein will not only be able to control the "Elemental Spirits" of Nature, but to perform the greatest of all Maglesi wonders, the Spiritual Regeneration of Man, "Cloth, 8vo, pp. 324. Price \$2.50. Cloth, 8vo, pp. 324. Price \$2,50. For sale by COLBY & RICH.

Who was Jesus Christ? Synopsis of a Lecture delivered through the mediumship of MRS. A. H. COLBY, before the First Brooklyn Society of Spiritualists, Sunday evening, Dec. 18th, 1866. Pamphlet, pp. 45. Price 25 cents. For sale by COLBY & RICH.

I EREDITY: Its Relations to Human Development. Correspondence between Elizabeth Thompand Loring Moody.
he increasing interest in the subject of heredity is manid by the many new books that are being presented to The increasing interest in the subject of heredity is manifested by the many new books that are being presented to the public, of which the above work is one of the most recent. Mr. Moody has been long and favorably known as a hard-working, self-sacrificing philanthropals, ever ready to labor for the support of any cause having for its object the betterment of the condition of his follow-men. In this effort he lays the axe of reform at the root of the tree of human sarrow.

man sorrow. Cloth, 32mo, pp. 159. Price 50 cents. For sale by COLBY & RICH. I IFE OF COLESWORTHY GRANT, Found L or and late Honorary Secretary of the Calcutta (India) Society for the Prevention of Cruefly to Animals. By PEA-RY CHAND MITTIRA.

This work gives an account of the Life and Services of Colesworthy Grant, Esq., through whose exertions the Society for the Prevention of Cruefly to Animals was founded in India.

n India. Flexible cloth, 50 cents; postage free. For sale by COLBY & RICH.

PHILOSOPHY OF IMMORTALITY in Connection with Delty and Worship. By M. B. CRAVEN. This little pamphlet shows, while Christian theology teaches that man Incurred the penalty of death by disobedience to a divine command, that the testimony of Nature, year actionary of God, furnishes physiological evidence that like all other animated beings, he was subject to the fate of death through inexorable law.

Paper, 16 pp. Price 5 cents.

For sale by COLBY & RICH.

BANNER OF LIGHT:

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

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

isaac B. Bich.....Business Managre, Luther Colby......Editor, John W. Day.....Assistant Editor, Added by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing

ESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
EDITORIAL DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

In remitting by mail, a Post-Office Money Orders on Boston, or a Drafton a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rion, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—once small twose preferred.

ADVERTISEMENTS published at twenty cents per line for the first, and fitteen cents per line for each subsequent lasertion.

Subscriptions discontinued at the expiration of the time paid for.

paid for.

**Experimencopies sent free. 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 Daie Owen, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hasard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Alien Putnam, Epes Baryent, W. F. Evans, Kersey Graves, A. B. Child, P. H. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardings Britten, Miss Lizite Doten, Mrs. Maria M. King, Mrs. Cors L. V. Richmond, etc.

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

**Totalogues of Books Published and for sale by Colby & Bich sent free.

Mar Publishers who insert the above Prospectus in their respective journals, and call all intion to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this offer.

OUR AGENTS.

BRENTANO BRON., ROOKNELLERS,
5 Union Square, New York,
Authorized New York AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritum! Books and Publications. Asy
Book desired which they do not happen to have in stock
will be promptly ordered. Subscriptions received for and
single copies of the Emmner of Light on sale. Address 6
UNION SQUARK, NEW YORK. Branch stores, 1015 PENNSYLVANIA AVENUE, WASHINGTON, D. C., and 101
STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

CY, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 723 Spring Garden street, Subscriptions received for the Emmer of Light at \$3,00 per year. The Emmer of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 508 North 8th street, and at news stand 826 Market street.

CLEVELAND. O., BOOH BEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the Npiritual and Reformatory Works on hand published by Colby & Rich, Boston, Mass. Nubscription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cleveland, O.

WASHINGTON AGENCY.

M. L. WILCOX & CO., dealers in Standard and Scientific Books, Pampulets and Periodicals, 2074% street, near Pennsylvania Avenue, Washington, D.C., keep constantly for sale the Bauner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

HAN FRANCINCO, CAL., AGENCY.

J. K. COUPER, 746 Market street, San Francisco, Cal., Reeps constantly for sale the Banner of Light, and will take orders for any of the Npiritual and Reformatory Works published and for sale by Colby & Rich Boston, Mass. CHICAGO, ILL., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 85

washington street, Chicago, Ib., keep for sale the Ban-ner of Light, and will supply the Spiritual and Re-formatory Works published by Colby & Rich, Boston, Mass,

NEW YORK HOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Hanner of Light, can be found at the office of The Truth-Seeker, 83 Clinton Place, New York City. CORRY, PENN. AGENCY.

Parties desiring any of the Npirit ual and Reformatory Works published and forsate by Colby & Rich, will be supplied by G. F. LEWIS, ublisher of the Day Star, in that city.

PROVIDENCE, R. I., AGENCY.
WM. FOSTER, JR., 50 Battey street, Providence, R. I.,
will supply any of the Spiritual and Reformatory
Works published by Colby & Rich. He is also agent for
the Banner of Light.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library. Agent for Ban-ner of Light, and all publications of Colby & Rick, Bos-ton, Mass.

SPRINGFIELD. MANS., AGENCY.

JAMES LEWIS, 53 Pynchon street, Springfield, Mass., ts agent for the Hunner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. BRATTLEBORO', VT., BOOK DEPOT.
E. J. CARPENTER, retail dealer in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the *spiritual and Beformatory Works published by Colby & Rich.

TROY, N.Y., AGENCY.

Parties desiring any of the Npiritual and Reformatory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

ROCHESTER. N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

AUBURN, N. Y., AGENCY.
Parties desiring any of the Spiritual and Beformatory Works published by Coby & Rich, Boston, Mass.,
can procure them of J. H. HARTER, Auburn, N. Y.

WANHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a supply of Spiritual and Heforatery Works published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT.
J. SPENCER, 470 East Water street, Milwaukee, Wis., keeps for sale the Spiritual and Reformatory Werks published at the Banner of Light Publishing House, Boston, Mass.

E. T. JETT, 802 Olive street, opposite Oustom House, St. Louis, Mo., keeps constantly for sale the Ranmer of Light, and a supply of the Spiritural and Reformatory Works published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENCY.

JOHN LANG, Stationer and Bookseller, No. 221 Maia street, Memphis, Tenn., keeps for sale the Banner of Light, and will supply the Spiritual and Heformatory Works published and for sale by Colby & Rich. NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will act as our agent and receive subscriptions for the Bammer of Light at fifteen shillings per year. Pariles desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, England. Mr. Kersey also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Hanner of Light at Rupees 11-12-0 per

AUSTRALIAN HOOK DEPOT.
And Agency for the Hammer of Light. OHAS. H. BAM-FORD, No. 27 Little Collins Street. East Melbourne, Autralia, has for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

THIS PAPER may be found on nie at GEO. P. ROW-Bureau (1830rus street), where advertising contracts may be made for it in New York.

Cotty & Mich. Publishers and Booksellers, 8 Hosworth etreet (cornerly Moutgomery Place), corner of Province street, Boston, Mass. Reep for sale a complete assortment of Spirituals, Proofessive, hisyomarous and Miscognization of Spirituals, Proofessive, hisyomarous and Miscognization of Spirituals, Proofessive, hisyomarous and Miscognization of Spirituals, Proofessive of Hossach and Retail, Terms Oash,—Orders for Hooks, to be sent by Expensive of Spirituals, which the money forwarded is not sufficient to fill the order, the balance must be paid U. U. D. Orders for Hooks, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can tent us the fractional part of a dollar in potage stamp—ones and twos preferred. Postage stamps in quantities of Mons than one dollar will not be accepted. All business eperations looking to the sale of Hooks on commission respectfully declined. Any Hook published in England or America (not out of print) will be sent by mail of express. TO ROOM PURCHASERS. To Dayross, Sign Untalogues of Books Published and for Bale by Colby & Rich sent free.

SPECIAL NOTICES.

The quoting from the Banner of Light care should se taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspondents. Our columns are open for the expression of imperanal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give

the varied shades or opinion to which correspondents give interance.

Are 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 lik line around the article he desires specially to recommend for perusal.

Are When our patrons desire the address of the BANNER changed, they should give us two weeks previous notice, and not forget to state their present as well as future address.

dress.
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, MAY 19, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE BANNER IN INSUED EVERY THURADAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

18AAE B. RICH BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Rusiness Letters must be addressed to ISAAC R RIGHT Sanner of Light Publishing House, Boston, Mass, All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Spiritualism and its Origin.

A writer in the Baptist Quarterly Review has Spiritualism with a precision of detail that is sort of inference to which he might have been of information belonging to the beginnings of he compiles a narrative whose obvious purpose nomena, and in all respects to bring the agencies necessarily employed into unmerited dis- is intangible and immaterial." credit and contempt. Among the other statements made with such an air of ostentatious accuracy by this writer, is one to the effect her hands." [*] Upon which the child is reported since buried in forgetfulness.

and a cheat." The naked falsity of this statetheir origin. It suits the purpose of this writcredulous, easily duped and addicted to the over it that Spiritualists reject. ready reception of impositions and delusions. been much more likely to credit such an impothe raps were, and instead of being inclined to eager to swallow without discrimination. But inference he is so ready to draw from this rethat "this judgment of the Fox Family is less" is a very convenient one for such a judge Plain facts, attested by scores of reputable people, are to go down before the mere "doubtless" of this high master of testimony. Doubtstrength of the same sort of reasoning.

Another fact is of interest, he goes on to say. It is "that the Fox sisters never seemed to lead the advance of new discoveries along this line. The raps constituted their chief stock-in-trade: others developed the principal part of the manifestations known later." Well, and what of that? How would he have had it? Because things have not proceeded according to the notion of a man who offers them only contempt however they might proceed, therefore they are entitled neither to credence nor respect. He would have one of the little Fox sisters become a John the Baptist, and insist that all the phenomena should develop not only through her organization but by her direction. Not so was it ordained that this latest revelation should be given to the world. The invisibles "doubtless" saw that the time had come for opening communication with mortals without the in-

[9] The rappings were heard in the house in 1844, when occupied by another family, and in 1847, when occupied by still another, hence could not have originated, as this writer asserts, with the child making them with her fingers in 1848. That they did not depend for their occurrence wholly on the presence of the children is shown by the fact that one night all the family except Mr. Fox left the house, still the sounds were heard equally as distinct, and questions were answered by them.

atrumentality of leaders, and directly, not de- telligent people, the encerdotal gibberish of the pending on interpreters, pontiffs, priests, councilled an interpreters. But whether it does or not, that can rightly have no bearing whatever on the ity to lay down rules for the spiritual suste- question whether the phenomens of Spiritualnance and guidance of others, was at an end. voice, that prognosticated the close of the old this is the point on which the Baptist Quarterly regime. It is nothing that its adherents, who writer says and can say nothing. have known no other agency or channel for the reception of divine influences, should demand of no antecedent causes. How does he know of the new revelation that it should show its | that? Can he know of the existence of all the certificate in the form of a leader, but to have causes in the universe that are likely to yield done so would have tended to discredit the new revelation.

We need not stop, of course, to call the reader's attention to the fling in which this "better-than-thou" writer indulges, in his characteristic remark that "the raps constituted their chief stock-in-trade." What if we were to say to him in return, that immersion, that is, a full bath, constituted the substance of his religious business. But why it is out of order that the raps should come through one, and in the progress of development the other phenomena through others, he unhappily leaves us to guess. He proceeds to amplify his statements thus far made with a ridiculously absurd story about out of his evident dilemma by asserting, as he visitors becoming so numerous at the Fox cottage as to make it necessary for Mr. Hyde, the owner, to order the Fox family to vacate it.[*] after which the raps were no longer heard in the great forces and operations of Christianithe little tenant house. Also, that Mr. Hyde expressed regrets that he did not build a high fence around the tenant house, and collect an admission fee from all visitors, and thus extirpate Spiritualism where it originated, instead of sending his tenants forth, and "placing the seed in such soil that it should germinate a mighty harvest." All that is sheer nonsense. which in no event has anything whatever to do with the impartial investigation of the subject. while it does most clearly reveal the prejudice of the one who nevertheless asks to be listened to with the respect due an investigator. It is this authoritative air, this conceit of superiority, this detestable pharisaism, that provokes the general contempt.

"The Fox Sisters are probably still living," mincingly gives out this would be local historian. He ought to know not only whether they are probably living, but that they actually are living; else he should have said nothing about it. Reliable historians, one of whom he would like to be considered, do not indulge in these new revelation that promised at least as much "doubtlesses" and "probablys," as the writer in the Baptist Quarterly does. Now what are his labored deductions from the foregoing statements and perhapses? That Spiritualism "professed to be a revelation from higher powers"; that it "appealed to that morbid sentiment among the credulous which always expects some new revelation from the divine to the human"; that "it demanded the darkness of midnight to make heard its messages from the other world"; that it "sprang from sources illiterate, and without moral or religious ideas undertaken to describe the origin of Modern or conceptions"; that it was "utterly alien to the thought of the community" from among clearly intended to furnish the basis for any which it arose; that it was "early a convicted impostor, which owed its existence to imposipredetermined. In collecting all the minutim | tion and falsehood of the baldest type "; that it was at first "an accident, the work of a child,[†] Spiritualism as a new revelation to the world, the deception of a moment, caught up to be expanded into a system in only a few months"; is to disparage the significance of the early phe- that "it had nothing of the religious about it at first"; that it is "the negation of law, and

Furthermore, that "its strongest efforts have been in the direction of materializing its work, and in every instance where full investigation that, a few days after the first revelation, "a has been accomplished they have proved to be neighbor suddenly seized little Katie Fox, and frauds or failures"; that "it is diffusive and found her in the act of producing the raps with not concentrative in its habit"; and that it "has built no Mecca, and hardly has a shelter to have burst into hysterical screams, and all for its relics." He is likewise troubled at the further communication with spirits that night | thought that, while Spiritualism "has scattered was ended. Thus early, adds the writer, "was itself among the nations," "its effect upon the the fraudulent nature of the new religion re- religious nature of man is as deadly as is carrealed." This story is a sheer, unmitigated | bonic acid gas upon respiration." He says falsehood. The writer in the Baptist Quarterly | that, while "professing to be spiritual, materialhas picked it up as one of the many stories set ism grows rankest where Spiritualism most afloat in the neighborhood of the Fox residence, abounds"; that if it is law-abiding, "it is beand believed that he has discovered something cause of the utter lack of all law in its system"; of which no one ever heard before; whereas it that it is "utterly without creed or uniform is nothing more than one of the manufactured doctrine," the tendencies of every one being falsehoods of forty years ago, which was long his highest moral motives; and that is "powerless to restrain men"; and with not moral Again he says that many persons, ready at force enough to build up one noble character, first to testify to the mysterious origin of the or reform one fallen human being; and, lastly, raps, became "fully convinced that they were that "it stands united only in its opposition to never produced except by the physical and the revealed religion of Jesus Christ." What, voluntary action of the girls themselves; in then, is this revealed religion of Jesus Christ short, that the entire work was an imposition over which there have been long centuries of cruel and bloody contention? If revealed, it ment is more than its complete refutation. No | certainly ought to be perfectly easy to compresuch conviction of the physical production of | hend, and therefore above all dispute. What the raps was ever reached in the locality of is truly religious about the teachings of Jesus is no more rejected by Spiritualists than by er, a little further on, to speak of the people of any class of professing Christians who come the immediate neighborhood as ignorant and short in its practice. It is the theology built

As for a creed, why should the want of one That being the case, they would naturally have | be any evidence against the merits of Spiritualism? Why a creed any more than a leader? sition as he is determined to have it appear that What is there in either, we demand to know that establishes the fact of a revelation? Aucriticise and investigate they would have been | thority is the sole inspiration of the one, and ambition of the other. It surely is no detrithe real animus of the writer appears in the ment to any new religion that its only statement of belief is that God is the common port which he so promptly credits, and it is Father, in whose love we all live and move and have our being, and that every one's own condoubtless a correct one." That word "doubt- duot, and not vicarious atonement, will be his judge in the court of conscience. Spiritualists of evidence as he assumes to be to employ. do not hold, as the writer we are discussing evidently does, that a person may go on in a course of wrong-doing to the end of his earthly life, and then by professing repentance get rid less he swallows his own church-creed on the of his punishment by the punishment of some one else, called vicarious atonement. Neither do they believe that Jesus Christ was God, as a great many people who are not Spiritualists refuse to believe; nor in endless punishment, in hell or anywhere else; nor in a God of revengefulness, who gets angry with his erring and imperfect creatures. Nor in any of the rest of

what is fast becoming, in the estimation of in-[*] Upon discovery that Kate was the most effective medium, she was sent to reside with her sister in Roohester, so that the family might avoid a continuance of the annoyance they had been subject to, and not by order of Mr. Hyde, who was himself an interested observer of the phenomena. So far from it being true, as asserted, that efforts were made to spread the "delusion" and sow the seed thereof, "they shrunk," says Mr. Capron, in the fullest and most authentic history of the events, "from notoriety and from having their names connected with such a strange and unpopular affair. Their efforts were rather to get rid of the trouble than to make themselves notorious by it. But in this they did not succeed. The unseen visitors were so entirely beyond their control, that the demonstrations would be made and sounds be heard by all who visited them."

[†] At a public meeting in November, 1848, at Corin-[] Upon discovery that Kate was the most effective

and sounds be heard by all who visited them."

[1] At a public meeting in November, 1848, at Corinthian Hall, Rochester, a committee of three ladies took the Fox Sisters into a room, and so examined them they were positive no appliances were about them to produce the sounds, then made some experiments, and reported to the audience as follows:

"When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankies, we all heard the rapping on the wall and floor distinctly."

ism do not establish the fact of direct communi-The mysterious little raps were the still, small cation between the other world and this. And

> He says that Spiritualism is the outgrowth precisely this development? Therefore, because he does not happen to comprehend and understand everything, he jumps to the conclusion that the movement is "of Providence, in whose hands rest alike the fall of the sparrow and the changes of the universe." He is only indulging in the cant with which he is clearly familiar, but he has none the less reached the truth about it. It is of Providence, and in its good time and own way. And for that reason he may very properly conclude with the humbler determination that "we may not feel ourselves called upon to read clearly the entire lesson of this movement." He may try to get does, that "there are not wanting those in high repute as educators and scholars, who interpret them as attempts of Satan to counterfeit ty." But that does but show again what an essential agent in the scheme of old theology Satan is, without whom the structure of its creeds would tumble to the ground. On the whole this writer is inclined to give the whole matter up as too deep for him. He cries out that, after much study of the subject, the conviction has steadily grown on him that "after centuries of civilization the human heart has not become by the breadth of a line more refined nor holy," and that "no leaders may be so immoral, no imposition so base, and no new faith so gross, that they may not appeal to the

> weakness and wickedness of millions of men." He sticks to "the faith which was once for all delivered unto the saints," although it does not seem, by his own statements, to have done much good, with civilization to help, in making men's hearts more refined and holy. If we found it to be so unproductive of good results as he himself confesses, we hardly think we should set up such a cry against almost any as the little that an old professed revelation had accomplished.

The Trust Serpent.

The following "trusts" have either been coiled, or are in process of so being, about the American people: "Sugar," "Castor Oil," "School Slates," "Steel Rail," "Iron," "Bessemer Steel," "Plow," "Thresher," "Nail," 'Steel and Iron Beam," "Wrought Iron," "Iron Nut," "Stone," "Paper Bag," "Honey, 'Oil Cloth," "Regular Doctor," "Graduated Pharmacist "---with more to come.

WOMEN WORKERS IN THE CHERCH.—Usually many of the most efficient and persistent workers are to be found among the women. The most timid and hesitating among these may be encouraged by learning more fully of Deboral, the Judge; and Anna, the prophetess; of Mary, in her devoted service to Christ; and of Doreas, in her ministrations to the needs of the poor. It was the women who were last at the cross, and first at the sepulchre. Priscilla could hospitable entertain Paul, and successfully teach Apillos. Both the Old and the New Testaments abound in instances where woman was honored with divine commissions which she discharged with marked acceptance and success. Not were they without their place in the early church, laboring as deaconesses (Rom. 16:1), and as indispensable helpers in carrying forward the great work of Christ in the world.—"Methods of Church Work," by Rev. S. Stall.

The modern Methodists have however interests.

The modern Methodists have, however, just 'officially" declined to give the nineteenth century "women-workers in the church" any other recognition than the stinted one generally accorded by the ministerial Behemoths to the theologic "hewers of wood and drawers of water."

Rev. Dr. Talmage's recent random shot at Spiritualism has "found mark the archer never meant," in that his arrow has reached the sensibilities of many writers all over the continent-who are not Spiritualists recognizedly-and led them to reply to his extraordinary charges. As one instance, a correspondent forwards us a letter signed "Inquirer," which was printed in the Moncton, N. B., Daily Times -its author, we are informed, being a local clergyman! The ground taken is excellentmostly on a biblical basis, as might naturally be expected. We shall present the main points of this article in our next issue.

Our Free Circle-Room continues to be well filled Tuesday and Friday afternoons, by intelligent people, who appear to be favorably interested, when listening to what the different spirits have to say .--- We tender grateful thanks to friends whose names are not known to us for choice flowers placed on the table, and also to J. Q. A. Hill and Mrs. S. S. Chace for beautiful specimens of flowering arbutus.

London (Eng.) has four hundred and forty-four burying-grounds. No wonder that typhoid fevers are so prevalent in that city. Better root out the grave-vards and establish crematories instead. The most important thing is to keep people healthy, or healthier than they are in large cities, by banishing sentiment, or false "respect for the dead," and thus prevent | the Spiritualists of the world. It is very desirthe suffering and premature death of the living.

The St. Augustine (Fla.) Press, for April 21st, copies in full, with due credit, THE BAN-NER's recent editorial on a late discourse on Spiritualism in San Francisco, wherein Father Prendergast, the Roman Catholic Vicar-General, made his important admissions as to the verity of the phenomena-the source of them only being his point of attack.

The Two Worlds places before its readers our remarks on the attempt made in the State Legislature to stamp out Spiritualism in Massachusetts, and commends the details there in given "to the attention of Spiritualists in other countries besides America."

AN AFFLICTED MEDIUM .- We learn that the widow of the late John P. Dimond has had another affliction befall her within a few days, by reason of a fall, which fractured her hip. She is now confined to her bed. and is utterly helpless. She is reported to be in very destitute circumstances at No. 12 Kendall street, Bos ton, where those who feel to render her pecuniary assistance can send their offerings, which will be highly appreciated.

We are informed, through a circular, that C. M. Brown, founder and editor of the Eastern Star. has sold out his interest in that paper, and it will here. after be published by a stock company at Bangor, Me. E. Schuyler Wardwell (who is also editor of the Bucks port Clipper) will have charge of the editorial department under the new arrangement.

Attention is called to the announcement of Miss Viel, on our fifth page, headed "Excelsior." The lady desires to be considered merely as an instrument through which good remedial work is done by invisible but skillful intelligences.

Dr. Bloede on Materialization.

Dr. Gustav Bloede, the scholarly German Spiritualist of Brooklyn, N. Y., of whose decease mention was made in these columns last week, wrote as follows at the conclusion of a longthy review of the phenomenon of materialization made by him in 1874:

" It is rational to believe that the great end of Prov idence, in allowing the wonderful spirit manifestation of will-power over matter, which we observe in materialization, is to redstablish among men the shattered and almost lost belief in the eternal life and destiny of man, by the incontestable testimony of the outer senses common to every human being, whilst the gift of spiritual sight-though the perceptions of this may be quite as real as those of the senses-is a comparatively and exceedingly rare one. We may believe any trustworthy man who asserts that he has seen a spirit. a fact attested since the earliest history of mankind but a materialized spirit-strict test conditions always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our senses, just as well as any other visible, audible or tangible object of the material world."

California Camp-Meeting.

The official circular sets forth that the meeting will occur at LAKE MERRITT PARK, Oakland, Cal., from June 3d to July 1st. The officers of the Association are as follows: J. C. Steele, President; Charles E. Elliott, Vice President; Mrs. S. B. Whitehead, Recording Secretary; G. H. Hawes, Corresponding Secretary. Inquiries may be directed to the Corresponding Secretary, 326 Sansome street, San Francisco. Mrs. R. S. Lillie, J. J. Morse and W. J. Colville will officiate with their well known ability; and Edgar W. Emerson, J. V. Mansfield, Mrs. Fove and other mediums be in attendance. Mr. Colville will hold science classes and Mr. Morse developing circles.

THE THEOSOPHIST .- The April number, just at hand, has for its opening paper one by H. S. Olcott upon "The Physical Portents of an Avatar." "The Trinity of Patriarchs" is the subject of Part VII. of "Travestied Teachings." An article upon "Pyschism and the Fourth Dimension," will be read with interest. The experiments and conclusions of Prof. through the aid of spirits-and yet the New York Zöllner are considered at some length, the remark be. press do n't call him a fraud, as it does other mediums. ing made that there is but small room to doubt the old philosophers of India were familiar with both the fact and the theory of the fourth dimension some of their metaphysical conceptions being directly in that line. A correspondent explains the command of Pythagoras, "Abstain from beans," by saying that in the time of Pythagoras beans represented votingpapers, and the order was designed to prevent too nuch time and attention being given to politics. Madras, India. Boston : For sale by Colby & Rich.

THE NATIONAL EDUCATION ASSOCIATION is to hold its annual meeting at San Francisco, Cal., from the 17th to the 20th of July inclusive, and has issued an Official Bulletin in an illustrated pamphlet of 32 pages. in which is given all desirable information as to fares provisions for the reception of visitors, proposed excursions, etc. The attractions are great, the fares very low-that from Boston and return being only ninety five dollars and seventy five cents for the round trip, and corresponding low rates for other cities. The opportunity here offered to teachers and those interested in educational institutions, to make a trip across the continent, view the most glorious scenery of the world and recuperate their physical and mental energies, is one that probably will not again occur in a lifetime. Copies of the Bulletin can be obtained by addressing Ira G. Holtt, Sacramento, Cal.

Correspondents in Newburyport, Mass., and elsewhere are writing us to know who "Henry Cummings," "the eminent physical test medium from London, Eng.," etc., etc., may be, who announces his intended advent among them. We can only reply that to our knowledge we have never heard of "his eminency" before. His pale green-not "yellow" handbill bears the imprint of San Antonio (Tex. ?). Perhaps some one there can enlighten the inquiring public in the premises.

GERALD MASSEY commenced, Sunday, May 13th at the Cavendish Rooms, Mortimer street, London, a series of evening lectures. The subject of the first was "Shakspeare and Bacon; the Facts and Fallacies of the Case." Subsequent lectures are to treat upon literary, evolutionary, gnostic and spiritualistic sub-

We regret to be informed-as we are by W. W. Currier, Esq.-that Mr. James M. Palmer, one of the old and earnest Spiritualists of Haverbill, Mass., now lies dangerously III, and patiently awaiting the birth into spirit-life, at his home in that city.

Mrs. T. J. Lewis has located at 217 Harrison venue, Boston. She has, we are informed, the reputation of being a remarkable test and prophetic me-Dr. Horatio L. Tryon, late of Colorado, has ar-

rived in Boston, and intends to establish himself here as an electrician. He is a veteran Spiritualist and

Spiritual International Congress in Barcelona

At the same time as the Universal Exposition which will take place this year at Barcelona, the Spiritualists of Spain are preparing an International Spiritual Congress in that city, to be held in the coming month of June. A preparatory congress took place the 26th of February last, when an Executive Commission was appointed, representing Spiritualism in Spain, which was to prepare the basis for the International Congress. This initial step taken in a country suffering from a clerical yoke most intolerant and among a people still borne down by the most abject fanaticism, speaks loudly of what immense progress Spiritualism has made in Spain. We shall hear the appeal which the Executive Commission will make to able that each nation should be represented in this International Congress .- [Translated for the BANNER OF LIGHT from the French Brussels Moniteur of the 15th of April, 1888, by C. G. Hellevery, of Cincinnati, O.]

Donations

Mrs. E. Mason, \$1.00.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS. Amounts received since last acknowledgment:

From Myra McF., Kirksville, Mo., \$1,70; O. W. Whitney, \$1,00; H. Andermann, \$1,00; M. S. R., 25 cts.

God's Poor Fund.

Binee our last report we have received the following sums in aid of the destitute poor whom spiritfriends bring to our notice for relief : From S. Jordan, \$2,00; Mrs. C. A. B. Lille, 50 cents; L. Friend, \$2,00; A. G. F., \$2,00; Sagoyewatha, \$1,00;

Brecial Announcement .- The principals of Belridere, N. J., Beminary have made arrangements for connecting with their institution a permanent business department, to open Monday, June 18th. Experienced

and able teachers will give lessons in Stenography, Typewriting and Bookkeeping in all its legal and commercial forms. Pitman's system of Stenography will be used, and distinct and personal instruction will be given to each pupil from three to five hours daily (except Saturday). "Agood short hand writer need never want employ-ment." Thorough instruction in type-writing will be a special feature in this new department, and only first class machings will be used

a special reacure in this new department, and only first class machines will be used.

Pupils can take a three or six months' course. Those coming from a distance can board in the institution at a moderate price. For further particulars address Principals of ficividere Seminary, Belvidere, Warren County M. J.

Marcus A. Root, the first American daugerrectyper, died in Philadelphia, recently, at the age of eighty

ALL SORTS OF PARAGRAPHS

CAIN'S WIFR.

Where did he get her? Who was her mother?
Had she a sister? Had she a brother?
Was she pre-Adainte—born before history—
With her identity shrouded in mystery?
Maid of Phonion, Egypt, Arabia,
Africa, India, or sun-kissed Shabla?
Who was her father? Was he a viking?
Cruising about just to his liking;
Out of the Whenceness, over the water,
Into the Whenceness bringing his daughter;
Native of Norway, Denmark or Sweden?
Lured by the charms of the Garden of Eden?
Blonde or brunette, rounded or siender?
Flery or frigid, haughty or tender?
Why are her graces unknown to fame?
Where did Cain meet her? What was her name?
Whisper it softly—say, can it be
The lady we seek was R. Haggard's "She"?
Tell me, ye sages, students of life,
Answer my query: Who was Cain's wife?
— Sam. T. Clarke. CAIN'S WIFE.

NO ROOM FOR THE WOMEN.-At the session of the Methodist Episcopal General Conference, held in New York City, May 7th, an amendment offered by Dr. Neeley, of Philadelphia, to the report of the Committee, was adopted by a vote of 249 yeas to 173 nays. This amendment excludes women from seats as lay delegates in the present Conference, and submits the question of eligibility to future General Conferences to the Annual Conferences.

Gross blackguards invariably have ropes around their necks, which, although invisible to mortal eyes, are just as potent to hang them by as though seen by the material vision!

"Ah! how do you do, friend Jonas?" "How do you do, str?"

"I say, Jonas, how are you getting on in a business way?"

"Well, I'm making a couple of thousand a year," "How in the world is that?"

"I receive one thousand for minding my own business, and one thousand for letting other people's affairs

It has been said, and not contradicted, that the inventive genius, Thomas A. Edison, is a spiritual medium, and gets all his wonderful inventions by and

Consistency, thou art a jewel!" The world has lost one of its greatest experimental chemists by the death of the Swede, Alfred Nobel, the inventor of dynamite, and the man who made the wide use of nitro-glycerine practicable. The new explosive that Sombrere discovered in Paris forty one years ago, by treating glycerine with sulphuric and nitric acid, was never practically applied, until after years of experimenting Nobel succeeded in producing nitro-giveerine in a form that admitted of comparatively safe

The Powow River Bank in Amesbury has increased ts capital from \$100,000 to \$200,000. It is one of the oldest and most reliable banks in the State.

landling.

Those people who are continually decrying others who are better conditioned should hold their own mirrors before themselves, and peradventure they may discover the cause of their being set aside by more congental people. Self-education is a mighty school; but how few attend it.

It is admitted by the New York daily press that there are forty-three thousand Spiritualists residing in that city, and a large number in Brooklyn.

The American Spiritualist Alliance has passed a series of resolutions with respect to the alleged disrespectful treatment of Spiritualism on the part of the press of this city in the matter of the Diss Debar trial. The Spiritualists protest against the mixing up of the character of the accused with the Spiritualistic creed, and assert that her character alone is the issue in question. It is admitted in the resolutions that she is a medium, but insisted that to punish her for acting as such is a "species of religious bigotry" and "a violatiou of constitutional rights."—N. Y. World, May 13.

A late dispatch from Rome to the Political Correspondence says that the Irish bishops have informed the Vatican of their entire and unconditional submis sion to the papal rescript regarding Ireland.

> "KILLED BY ELECTRICITY." He touched the wire And went up higher

The bill for the immediate and unconditional abolition of slavery throughout the whole of the Brazilian Empire has been approved by the Chamber of Depu-

Twelve trans-Atlantic steamers left New York last nearly three thousand passengers.

EFFECT OF SO-CALLED CHRISTIANITY .- Fall River Mass., dispatches for May 13th state that there was a lively row in the Baptist Church at Somerset that afternoon. The Sunday School has been divided into two factions for several months. On that date an effort to unite them failed, and the rival factions indulged in a strong debate, which occupied several hours, during which some of the adults came into personal conflict. Fine example for the children.

The paraffine molds of spirit-hands have long been given up, and, if we are not mistaken, they are con-sidered even by Spiritualists to have been only a trick.—Boston Investigator.

Spiritualists who were not prejudiced against Mrs. Hardy, individually, never considered the paraffine moids of spirit-hands "only a trick." The experiment was first suggested by the late Prof. William Denton. with Mrs. Hardy as the medium. We were present on several occasions and witnessed the success of the experiment, and publicly stated so at the time; we have several specimens in our possession, which we shall be most happy to show to any one who may wish to see them.

Another attempt has been made to kill the Czar of Russia. The shot was fired by a cavalry lieutenant. but it missed its mark. The floods on the Mississippi River are doing im-

nense damage to property. Hundreds of farms are They have had a big fire at Hot Springs, Ark., which

onsumed forty dwelling houses. Loss, \$300,000.

PROTIFIC .- It is said that Mrs. Robert Milligan, of Wheeling, West Virginia, gave birth, May 10th, to her twenty-fifth child. The New York World says " she's

The Emperor of Brazil is convalescent. The "reformed nun" who lectures in Tremont Tem-

ple, Boston, tells some terrible tales about the shortcomings of Catholic priests, which, if not true, are awful libels.

Civil war is liable to be inaugurated in Ireland at any moment. The Pope's interference has already lighted the torch. The New York College of Physicians and Surgeons

has been turning out doctors within a few days, by wholesale-no less than one hundred and twenty students having received diplomas! The next thing in order, probably, will be additional laws to force the people to give them employment.

A daily one-cent paper has just been commenced in Amesbury, Mass. We hope it will meet with success.

" Hold Hengland" is in a great fright. Sir Charles Beresford has shown up her navy as incompetent, and Sir Garnet Wolsely has just expressed great doubts as to the efficiency of her land forces, etc., to cone with any foreign nation. The whole island kingdom is being swept by a storm of hysterical indignation. Instead of singing (as did at the time of the Berlin Conference the followers of Disraeli):

"We 've got the men, We 've got the ships, We 've got the money, too,''

This unhappy people are crying out: "We've not got any men nor any ships worth mentioning; they won't spend our money to buy 'em, and we could n't lick Bulgaria or Switzerland." Too bad !

She..." Are you going to take a summer vacation this year, John?" He..." I cannot tell. I shall wait and see whether we have a summer." Now Haven Nows.

Spiritualistic Mootings in Boston. Henner of Light Circle-Room, No. 9 Bowerth Street. Soance are held every Tuesday and Friday afternoon at 80 clock promptly. Admission free. For further particulars, see notice on sixth page. L. H. Wilson, Ohairnan.

Boslon Spiritual Temple, Berkeley Hall,—Lognres by able speakers Bundays at 104 A. M. and 714 P. M. Hohard Holmes, President: O. F. Rockwood, Secretary; Ira. Mary F. Lovering, Corresponding Secretary; Albert . Hing, Treasurer.

F. Iting, Transurer.

Children's Frogressive Lyccum No. 1.—Sessions every Sunday at it A. M. in (large) Pame Momorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Henry Conductor; Henry O, Torrey, Corresponding Secretary. Sewing circle at 1021 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2% F.M. and Wednesday evenings at 7%. Seats free.

ings at 7%. Seats free.

College Hall, 34 Essex Street.—Sundays, at 10%
A. M., 2% and 7% P. M. Eben Cobb, Conductor.

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

1031 Washington Street.—The First Spiritualist
Ladies' Aid Society meets every Friday. Mrs. H O. Torrey. Secretary. Private scance for members only, first
Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7%.

The Independent Cliph 1631 Washington Street

The Independent Club, 1031 Washington Street, olds regular meetings every Monday evening, at 8 o'clock, 'he best speakers and music.

Mishawum Hall, City Square, Charlestown.— Mediums' meeting every Sunday at 24 and 73 P.M. Dr. Mark Smith, Chairman.

Uncisea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chevinut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President: Wrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 76 o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall-Boston Spiritual Temple .-

Last Sunday morning the service opened with a duet by Mr. and Mrs. Little; an invocation and singing by Mr. Lillie, Miss Mintie Eakins, accompanist; follow ing which, Mrs. Lillie's guides spoke upon "Life and Its Lessons,"

Its Lessons."

It will be a long time before we understand the problem of our being, whence we come and whither we go. We are strangely organized, made up of eternal essences and substances, portions of the infinite whole. The soul has its earthly experiences, passes beyond these limitations into realms unexplored, and refluenting gives expression to the arthritishment the whole. The soul has its earthly experiences, passes beyond these limitations into realms unexplored, and returning, gives expression to thoughts through the mortal again. As a spirit, I shall incarnate myself in matter, walk unseen by your side, until I have unfolded all that earth will enable me to do, and thus completing the work in myself, fulfill God's law. I do not understand all the problems of lift; I cannot comprehend the human will; it seems to force and impel me onward, ere I hold communion with it; conscious eternal entity is equality with God. Spirit and matter in unison is not the result of an infinite mistake. It has an infinite purpose; we represent this in our being. Spiritualism teaches there is room for every soul in the economy of nature, not one is lost. Spirit-communion is a proof of spirit-return.

In Bibles and books we find men's ideas of God, what he demands and commands them to do. We find the same in ancient mythology. Egypt had its books and wisdom; and now, after eighteen hundred years of Christianity, there has come a great tidal wave of skepticism; men say I cannot and do not accept past teachings. All religious fatths have their skepticis; they are the thinkers and reasoners. Thomas Paine was abused, hated, called an infidel. While we look at the teachings of that brave man, we find he gave reasons and proof of the justice of his conclusions. Washington and Jeff-rson were liberal men. In all the history of man we see the force of eternal change; it is all God's work. We can walt his time; and the develon-

ton and Jeff-rson were liberal men. In all the history of man we see the force of eternal change; it is all God's work. We can wait his time; and the development which has been retarded through earth-conditions will be made up in the beyond.

After a duet by Mr. Lillie and Miss Eakins, Mrs. Lillie gave an improvisation, "The Troubled Waters." Evening.—After singing by Mr. Lillie and Miss Eakins, Mrs. Lillie considered several questions, one of which, "Is not man by nature a selfish being, and is not selfishness one of the strongest God-given endowments for man's protection, development and happiments for man's protection, development and happi

Self-preservation, it was remarked, is one of the strongest elements in human nature. If this element of our being is used unwisely, or in extremes, it may cause disaster. If man dwells upon the spiritual too much he becomes unbalanced. Man who lives for self alone becomes a self-destroyer. No man can injure others but he injures himself, because others are affected by our deeds. If selfishness is used wisely for the uplifting of selfhood we shall receive the highest unfoldment and growth, the soul will rise to conditions where self will become illuminated. Every faculty is a part of the alvice plan and a fulfillment of the law; there is wisdom underlying all. After a poem Mr. Lillie closs: with a song. Mrs. Lillie will occupy the platform for the last time this season, next Sunday morning and evening, 0.30 and 7.30. The following Sunday Mr. J. W. Fletcher will be the speaker, and give his filustrated fecture in the evening. Mary F. Loverning, Cor. Sec'y.

The Annual Meeting of the members of the Bos-Self-preservation, it was remarked, is one of the

THE ANNUAL MEETING of the members of the Bos-ton Spiritual Temple for the election of officers for the ensuing year and for the transaction of such business as may legally be brought before them, will be held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, at eight o'clock.

First Spiritual Temple, corner Newbury and Exeter Streets .- The guides of Mrs. Lake gave an excellent discourse at the Temple on Sunday last on "Materialization; Its Ultimate Development and on "Materialization; its Uttimate Development and Use." They spoke of the prevailing skepticism regarding it, even among Spiritualists, but held that every class of phenomena is needed, and comes in answer to a demand. Many persons are so material in all their ideas, that nothing short of a material demonstration will satisfy them of immortality. The mind needs a solid foundation of fact to rest on before it can be sufficiently the intellectual, and sulfitual resum which stration will satisfy them of immortality. The mind needs a solid foundation of fact to rest on before it can soar into the intellectual and spiritual realms which Spiritualism opens up to us. There is a further ultimate and use in materialization, in the opportunity which spirits get to come back to our material plane and outwork that which, perchance, a premature death may have prevented them from accomplishing. Life in the flesh is for a purpose, and many sadly realize their needs when parted from the physical, and feel compelled to come back and work out in the atmosphere of mediums such problems as were not properly solved by them when here. This is a much more important fact than we can fully realize. But materialization will not become a universal fact until all are ready for it. It is not given to satisfy morbid curiosity, or the love of the marvelous, but is the legitimate outworking of the great law of demand, an evolution of the need of the soul.

The guides desired to say that they could place no limitation to the possibilities of materialization, but humanity is at least half the factor in this problem. The results flowing from its ultimate perfection will be far-reaching, and change the whole thought and aspect of human life, bringing a greater sense of justice and higher ideas of the responsibilities which attach to each soul, and a diviner expression in all department, of government, of labor and of social life.

Next Sunday, Mrs. Lake's guides will again speak at the usual hour of 2:45 P. M. Subject: "Conflicts of Life." There will also be the usual Fraternity School at 12:30 P. M.

On Wednesday there will be the usual sociable in

On Wednesday there will be the usual sociable in the lower audience room at 7:30 p, M. All cordially laulted seats free. W. H. R.

The First Independent Club .- The repertoire of our "Literary" evening contained a number of new faces, to which we are indebted for an enjoyable time. faces, to which we are indebted for an enjoyable time. After our period of silent meditation, dedicated to those unable to be present, the programme was opened by a recitation by Miss Lily Rich, followed by Miss Scott with two selections: "Bridget MoNell" and "A Kiss in School," both of which were effectively rendered. Miss Jennie Rhind made appropriate remarks, and Capit. Holmes, in humorous vein, evoked much applause by his poetic inspirations. Grand Master Fietcher, in terse and pithy words, called upon all to maintain the dignity of Spiritualism, live in accordance with its teachings, and to demand for it the platform and usage which all other beliefs are privileged to enjoy. To see only the beautiful and true in everything, and let the false pass unnoticed, is an excellent principle to follow out. Mr. A. A. Wheelock, a veteran in the field, delivered an emphatic and vigorous protest against the recent assaults upon Spiritualism from clergymen, and their misrepresenting biblical quotations, which were selected and pruned to fit only their own ideas.

Mr. W. F. Falls demanded that in all alleged exposures the names of the exposers be published with the others, that those familiar with all parties might duly weigh the characters of each and form their conclusions accordingly.

Miss Emma J. Nickerson recited with dramatic effect "The Fisherman's Grave," and upon being heartily encored gave a humorous improvisation entitled "Lines to a Skeptio," both of which were eagerly listened to by the audience present. Mrs. Rudora Case sang several pleasing selections during the evening, and we trust she has many more such for our future enjoyment.

The hearty interest in this new Club is almost phe-After our period of silent meditation, dedicated to

marks, tests, etc.—Mr. Hali has hired the Ladies' Aid Parlors from June 1st, and will hold public circles every Thursday evening thereafter, until the meetings of the Association are again resumed, which is aunounced for the 7th of October, with some of the best talent in the spiritual field, including Joseph D. Stiles, Edgar V. Emerson, Geo. W. Tisdale, Mrs. Banley, Birs. J. Clark Kimball and others.—The tickets for the Strawberry Festival the last Thursday evening in May are nearly all sold, the number being limited to the seating capacity of the hall, and a general good time may be expected.

HEATH.

Children's Progressive Lyceum, No. 1, Paine Hall, Appleton Street.-Despite the inclemency of the weather the children came out in goodly numbers,

the weather the children came out in goodly numbers, there being seventy-eight in the march. The usual order of exercises was presented, the following children participating: recitations, Gracie Scales, Roya Wilbor, Hattle Dodge, Sadie Peters, Flora Frazier and Addie Hazeltine.

Wednesday evening, May 9th, thanks to that energetic worker, Mrs. Butler, the members of the Lyceum had the pleasure of attending a Poverty Party, held in Lyceum Hall, 1031 Washington street. Mr. Charles H. Thayer bad charge of the dancing. At 8 r. M. the March was formed, led by Watter Hargrove and Lovie Plumb. The music for the evening was furnished by Prof. Milligan's Orchestra. Prizes were given for the most unique costumes and awarded to Mr. Herbert Bradford, Miss Hattle Ruggles, Master Geo. Wilson, Miss Rosa Isaacs. Special prizes, Lottle Wilson, Miss Rosa isaaos. Special prizes, Lottle Giles and Master Carleton James. The party was a success in every way, and it is the intention of the ladies connected with the Sewing Circle to have something interesting to offer every week. Floral Sunday will be observed by the Lyceum May 27th with appropriate services. Henry O. Torrey, Cor. Sec y.

The First Spiritualists' Ladies' Aid Society, 1031 Washington street.-Friday evening, May 11th, after a song by Miss Balley, Jacob Edson pre sented new ideas for thought upon Spiritual Philosophy. Duet by Miss Bailey and Miss Wakefield; remarks by Mr. L. L. Whitlock. The audience was next favored with inspirational singing by Mrs. M. E. Whittemore, accompanied by her daughter, followed by remarks from Mr. Camp of New Haven, Conn. Dr. Paxson and Dr. Mark Smith related personal experiences in their mediumship.

Paxson and Dr. Mark Smith related personal experiences in their mediumship.

All will remember the Poverty Party of May 25th. We appeal to all who have helped us in days gone by to assist us in our efforts by their attendance.

The annual memorial service in memory of our departed loved ones will be held Sunday, May 27th. Contributions of flowers are respectfully solicited, and will be very gratefully received. will be very gratefully received.
ALICE P. TORREY, Secretary.

Eagle Hall, 616 Washington Street .- The meetings on Sunday last were interesting and instructive. The exercises were participated in by Mrs. H. L. Macker, Mrs. Lewis, Miss Cullen, Peter Mrs. H. L. Macker, Mrs. Lewis, aniss curion, reconsidering Mrs. Mrs. Mr. Leslie and others, with remarks and clear tests and spirit delineations. Mrs. A. W. Wildes gave several poems which were highly appreciated. Mrs. Leslie and Mr. McKenzie gave many correct psychometric readings, and Miss Cullen a number of facial readings, which were pronunced satisfactory. nounced satisfactory.

Ladies' Aid Parlors .- The meetings for the discussion of Spiritualism in its various forms, and psychical phenomena of all classes, will be continued at the Ladies' Ald Parlors, 1031 Washington street, Sunday afternoon at 2:30, and evening at 7:30. These Facts Socials are free to all to ask questions and press their views.

The Camp-Meetings.

ONSET BAY NOTES.

To the Editor of the Banner of Light:
Activity is the watchword at Ouset. Dr. E. Y. Johnson, Treasurer of the Onset Bay Association (with his family), has arrived for the season. Several of the other officers are daily expected. The official list of speakers has been made out as appended, and the anticipation is that with public ministrants possessing such a variety of talent, a large gathering will be attracted to this beautiful spot :

tracted to this beautiful spot:

List of Speakers.—Sunday, July 15th—A.M., Mrs. M.
S. Wood; P.M., Mr. J. Clegg Wright. Tuesday, 17th—
P.M., Mr. J. Clegg Wright. Saturday, 21st—P. M., Miss
M. T. Shelhamer. Sunday, 22d—A.M., Miss M. T. Shelhamer; P.M., Mr. A. A. Wheelock. Tuesday, 24th—
P.M., Mr. A. A. Wheelock. Saturday, 28th—P. M., Mr.
Bishop A. Beals. Sunday, 29th—P. M., Mrs. Sarah A.
Byrnes; P.M., Mr. Bishop A. Beals. Tuesday, 31st—
P.M., Mrs. Sarah A. Byrnes. Saturday, Aug. 4th—P. M., Mrs. Ida P. A. Whitlock. Sunday, 5th—A.M., Mr. J. J.
Morse; P. M., Mr. J. J. Morse. Tuesday, 7th—P. M., J.
J. Morse. Wednesday, 8th—P. M., Memorial Services.
Saturday, 11th—P. M., Mr. A. E. Tisdale.
Conference meetings will be held Mondays and
Wednesdays, at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Fridays. at 2:30 P. M.; Fact meetings Thursdays
and Frid

platform.
Miss Jennie B. Hagan, the remarkable improvisatrice, will improvise poems during the public exercises upon subjects given by the audience.

Opening Day will be observed June 16th, when rall-

Opening Day will be observed June 16th, when ran-ond tickets can be procured at a reduced price.

The Old Colony Railroad cars will commence stop-oling at the Onset depot May 21st. Call for tickets for baset depot.

At a recent meeting of the directors of the Associa-tions a resolution was offered, which was carried withtion, a resolution was offered, which was earled without a dissenting vote, that a petition be presented to the Selectmen of the town of Wareham, praying that they will not license any individual to sell intoxicating liquor in that portion of the town known as these

Onset.
The Association had previously taken the precaution of suppressing the sale of liquor upon the grounds by having certain restrictive conditions in their deed-

conveyance.

Doubtless the aim of the petition is to induce the town to work in harmony with the Association without the necessity of resorting to the law with persons who sell liquors on leased property, without the knowledge of the owners of the same. Spiritualists should feel proud of the efforts of the officers of this Association to make Observations for this property. Association to make Onset a temperance village and a beautiful health resort. OBSERVER.

QUEEN CITY PARK, VT.

Dr. E. A. Smith, President, writes us that he shall be at the Crawford House, Boston, Tuesday, June 5th and July 3d, from one o'clock until five, where he will be pleased to meet parties who wish to inquire about rates to Burlington.

be pleased to meet parties who wish to inquire about rates to Burlington.

The following is the list of speakers at Queen City Park for the coming season: Aug. 21st, Tuesday, Hon. A. E. Stanley, Leicester, Vt.; 22d, Wednesday, Miss Jennie B. Hagan; 23d, Miss Jennie B. Hagan, South Framingbam, Mass.; 24th, Friday, Mrs. S. A. Wiley, Rockingham, Vt.; 25th Saturday, Mrs. Abble Crossett, Waterbury, Vt.; 25th, Bunday, Judge A. H. Dalley, Brooklyn, N. Y.; Mrs. F. D. Smith, Brandon, Vt.; and Dr. W. B. Mills, Baratoga, N. Y., test medium; 28th, Tuesday, Bishop A. Beals, Glens Falls, N. Y.; 25th, Wednesday, Mrs. Emma Paul, Morrisville, N. Y.; 30th, Thursday, Mrs. Morse Baker, Granville, N. Y.; 31st, Friday, Mrs. Emma Paul; Sept. 1st, Saturday, R. H. Kneeshaw, Montreal, Canada; 2d, Sunday, R. H. Kneeshaw, Montreal, Canada; 2d, Sunday, R. H. Kneeshaw, Montreal, Canada; 2d, Sunday, R. Tisdale; 6th, Thursday, J. Clegg Wright, New Jersey; 4th, Tuesday, G. M. Friday, J. Clegg Wright; 5th, Wednesday, A. E. Tisdale; 6th, Thursday, J. Clegg Wright; 7th, Friday, Joseph D. Stiles, Weymouth, Mass.; 8th, Saturday, J. Clegg Wright; 11th, Tuesday, Geo. A. Fuller, Dover, Mass.; 12th. Wednesday, Dr. H. B. Storer, Boston, Mass.; 13th, Thursday, Mrs. Juliette Yeaw, Leominster, Mass.; 14th, Friday, Mrs. Lizzle S. Manchester, West Randolph, Vt.; 15th, Saturday, Mrs. Juliette Yeaw; 16th, Sunday, Geo. A. Fuller, Dr. H. B. Storer.

The following test medlums are expected to attend: Mrs. Mand E. Drake; Mrs. Carrie E. S. Twing; Dr. W. B. Mills, Baratoga; Mr. Joseph D. Stiles; Mr. Lucius Colborn; Mrs. F. Dillingbam; Mrs. Kate R. Stiles; Mrs. Cushman; Mrs. Kate R. Stiles; Mrs. Cushman; Mrs. Kate R. Stiles; Mrs. Cushman; Mrs. Mary Huntoon, and many others. He turther informs us that the Vermout State Spiritualist Association holds its Quarterly Convention at Newport, June 29th, 30th, and July 1st. Arrangements have been made to make it one of the largest gatherings Vermont has seen for years.

To the Editor of the Banner of Light : Extensive preparations are being made for the coming meeting at Verona Park, commencing Aug. 12th Mr. W. F. Falls demanded that in all alleged exposures the names of the exposers be published with the others, that those familiar with all parties might duly weigh the characters of each and form their conclusions accordingly.

Miss Emma J. Nickerson recited with dramatic effect "The Fisherman's Grave," and upon being heartily encored gave a humorous improvisation entitled "Lines to a Skeptic," both of which were eagerly listened to by the audience present. Mrs. Eudora Case sang several pleasing selections during the evening, and we trust she has many more such for our future enjoyment.

The hearty interest in this new Club is almost phenomenal, and the indications for the autumn growth and outlook are bright indeed.

F. V. Fuller, Sec'n.

Spiritualistic Phenomena Association, 1031
Washington Street.—The Sunday meetings in this hall are closed for the season, but the Association is holding public circles every Thursday evening. Owing to the lilness of the President, J. H. Lewis, the last circle was in charge of Mr. J. E. Hall, and was one of unusual interest—"Marcia," the spirit-control of Mrs. Hall, Mrs. Abby N. Burnham and several other mediums lending value to the session by reconstructions. and ending Aug. 27th. Some of our best speakers and

land, is to make daily trips from Rockland to Bangor, During camp meeting season landings will be made at Verona Park each way. Letters of inquiry and for circulars should be addressed to Bucksport, Sie. Dr. H. F. MERRILL, Sedy.

PARKLAND (PA.) CAMP.

To the Editor of the Banner of Light : Our society (the First) is welcoming Charles Dawbarn with large audiences this month (May) at its hall on Spring Garden street, Philadelphia. At every meeting the crowd of intelligent and appreciative thinkers shows the deep interest felt in the lectures.

thinkers shows the deep interest felt in the lectures.

PARKLAND is the summer home of so many of the Spiritualists of Philadelphia that it is already populous for the senson. The sound of the hammer and the saw blends sweetly with the song of the woodrobin, for many new cottages are being built, and improvements that are very costly are being rapidly pushed to completion. A very active syndicate of carnest workers has determined to make Parkland specially attractive for excursions from Philadelphia; and having both talent and abundant means at its command, the season of 1888 will be an assured success.

command, the season of 1888 will be an assured success.

The first excursion will be on Decoration Day, after which every Sunday will have its special trains. The regular session of the Camp does not commence till July; but the syndicate has engaged Mr. Dawbarn to lecture at Parkland every Sunday in June; he proposes to give a course of his well-known practical lectures on "Unborn Man"; "Boyhood of Human Nature"; "Consequences of Fre natal Conditions," "The Manufacture of Success," etc., which will prove attractive and instructive to the crowds likely to be present.

Mr. Dawbarn speaks at the Nightle Campin, July. to be present. Mr. Dawbarn speaks at the Niantic Camp in July; and at Cassadaga and Lake Pleasant in August. H.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Bishop A. Beals has been reengaged for the soci Bishop A. Beals has been reengaged for the society at Glens Falls. N. Y., the remainder of the month, speaking at North Creek week evenings. He will speak at Bridgeport, Conn. the first two Sundays of June, and the last two Sundays at Stafford, Conn. He will speak at the Onset Bay Casap Meeting the last Saturday and Sunday of July, and he Queen City Park Camp-Meeting August 28th. Can be addressed at 86 State street, Albany, N. Y.

J. Frank Baxter, next Sunday, the 20th inst., will lecture for the Spiritualists in Fitchburg; Tuesday evening, the 22d, in Pigeon Cove, Rockport; and Wednesday evening, the 23d, in Manchester. Through the Sundays of June he will lecture in Cincinnatt, O. Mrs. Lunt-Parker goes to Maple Rapids, Mich., for a four-days' engagement from May 17th to lecture, give tests and psychometric readings; would like to make engagements for July, August and September, accompanied, if desired, by her daughter, Lily May Lunt, eight years of age, who is a natural clairvoyant, and also gives psychometric readings.

Frank T. Ripley, platform test medium, goes to the State of Maine on his annual engagements about the first of June. Societies desiring his services can address him at once in care of the BANNER OF LIGHT; after the first of June at Corinna, Me.

J. Wm. Fletcher will lecture in Norwich, Conn., Sunday afternoon and evening; in Berkeley Hall, Boston, May 27th. He will speak in the morning, and in the evening deliver his "Illustrated Spiritualism," assisted by the Clinton (colored) Quartette. He will also lecture and give tests in New London, Monday evening May 21st

Mrs. Addle M. Stevens closes a successful five weeks' engagement with the Spiritual Society of Keene, N. H., May 20th; will speak in Hillsboro, May 27th. Would like engagements for June; will, if desired, attend funerals.

G. W. Kates and wife closed their successful season at Paterson, N. J., Sunday. May 13th. Their address during the summer will be Chattanooga, Tenn.

Mrs. Clara A. Field will return to Boston about May 20th, when she would be pleased to make en-gagements for the mouth of June, and also for Camp-Meetings. Societies desiring her services can address her at the BANNER OF LIGHT office, Boston. Mrs. S. Willis Fletcher passed a highly successful examination at the College of Physicians and Surgeons on Wednesday, May 9th.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue,—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 74 P. M. Admission free, Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Meetings for Spiritual Hantfestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every sunday at 24 P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue, - Meetings of the Progressive Spiritualists are held every Sanday at 3 and 8 P. M. Medlums and Spaakers welcome. Test Medlum and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are held each Sunday at 25 and 75 P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists .- There was a fine audience in the morning to listen to the divine teachings of Mrs. Nellie J. T. Brigham. The leading subject of the lecture was "Reincarnation," which was treated with marked ability, and the arguments used in opposition to this theory were to most minds incontrovertible. The Meeting for Manifestations in the afternoon was opened by Mrs. Brigham with an in vocation. George H. Jones made thoughtful and interesting remarks, suggested by attending the funeral of a friend, when an Orthodox clergyman defined the relative position of the departed precisely in the same manner as Spiritualists, showing the drift of public opinion in favor of our beautiful religion. Mrs. Brigham followed with remarks in the same train of thought. Mrs. E. A. Wells gave the usual number of tests. In the evening Mrs. Brigham spoke to a large audience, that showed the appreciation the public have of this gifted medium. Mrs. Brigham speaks in Paterson next Sunday, and Mrs. Amanda M. Spence will speak for the First Society.

New York, May 13th, 1888. was treated with marked ability, and the arguments New York, May 13th, 1888.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY,

ON EACH ALTERNATE WEDNESDAY AT 8 P.M. All Spiritualists are cordially invited to become con All Spiritualists are cordially invited to become conresident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who
knows that intelligent communication can be had between
the living and the so-called dead," and all such are invited
to become members. NELSON CROSS, President.

J. F. JEANERET, Secretary.

44 Maiden Lane, New York.

The Alliance held its Annual Meeting on the 8th inst., for the purpose of electing officers, with the fol-

President, Nelson Cross; first Vice President, Erastus Benn; second Vice President, Dr. B. C. Cetlinski; Treasurer, F. S. Maynard; Corresponding Secretary, J. F. Clark; Recording Secretary, J. F. Jeaneret / Counsellor, Henry Kiddle; Counselor, Dr. G. H. Perine; Counselor, Mrs. M. E. Williams.

J. F. JEANERET, Sec'y. 44 Maiden Lane, New York.

Newburyport, Mass .- J. W. Fletcher lectured for our Society last Sunday. His subject in the afternoon was: "What the Clergy Say." He handled his theme in a very able and convincing manner, and his large audience was so well pleased with his efforts that the and every aims and convincing manner, and his and audience was so well pleased with his efforts that the people came out in even larger numbers to hear what he would say in the evening on "What does the Bible Teach?" Grandly did he answer this question; his lecture was one of great benefit to his hearers, and will result in good to our Cause in this eity, through its awaking, as it has, the spirit of investigation here. It is hoped that Mr. Fletcher will be able to be with us at our next season's meetings.

Last Eunday was our concluding meeting for this season, as we always close about the middle of May. We have had a successful season, the interest being great throughout the course to the very close.

Our Annual Meeting occurs on the first Monday in June, when we elect officers for the next season.

Louis F. Jones, the spirit artist, has been visiting friends here the past week.

F. H. F.

Peterboro', N. H .- J. Frank Baxter, of Chelsen, Mass., spoke before the Progressive Liberalists' Association at the Opera House, Monday evening, May 7th. The subject, "The Standing and Tendency of Liberal and Spiritual Thought," was treated in a manner both entertaining and convincing,—Monday and Tuesday evenings, May 8th and 9th, Edgar W. Emerson, of Manohester, N. H., one of our finest inspirational speakers, lectured and gave many tests, all fully and gladly recognized.—P. L. A.

["CHESHIRE'S" letter will appear next week.]

Fitchburg, Mass .- Mrs. Kate R. Stiles lectured and gave tests for the First Spiritual Society, May 13th. She is gifted in inspirational speaking, tests and psychometric readings, strong proofs of which she gave us.—Next Sabbath, the 20th, J. Frank Baxter will speak for us, and also use his mediumistic gifts if conditions are favorable. The following evening, the 21st, Mr. Baxter gives our Society a benefit. MRS. E. S. LORING, Sec'y.

Norwich, Conn. - Mrs. Helen Stuart-Hichings closed her labors with our Boclety Thursday evening, May 8d, in a very fine elecutionary entertainment, which received marked attention from the press.

Bunday, May 6th, Miss Emma J. Nickerson occupied our platform, giving two fine discourses, followed by excellent psychometric readings. The audience ex-pressed their appreciation with repeated applause, and many regrets were expressed that her engagement

and many regrets were expressed that her engagement was so short.

May 13th, Mrs. N. J. Willis, of Cambridge, was our speaker, and, although well known in our spiritual ranks, this was the first time we bave had the pleasure of listening to her. The afternoon address, upon "The Value of Spiritualism," was a most able effort, and the evening address equally fine.

We hope in future to welcome each of these excellent workers to our platform again.

Next Sunday, May 20th, closes our season. Special Memorial Services will be held, Mr. J. Wm. Fletcher, speaker.

MRS. J. A. CHAPMAN, Sec'y.

Chicago, Ill .- Mrs. Amelia H. Colby-Luther speaks at 3 P. M. on the Sundays of May, for the First Society of Spiritualists, South Side, meeting in Avenue Hall, 159 Twenty-second street.

Mrs. Humphrey Ward, in her novel of "Robert Elsmere," which has just called out attention and treatment from Ex-Premier Gladstone and Mr. Hutton, makes the same points that the late Matthew Arnold did in his " Literature and Dogma," i. e.: that the supernatural is not a true part of religion, but its gloss; that miracles are impossibilities, and that the claim that Jesus was the incarnation of the divine being, except in a strictly human sense, is entirely without foundation in the nature of things.

Lookout Mountain Camp-Meeting. Mrs. Cora L. V. Richmond has been engaged for the first weeks of Lookout Camp Meeting in July. Other arst weeks of Lookout Camp-Meeting in July. Other engagements are being made in addition to those published (on our third page), and this popular camp will be made a greater attraction than ever.

The Southern Association of Spiritualists will hold its Annual Convention on Lookout Mountain during the Camp-Meeting in July.

Notice to Speakers and Mediums. The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address C. C. Stowell, Secy.

Care The Way Publishing Company.

To Correspondents. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

AN HONEST INVESTIGATOR. - The discrepancies an alsitles mentioned in your letter prove that the mediun through whom they came is not sufficiently developed to b of any service to the cause of Truth. He (or she) should not attend or hold public circles, or in any way seek to express mediumship to the world, until fully developed by band of wise and truthful spirits.

FOR LACE curtains, portieres, furniture coverings, silk of all kinds, glass curtains, fringes, no better or more artistic stock than in the extensive upholstery department of J. H. Pray, Sons & Co.

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:46 P. M.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street. Services every Sunday at 11 A.M. and

Fraternity Rooms, corner Bedford Avenue and South Second Street, Services every Sunday at 75 p.m. Children's Lyceum at 3 p.m. The Spiritual Literary Union meets the first and third Saturday of each mouth at 8 p.m.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

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.

Special Notices forty cents per line, Minion, each insertion. Cards thirty cents per li each insertion.
Notices in the editorial columns, large type, leaded 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. op Saturday, a week in advance of the date where on they are to appear.

43 Only small and light cuts will be allowed our rates for that portion of the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertaketo 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.

Consumption Surely Cured. TO THE EDITOR-

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T.A. SLOCUM, M.C., 181 Pearl St., New York. N12

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y. Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

H. A. Kersey, No. 3 Bigg Market, Newcastle-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.

To Fereign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six mouths. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

EXCELSIOR!

Tills ancient Spirit Band have brought their medium (Miss Viel) from Europe for healing purposes, &c. Insanity a specialty. French spoken. Planetary Readings of Character, also Advice on Health, Business, &c., according to the New Science of Solar Biology. Send \$1,00 with name and date of birth to Box 25, Onset, Mass. My19 3160w

Mrs. Dr. M. O. Mansfield, 566 COLUMBUS AVE., Boston. Mental and Mag-netic Treatment. Hours 10 A.M. to 5 P.M.

My19

RS: KATE R. STILES gives Spiritual Communications and Psychometric Delineations by letter, and Private Stitings. Also responds to calls for platform work. Address 282 Columbus Avenue, Suite II, Boston, Ms. My19

FRED CROCKETT. Address Unset, Mass., My19. MISS J. M. GRANT, Test Medium, 705 Tremont street. Boston.

BEST AMERICAN BRUSSELS

\$1,00 Per Yard.

With a view to reducing our stock of Brussels Carpets, we have set aside all those patterns that we do not intend to run another season, and marked them to sell at \$1,00 per yard, which is the LOWEST PRICE ever made on grades of THIS QUALITY, and MUCH LESS than the MANUFAC-TURER'S price, no matter how large the quantity.

Those who call first will naturally find the largest assortment to select from.

JOHN H. PRAY, SONS & CO.,

CARPETS AND UPHOLSTERY,

558 and 560 Washington Street,

30 to 34 Harrison Ave. Extension,

BOSŢON.

A WONDERFUL BOOK! The Great Amherst Mystery. A True Narrative of the Supernatural. BY WALFER HUBBELL.

12mo, paper. 25 cents.

It is an immensely interesting story—the story of a girl, Esther Cox, who was attended everywhere she went by a ghost, who upset things generally, etc. But buy and read for yourself.—New York Herald. The author's amdavit as to the truth of his statement, acrompanies each volume. For sale by all Booksaliers. Sent postpaid on receipt of price.

BRENTANO'S,
5 Union Square, New York. 101 State Street, Chicago, 111.

A121

Voltaic Mineral Rods. MPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w* My19

MRS. R. COLLINS, CLAIRVOYANT and Healing Physician, is now located corner of Haskins and Faulkner streets, Malden-for-

orner of Haskins and Faulkher streets, Ma merly in practice twenty-three years in Boston, patients at home if desired. Treatments \$1,00, My19 2w* Sealed Letters Answered

BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms 4w* My19 BOOK CHAT.

MIE KEY and COMPANION to all the leading magazines of the world. Every reader should subscribe to BOOK HAT. ITSINISEENSABLE, It indexes the contents of the regazines, gives list of all new Books published here and tll magazines, gives uston an account in Europe, etc., etc.

Published monthly, \$1.00 per annum, Single Nos, 10 cts.
Send 10 cts, for sample copy. BRENTANO'S,
Send 10 cts, for sample copy.
Sendon Square, New York, 301 State Street, Chicago, 111,
A421

DR. J. C. STREET

74 Montgomery street, Boston, Mass. DROF. BEARSE, Astrologer, 259 Maridian st., East Boston, Mass. Your wholelfte written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 1w* My19

The Phantom Form.

Experiences in Earth and Spirit-Life - Revelations by a Spirit.

Through the trance mediumship of MRS. NETTIE PEASE FOX.

MRS. NETTIE PEASE FOX.

This is one of the most deeply interesting Spiritualistic works ever published. Given in a narrarive form by a lady whose earth-life was one of strange releasitudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fudy entranced organism and power of another, gives her earth history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities and employments of those who have crossed the "Narrow stream meandering these two worlds between." A better understanding of this remarkable book may be obtained from the following table, giving a few of the many subjects upon which we have revelations from the spirit-world:

Death Foretold: Death-Bed Vision and Revelations; Is There A nother Life? A ngel Ministrations; Spirit Praphecy Fulfilled; Saved from a Horrible Fate by Spirit Warning; A Father's False Representation Corrected by the Spirit My Sudden Departure from Earth-Life; First Awskening in Spirit-Life; Mansion in Spirit-Land; Return to Earth-Life; Some Spirits Worship a Personal God; Spirits Attend a Marriage Ceremony of Earth; Marriage in Spirit Life; Temple of Science; Library; Modes of Traveling; Visiting Another Planet. Many Revelations are given of life and its employments in the spirit-world deeply interesting.

Cloth, pp. 169. Price \$1,00; postage paid to any part of the world.

The Mysteries of the Border-Land;

The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key; or, Mysteries Beyond the Veil."

BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are as entertaining as any novel ever read, and contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and they are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism.

Price 41,50; postage free.

For sale by COLBY & RICH.

IF A MAN DIE,

Shall He Live Again?

A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, Cal., Sunday Evening, June 5th, 1887.

This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his late visit to our shores. It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomens, rather than the argumentative or theoretic development of the claims of the New Dispensation upon the consideration of the present age. he present age. Copies may be had for circulation at the following low

Price 10 cents per copy. For sale by COLBY & RICH. Scientific Works

H. B. PHILBROOK.

"WHAT AND WHERE IS GOD?" A Discussion of the Cause, Character and Operations of the Creator. Cloth, 12mo, pp. 480. Price \$3,50.

Cloth, 12mo, pp. 480. Price \$2,50.

"WORK OF EXECUTRICATY IN NATURE." This work contains articles on the subjects of the Offices of Electricity in the Human Body, in the Growth of Plants, Origin of Species, the Earth, and in the Solar System. Cloth, 8vo, about 200 pp., Price \$2,90.

"QAUSE AND GURE OF DISEASE." A book containing a description of diseases, and cures for the same where a cure is possible. Cloth, 12mo, pp. 300. Price \$2,00.

"MATING IN MARRIAGE." A Discussion of the Question of a Proper Mating of the Sexes in Marriage. Cloth, 12mo, pp. 77. Price \$1,00.

Message Department.

Are held at the BANNER OF LIGHT OFFICE, \$ Bosworth street (formerly Montgomery Place), on Tussday and Friday AFTERNOON of each week.

DAY AFFRIRNOS OF SECONCES WEEK, T. SHELHAMEN Occu-on Tuesday afference Miss M. T. SHELHAMEN Occu-sists the platform for the purpose of answering by her spirit gildes such questions as may be introduced for considera-

Raides such questions as may be introduced for consideration.

On Friday afternoon Mrs. B. F. Settil, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these sances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordailly institute.

The Persons having questions of practical hearing upon human life in any of its departments of the sght and labor, which they would like answered by the spirit-world intelligences, may send them to The Bannets or Light office hymail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they precive—no more.

these countries as much of truth as they perceive—no son. All express as much of truth as they perceive—no more.

Ag It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Ag 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 feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Ag Letters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelbamer.

Report of Public Séance held March 20th, 1888. Spirit Invocation.

Oh! thou Spirit of Divine Love, who art indeed the tender shepherd, exercising thy protecting care over each one of thy great flock, whose presence may be feit in every life, whose benign atmosphere surrounds every heart, and will in time uplift every spirit to a plane of peace and purity, we aspire toward thee; we send out our thought and our song of praise to thee, who art the Father of all mankind. We recognize thy power, and would understand more of thy law, and thy beneficent will and wisdom.

May we grow into nearness with thee and thy angel hosts. May we ascend upward in thought and endeavor toward the planes of right doing and holy living. May we come into sympathy with the apostles of truth and freedom, who are pressing forward in earnest thought and noble deeds, seeking to prepare the way of elevation for the lowly and the weak. May we feel inspired by their zeal to press forward in their wake, doing our best to add to the world's work and the world's happiness. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present

your questions, Mr. Chairman.

QUES.—[By Jno. R. Ames.] What is the object of human life? We begin, so far as we see, on this earth, and what do we ultimate in, if we ever do ultimate?

if we ever do ultimate?

ANS.—So far as we may judge, from the past history and experience of humanity, we feel safe in the conclusion that the object of human life (on this planet, I presume your correspondent means, Mr. Chairman,) is self-development, the individual unfoldment of intelligence. We are also safe in concluding that as man profits by experience gained upon any plane of existence or through any grade of unfoldment, gathering up the lessons which are thus supplied to him, and studying them so closely that he may him, and studying them so closely that he may incorporate their results into his life for future guidance, he will be prepared to gain discipline, to profit by experience, and to expand in knowledge upon other planes of life and through other

edge upon other planes of life and through other grades of self-development.

So far as we know, man starts into existence as an individualized entity upon this planet earth, and he comes in contact with various experiences, many of which are painful and hard to bear, and every one of which produces an effect upon his life. He comes within the environment of the earth's atmosphere, and for a time must of pacessity about into his system. a time must of necessity absorb into his system, mentally and physically, a portion of the ele-ments and conditions which belong to this ma-

terial planet.
What is the result? He becomes a child of earth, partaker of its destiny, which he must outwork through self-effort and through achievement. The man who feels an energy stirring within him, and seeks to put forth that power to the best of his ability, will find himself expanding in various directions, and en-larging to such an extent, mentally speaking, as to enable him to undertake other work, and to understand higher laws than he has done in the past. But the man who sits down quietly, ignoring the impulses and possibilities of his being, and feeling that he can do but little, and one should be certain that he has commay as well not attempt to do anything, for he will find his powers going to waste; therefore when the time comes for him to pass onward to another life he will discover that he is unfitted to undertake any study or employment of another life, for he has not incorporated into his system and into his code of conduct the lessons of the earthly state, or a knowledge of its laws and experiences; therefore, even though he becomes divested of the physical body, he will be obliged to remain in contact with earthly elements until he has acquired that discipline which he must of necessity reach before be is prepared to undertake other lines of travel in other worlds. We would say to the questioner that the purpose of existence upon this earth is the unfoldment of humanity, of the humane principles within the individuality as applied to each person apart from the race, and that here man may gain an impetus which will ena-ble him to advance in knowledge step by step and age by age through the various avenues of

experience.

What he may ultimately become, it is not for us to say. We believe that eternity awalts every soul; it is the immortal heritage of human life; and eternity affords time and oppor-tunity for the advancement and unfoldment of every portion of spiritual nature. Age after age points out new avenues of travel, new stores of knowledge to be gained, new lines of research, new opportunities for mental expansion of the soul that is pressing forward.

Q.—[By the same.] Is life in this world a

stepping-stone to a continuation of life be-

A.—That is our opinion, which we think we have expressed in the preceding answer. It seems to us that there must be of necessity worlds upon worlds inhabitable by the human spirit existent in this vast universe of ours; that there are grades after grades of unfold-ment awaiting the advancing spirit; that a series of life-planes may be encountered by the man that presses forward, each one of which provides its own conditions, its own experiences and discipline, its own grand unfoldments and opportunities to the advancing mind.

Q.—[By the same.] Do you have a language

in spirit-life? or how do you communicate

thoughts? That depends upon what the questioner considers spirit-life. You are in spirit-life here on this physical plane, for a spiritual atmosphere surrounds you, and there are constantly going forth from your mental natures those emanations that belong to the spirit-life and to the spiritual structure. These emanations go to build up an atmosphere around you which is really of the spirit; and even in this atmosphere, closely allied as it is to material life, there dwell spirits decarnated of the flesh who have dwell spirits decarnated of the flesh who have not yet passed beyond the environments of this planet, but who live, labor and gain their experience in contact with physical objects and with mortals. These spirits may not understand each other in every respect, for one may have been a German on earth, knowing nothing of any other language than that of his mother torque; another may have hear an innothing of any other language than that of his mother tongue; another may have been an inhabitant of France, and spoken the language of that people, and so on. These men of various nationalities, even though they are divested of the mortal body, may not be able to understand each other in coming together, because they are in contact with earth and its conditions, and are obliged, to a large extent, to live in accordance with those conditions. But a spirit may come to this group of which we speak from beyond this plane of life. Perhaps when in the mortal he understood but one language, yet having passed from the conditions

understanding the thought of a human mind, even though it be not expressed in speech. You will say: "The thought of the German, if framed in words, will be clothed upon in the Teutonic dialect, even though it does not manifest itself separate from his mind." Yes, very true; but the spirit who understands spiritual thought, and can follow the ideas in the mind of another spirit, does not gaze upon the drappery of these ideas which you understand by the term language; he knows by the pulsation, the vibrations within the mind of the other spirit, and just what significance rests in the thought, therefore he can read and understand.

In the spirit-world, apart from material is mead never more power than it possesses at In the spirit-world, apart from material states, there is employed a language universal and easily understood, somewhat similar to that spoken by the English tongue, yet more perfect in construction, free from idioms, and

perfect in construction, free from idloms, and cannot be mistaken, for each term is applied significantly to one meaning or object.

In higher worlds there is no need for external speech whatever, for the thought flows from mind to mind, and is understood by the vibrations which accompany it; therefore one is not obliged to familiarize himself with the tongues of different nations. And not we have apport obliged to familiarize nimself with the tongues of different nations. And yet, we have opportunities, schools and classes, in spirit-life, where one may study the roots of our various languages, if he will, so that he can, in a little while, if his mind is earnestly bent upon his pursuit, come into a knowledge of the various languages of earth, so as to understand them and their flow of thought and their flow of thought.

Q.—Are certain conditions required for the development of mediumship in all persons, or do they vary as the temperament, mental aculties and physical organization of individuals vary?

A.—As the development of a flower re-A.—As the development of a flower requires certain conditions of soil and atmosphere, so does the development of that power called mediumship, in human life, require certain conditions in its surroundings. The rule will not, in every particular, apply to every case, yet there are general directions which may be safely followed by all, in seeking the unfoldment of mediumship.

unfoldment of mediumship.

It is well, always, in trying to become thus developed, to seek the ministration and the assistance of good spirits, at stated intervals of time, amid pleasant surroundings, and with a peaceful mind. It is well for one to cultivate a passive condition, so that he may be easily a passive condition, so that he may be easily acted upon by those external intelligences who may seek his side, but it may not be wise for one to cultivate passivity to such a degree as will render him completely negative at all times, in his daily life, for to do this he would make of himself a mere machine, to be continually acted upon by others.

One must study himself and his temperament

closely, to understand how best to proceed in seeking the development of medium powers. If he is of a very positive nature, self-willed and self-assertive, then must he seek to bend his will to the desire, or to an extent to the desire of those influences who approach, whom he has reason to know are pure and good, and who have no wish to direct or control him for any but wise purposes. He must listen to others, be ready to give up self, in some respects, and not assert his own positive willnower as he has done in the past.

power as he has done in the past.

If one is very negative, so much so that the word or the presence of another will influence him to do that which his own judgment would tell him he should not do, then should he do his best to call up from within a more self-assertive force which will counteract this exter-nal influence, for this will be of benefit to himself and the good spirits who desire to approach

him.
It is well for each one to determine upon a course of procedure, sitting quietly, either alone or with two or three congenial, sincere friends, several times a week, but we should say not more than three, in a dimly-lighted apartment, one well ventilated, and ask mentally the cooperation and presence of good spirits. Be patient but persevering, ready to receive whatever the unseen have to give, and to welch it in your best judgment. After all this, Mr. Chairman, each particular case may require especial provisions and rules of guidance, and we would have to come in contact with the individual, in order to understand the temperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament behits of life and other circular and the semperament an the temperament, habits of life, and other circumstances connected with himself, before we could venture to give such special rules as might serve in the better development of those medial powers which are his.

Q.—In transfiguration is it possible for the spirit-operator to increase and diminish the height of the medium?

A.—Yes, it is possible under very favorable conditions. The laws of mediumship, in every aspect, are very subtle and delicate, resting as fairly and as largely upon the mental atmosphere as they do upon physical conditions;

This question of transfiguration, Mr. Chairman, is a very important one, and should be studied closely by students and investigators of occult law or of spiritual phenomena, who really desire to know the truth and to profit by its manifestation.

A medium who possesses the power of passing into the trance state, under the influence of unseen intelligences, we will say, becomes a passive instrument in their hands, having such confidence in their wisdom and guidance as to yield her own will and her own thought to them, and they may subdue them to their highorganism as an instrumentality of expressing spiritual instruction to mortal life. Such a medium will, in time, come into the presence and under the influence of a band of spirits; they will surround her with their atmosphere, and she will grow into harmony with them

more and more as the months or years roll by.
Perhaps that medium is what is called a personating medium, that is, each individual spirit that takes possession of her brain and organ-ism so infiltrates her being with magnetism as for a time to sway her form and her brain by his thought and his magnetic power. Very well: the spirit begins to express his own characteristics and individuality through his subject, her individuality and characteristics for the time being subjected to this stronger force.

The medium begins to appear somewhat as did
the spirit when he walked on earth, her features are in a measure transposed or transformed to bear a resemblance to his; and one gazing upon her will begin to mark a likeness, and identify the friend whom he formerly knew.

This is a simple case of transfiguration. The power may be so developed or increased as to make this transfiguration a grand manifestation of spiritual power. As the medium develops, and becomes more closely under the influence of the unseen intelligences, it will be discovered that from time to time not only her features are transformed, but perhaps the very aspect of her form and stature may be changed to an extent. The spirit band operating upon her may be scientifically inclined, or seeking to investigate the laws of nature, and to apply them to their work, in connection with mortals, they may gather up certain elements from the atmosphere, and from the sitters who are present, and collecting them, use their medium as a reservoir through which to pour these ele-ments and particles; for some special purpose they are gathered around the mediumistic form, and you find increase in weight or height, accordingly as they are used by the spirit operators. And yet this may be a direct case of transfiguration, the body of the medium being utilized for building upon by the spirits who are present, her features being used as a means

are present, her features being used as a means of transformation in expressing to you the lineaments and the likeness of some friendly face you have known in the past.

We believe, Mr. Chairman, that this subject will be more fully discussed and more fully understood during the next ten years than it has been during the last score of years, because we see the tendency of the age is to inquiry, and we also perceive that there are hosts of spirits returning from the other life who are really anxious to present the truth upon all matters anxious to present the truth upon all matters conditions, and are obliged, to a large extent, to live in accordance with those conditions. But a spirit may come to this group of which we speak from beyond this plane of life. Perhaps when in the mortal heunderstood but one language, yet having passed from the conditions of earth and entered into higher experiences in the spirit-world, he has become proficient in who surround their mediums for their own

this plane of inquiry; but we repeat : Spiritualism had never more power than it possesses at this moment, and the truth shall be made free; it will sweep on from shore to shore; that which is of error, that which belongs to the earth, earthy, which arises from a state of self-ishness in the human heart, must be swept aside and ignorance upon these subjects must flee away. We know there is a grand truth in materialization and that the law of transfigu aside and ignorance upon these subjects must flee away. We know there is a grand truth in materialization, and that the law of transfiguration will shine forth more clearly by-and-bye. We know these grand subjects have been clouded over by false assumptions and pretensions in various quarters. We assert, friends, and we dare to have our word go forth to the world, that the day is not far distant when the false must be swept aside, and that which is true and abiding will reveal itself to human acceptance. ceptance.

Q .- Are those who have possessed superior mediumistic qualities in this life, upon their entrance into the spirit-world better able to

entrance into the spirit-world better able to make known their presence and to communicate their thoughts to friends on earth than those not thus gifted?

A.—One would hardly suppose so, for we have many instances where friends who have possessed grand medial powers which have been utilized by the spirit-world in convincing humanity of immortal truth, have passed on from the body, and have refrained from make from the body, and have refrained from making frequent communications with earth. Many of your mediums and pioneers in the work of Spiritualism have gone to higher planes of labor and of thought, and it is seldom that you receive a direct communication which bears internal evidence of its origin from these mediums. We know that we are speaking fairly in making this assertion, and yet it by no means follows that those spirits who did mediumistic work on earth, and have gone forward, do not come in contact with you and your labors, nor does it follow that they refrain from exercising their best influence upon the works of the age. They may, if they retain an interest in their earthly labors, and in the pursuits of their friends on earth, find means and avenues of communicating with you, but they are subjected to the same laws that all spirits are subjected to the same laws that all spirits are subjected to; they cannot communicate without ways and means for so doing; they must have conditions, even as you must have in communicating with your friends across the deep waters in a foreign country.

For instance, your friend crosses to Europe, and although you might call him with your human voice from year to year he could not hear.

man voice from year to year, he could not hear or learn of it, unless you employed those avenues of communication which the progression of the age affords to humanity. Knowing this, you seek the aid of the cable, of the telegraphic you seek the aid of the cable, of the telegraphic system, or the postal service, and thus reach your friend with such news as you have to impart. So with your spirit-friend; he passes to the great beyond, and he may call to you constantly, day after day, and year after year, and it is possible you will not hear or respond, because those provisions have not been employed which have been made for communion between his world and yours. But does he seek out a his world and yours. But does he seek out a sensitive instrument that may afford such means of communication, and does he experi-ment faithfully and long, until he has mastered the secrets and come into a knowledge of this great system, then may be perhaps send out his thought to you, in intelligent ways, which you may receive and understand. Now, if you, through such a medium, have understood something of the laws of spirit-communication, he would know more readily how to proceed, in finding an avenue through which to make himself known to a spirit known to make himself known to make himself

finding an avenue through which to make himself known to you.

Were your friend who crossed the ocean to Europe one familiar with the telegraphic system, he might understand how to seek the office where these dispatches are sent forth to the world, and having sought, he would understand by the workings of the instrument whether or no it was conveying correctly his thought and his news to you. So with the spirit who was mediumistic: he would know by the operations of his instrument whether it was clearly revealing to you his idea and his message, but another spirit, not thus familiar with the modes and lines of communication, might have to depend upon the instrument to might have to depend upon the instrument to transmit his thought as best it could be done, not knowing whether it was correctly rendered

or not. That is the difference.
It depends altogether upon the amount of sympathy, the grandeur of soul love, the tenderness which arises within the heart of your spirit-friend for you, or for others, whether he shall be drawn closely into your atmosphere, reaching your lives, giving you his best impulses and influence, even though he might not clearly express his thought. If these are strong within him, he will find opportunity and power to come, whether he was mediumistic or not; if these are not strong enough, and the tendenor to explore other localities, being content to wait for future unfoldments and reunions, for coming into contact and intelligent communication with you, then might be not seek to return, nor be strongly attracted to your side, even though he had been a medium ten times over during his sojourn on the earth.

O .- What becomes of the spirit of the medium while he is in a trance? Would it be possible for the spirit of the medium to visit foreign localities, like Europe, and when it returns to the body to describe accurately places and things which it had never seen while in the body?

A .- The spirit of one medium, who seems to be in the trance state, and is so to all intents and purposes, may not pass out from direct contact with his physical body for a moment he may be so closely allied to the external as to remain in association with it even while his organism and brain are used by a foreign spirit for the purpose of manifestation. The spirit of such a medium might remain in a fully conscious state, realizing what is being said through his organism, and knowing something of what is taking place in his surroundings, and yet be unable to check the flow of language that proceeds through his lips, or to even realize what is to be the next sentence following one which has just been spoken. The spirit of such a medium is fully alive and alert to all that is passing, while at the same time unable to in any way interfere with the work of the operat-

Another medium, also in the trance state, yielding his organism to the use of returning spirits, may pass into a magnetic slumber, through which he is very dimly conscious, perhaps, of what is taking place around him, but having no interest in it, and realizing nothing of its purport after he has returned to his normal condition. Such a medium is overshad-owed by the spirit intelligence, his mind and thought subjected to that of the operating spirit, and he is quietly recuperating his forces in the magnetic state, which is one of pleasantness and neace.

ness and peace.

Yet another trance medium, while in this superior condition, so called, may be utterly unconscious of what is taking place around him; his spirit may pass out from contact with the mortal organism, holding connection with it only by a slender cord of magnetic force, which cord is never completely severed until the spirit yields up the control of its body and takes up its abode in the other world; but at such a moment, when the organism of the un-conscious trance medium is used by the mani-festing spirits, the spirit of the subject may pass out into other localities, even visiting foreign lands, and coming in contact there with strange people and passing events, and it is meets any person sufficiently adapted to its use, and negative to its influence, then may it

the spirit has not been affected in his passage by adverse magnetisms and dense atmospheres, he will retain a memory of what has passed before him during his absence, and on awaken-ing to his external aurroundings he may re-late what he has seen, felt and experienced while his body was used by the foreign intelli-

Controlling Spirit,

For the following spirits: Now, Mr. Chairman, we wish to speak a very lew words concerning what we have witnessed in our midst this afternoon.

Ella Stapleton. A young lady is present who desires to reach her mortal friends at a distance, in the State of Michigan. Some of them are turning their thoughts toward Spiritualism, hardly daring to investigate its claims, yet hoping they are true, and wishing to know something of the subject. This spirit possessed a delicate form on earth, and we should judge passed away in consequence of extremely debilitated conditions; you could hardly call it any special form of disease, but rather a wasting away of the vital ease, but rather a wasting away of the vital forces. She gives the name of Elia Stapleton. She has been trying to manifest through a Detroit medium, because she has thought in such a way she could personally reach her friends. She will attempt again to do this, and hopes that some friend will give her an opportunity of coming to him or her directly.

Caroline, or Callie.

A beautiful spirit is present, whose full name we do not get; her Christian name is Caroline, although on earth she was known by her most intimate friends as Callie. This spirit is slight in form, with chestnut hair, and eyes of a blue gray. She does not approach as close as we would wish, but we see there is anxiety in her features, as though something was calling her back to earth. We should judge that her friends are in affliction, and she desires to comfort them, to bring consolation and words of for them, to bring consolation and words of cheer from the spirit-world, and we trust opportunities will be afforded her to reach their lives. We should judge the spirit belonged here, and that her friends also reside in this locality.

Henry, to George.

Now we see a man, scarcely of middle age, tall, with a dark brown beard. He stands rather in the rear of the hall, and points before him diagonally. He is attracted here by a friend whom he calls George: "I have wished to bring you a word from the other side, time and again but instead thought I could enter to bring you a word from the other side, time and again, but just as I thought I could enter the door was closed and I had to step back. I have been to two different places, trying to send a word home to friends and tell them I am all right; and I want each one to try and think of me as still alive." The spirit wishes to talk, if he can, upon personal matters that seem also to be connected with some gentleman present who has anxiety in his mind—or has had—concerning material affairs, some business arrangements which have not gone as well as might be desired. The spirit has, we should judge, the power to exercise a degree of influence over his friend, although he cannot speak to the consciousness of that friend, and if the mortal would follow the impressions which have moved him most deeply in regard which have moved him most deeply in regard to those material affairs, he will find the shadows becoming lighter and his prospects bright-ening for another year. We get the name of Henry from the spirit, and we hope what is said will be understood

Sarah Howe.

An elderly lady looks up at us with a plead-ing face, as though she would not be denied. She is also attracted here by some one present. She is also attracted here by some one present. All the sympathy and affection of her heart goes out toward some dear ones, we should say children, who are not present, whom she desires most earnestly to reach. We do not think they realize that their mother can return to them in this way. She did not herself accept this truth before passing away, but now she desires her friends to know of and to receive it, to open their hearts to the presence of spirit-friends, who would not come to harm but only friends, who would not come to harm but only to bless. There are others with her in the un-seen world who would also be known and remembered. In connection with this spirit we get the names of John and Samuel. We do not know how they may be related, but they come closely, and wish to reach their friends on earth. The spirit gives us the name of Sarah Howe. We bid you good afternoon, friends, returning

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith. Report of Public Séance held March 23d, 1888. Bela Nettleton.

many thanks for the beautiful flowers.

Will you kindly say, Mr. Chairman, that my home was in Newport. N. H., and that my name is Bela Nettleton? My dear wife, Sarah, has lately joined me. How many weary years she walked earth-life, not alone, as she thought, for I stood close beside her; I asked the protection of the dear Father and the angels, that she might be able to realize my presence. Many times she has said: "Where are the dear ones that have crossed over? Why do they not come nearer, that I may be able to know they are here?" Now she understands, for she has crossed the boundary over which it is by mortals no one ever returns to tell of the ome bevond.

How very dark it must seem to those on earth who think their loved ones are so far away they do not return to earth; although I can look back and see that many times I felt their presence, yet never would listen to the thought for a moment that they could speak to me. To-day I am thankful to you, Mr. Chairman, and also to the spirit-control that stands by me, for allowing me a short space of time.

Celia Beals.

I am Celia Beals, and Portland, Me., was my home. I have so many times stood beside Thomas, trying, oh! so earnestly, to make him know I was not dead, and came so near I could place my hand upon his shoulder. I would like this letter to reach Thomas, for he feels that the dear ones are far away from him. Sarah is here, and mother and father, and the sweet little one that was transplanted into

Now, Thomas, do try and come en rappo Now, Thomas, do by and come in rapport with me through some channel where you feel I might come and talk to you. You must do your part; we can't work alone. But I promise you that if you will open the way here in this

life we will commune with you.

In the stilly hours of the night I come easily into the room, and I know sometimes you think "Perhaps Celia is near; oh! why can I not see her?" Dear husband, it is because you look with mortal eyes, while we look with spirit-eyes. In heaven we shall be together, never to be separated, and we may go and come at the dictation of the spirit. Learn a little here; it will help you when you enter spirit-life.

Marion Haynes.

I am a little girl, but I'd like to say something. [The child coughs.] I'll feel better pretty soon. I had some trouble in my throat when I went away. My name is Marion Haynes. My papa preaches at the Temple. He don't say anything about my coming. I want him to know I am right beside him ever so many times, and when he goes up into the pulpit. And I want him to know the angels help him every time when he gives out to the people. I wish he would say we are not far away. I know he would feel better if he knew his little Marion was with him. I come many times, for grandma says I am always welcome in the Temple, as every one goes there who wishes to. Papa don't understand wholly when I come. I think sometimes he must really think am close beside him, when he is writing out what he is going to say. I do n't have to write this down, do 1? I can

peak it. I wish papa would try in some way to more clearly sense my presence. He knows full well the angels come to him, but he don't under-stand as much as I'd like him to know. He sometimes says in his own spirit: "Where, oh!

where have they laid my darling?" When the snows come and the rains beat he feels so touched in his soul he exclaims: "In heaven I hope my darling lives." There he will again see me. Yes, papa, for we will all be together, and mamma, grandma, grandfather, and all of us come to help you.

Papa, I know you often look and wonder if I am ever in the Temple. Yes, I go every time, but I don't always stay till the meeting is done; I filt away into other surroundings. We can

but I don't always stay till the meeting is done; I flit away into other surroundings. We can go and come just as we wish to. And the flowers, oh! papa, are beautiful in spirit. Mamma, I know the flowers were sweet and lovely, but in heaven we bring the beautiful white flowers, for they are emblems of the purity of heaven. Papa, remember I am growing in spirit, and I shall come often, for though they said I was dead, I knew all that was transpiring around. I am happy, and many sweet little girls come, smaller than I am, and reach up toward the desk, trying to say a word to some dear one here. Grandma says the Saviour said, when upon earth, "Suffer little children to come unto me, for of such is the kingdom of heaven;" therefore we all feel we want to come and speak to the loving ones here, for grandmasays "we were all children once." Papa's name is Emery J. Haynes, and he preaches at the Trement Temple, in Boston. pie, in Boston.

Reuben Nutter.

You may place me as Reuben Nutter, of Milbridge, Me. I am glad I am able at last to make my voice heard. I have been into this councilroom, I'll venture to promise you, more than a score of times, but have always failed before to day to speak, having found the door closed before I could enter. Mother, listen, for Reuben comes to your home often. The water was my home a part of the time while in the mortal. I find it makes very little difference whether we follow the sea or dwell upon the land, as we all cross the boundary that is termed death. I do think that word should be blotted out, and life placed in its stead, for I never was more life placed in its stead, for I never was more alive than I am to day. It is many years since

alive than I am to-day. It is many years since I passed out of the mortal.

John is here, and so is Albion. Dear sister, how much you have mourned him, but in heaven you will clasp hands again, never to be separated. This life is but a shadow; we only commence to live as we throw off the mortal and put on the immortal. Grandfather often speaks of rectage 1. of mother. Dear mother, try and come into communication with us when you have the privilege. Father has often said that mother does not have the privileges that some mortals

do.
We are happy together. I speak for more We are happy together. I speak for more than myself to-day, and all are anxious to send greetings to the loved ones. Open the door to your spirit friends, and let us come in and commune with you. But little do you understand, while dwelling in the mortal, how near we are to you. Not a day, not an hour passes, but some loving, gentle hand is laid upon you. Here, as I look yonder, in the aisle, are children going back and forth, anxious to find some one to claim them. one to claim them.

William Briggs.

I am William Briggs, of Stoughton, Mass. I've been trying for a long time, as you count it here, to make my voice heard. I thought, while dwelling in the flesh, that I understood a great deal of spirit return; but after throwing off the old mortal, I found I understood very little. We have one thing to console us: what we have not learned here we may learn there. Let me say to each one before me: these

privileges you enjoy to-day, you know not how to prize them. It is but a step from you to us, only the veil that secludes us from your sight. Never yet have I met one spirit in the beauti-ful Summer Land that will say he wishes to return to earth to stay; but we do love to come into communication with the loved ones, for the sociability of the spirit we never lose. Little children have oft been asked by the mothers if they would not like to come back and stay with mamma? "No," is the answer; "I'll stay with grandpa, or grandma, or auntie."

How little you mortals understand how much

How little you mortais understand how much we try in every way to make you know or feel our presence. Every little tap, every little sound means something—as much as the click of the telegraph. Fifty or sixty years ago would you not have smiled at the thought of talking over wires? You would have said it was absurd. To-day every little sound means something. Oh! listen for itanxiously, and do not pass it by.

Sarah and William send greetings. Louisa, we are happy in our spirit homes. Think not for one moment that we do not have compan-

we are happy in our spirit homes. Think not for one moment that we do not have companions there, for we do, but we love to visit those yet left in the mortal form.

I think I will be all right in about three minutes. The cars had something to do with my going out. You may place me in Salem, N. H., Benjamin Woodbury. I think I am all right now. I do n't know anything about your meetings here, but it is n't because I have n't been here many, many times, since I went out of the mortal form.

I want to say to Sarah, my wife, that it

makes very little difference about creeds, sects, or isms; I find it is the life we live here that builds our home there. Now I will speak to the children, the daughters dear. Bennie is here beside me. Levi is here, also mother Emery. My children are scattered, some in one place and some in another, though I think a letter will reach each one if it is given a chance. Etta, we often come. Don't think father confines himself to one. I can go to Lynn, to Haverhill and Salem, and around in different places where I find they have made their homes. Susie, as your grandma always calls you, we feel that the Dr. is improving a little, for the time-being. He must be very careful, because there is not much vitality to build upon. Take care; these old forms have to be watched very closely. I have promised many times that as soon as power was given me I would send a letter to the loved ones.

The old towns-people won't forget Benjamin Woodbury's sudden going out. I have never looked back with one regret, for I am happy in my spirit-home. And Sarah, it won't be long before we will join hands again. Do n't trouble so much about your eyes, for the spirit-doctor tells me you have little cause for worriment. We won't quote your doctors. Minnie, take care; grandfather is often with you.

Mary Baker.

You may announce me, Mr. Chairman, as Mary Baker, of Nashua, N. H. Long have they been looking over your good paper to see if Mary's name was there. Oh! Charles, how many times has the desire gone out from my spirit that you might be able to know I was near you and the children. I fully realize the changes that have come into the home since you said that I was dead. No, no, dear children, mother lives in heaven, and with all the watchful care that none can hold over the child but a mother lives in heaven, and with all the watchful care that none can hold over the child but a
mother, I have been watching closely beside
you. Nellie, remember that it is only a step
from you to me. I know after mother went,
some harsh feelings came up, and I asked the
dear Father and the angels to make it all right.
But you say there is never but one mother.
Dear child, that is true; but be patient, and in
God's good time you will come to join that God's good time you will come to join that mother in heaven where there will be no parting, no good-byes spoken. I well remember asking, before the spirit took its flight, that I might have sung the good old tune "When I can read my title clear," for it contains a great deal of meaning, but I find now, dear ones, it is the life you live here that helps to build the home youder.

home yonder.
One joined us only in the last year, and there are but two left. The angel-usher will come but twice more. Dear brothers, how gladly would I speak to you both. One I can speak to, but the other—no; too much Methodism there! Brother Jesse, if it will avail anything, only do right here; be charitable

only do right here; be charitable and drop kind words wherever you can, for they cost nothing.

Dear brother Winslow, mother is here to-day, also John. But you will say: "Would it do to speak of him?" Before the angels we fear not man. Yes, brother John is here with me, although going out so suddenly and leaving you all so dark as it seemed for a few moments. But mother came with outstretched hands, saying: "Dear child, come up higher; we will

take you to a beautiful bower, where you will find us all together." And in less time than it takes me to express it did he behold all our faces, and said: "Is it possible this is all true?" Yes; and more than we can tell you in the mortal.

Abbie Perkins.

Abbie Perkins.

I come from York, Me. My name is Abbie Perkins. I feel a little troubled when I come into earth, as I have so many times, and find myself unable to make my presence known. Only one have I been able to speak to, and that is Cousin Nellie. Oh! Nellie, never will you know, while you dwell in the mortal, how much happiness it has given me to speak to you for the space of from three to five minutes.

Mother is with me, father, and sends greetings to you, and to each one. And Hattle and Mintle, we know you would like to know if we found it different from what we expected. Yes, dear ones, more beautiful than we can express to you in words. William wants me to say that he is here, and will try to send a message as soon as he can, to Clara.

How glad we are when we find we have permission to speak in your meetings, for we feel it may be given out in the paper, and may go to our loved ones. When we have not the privilege of coming into communication with them personally, we look to this place as the next channel that may be opened to us. How anxious is each one of the upturned faces of mortals, watching and thinking some loved one will give a message. We see your spirits and can read it there. I hope this may reach dear cousin, so that in time she will be able to understand that we must have come, and acknowledge it whenever there is a channel open.

must have come, and acknowledge it whenever there is a channel open.

Mother's name is Olive, father's is Granville

NPIRIT MENNAGER

TO BE PUBLISHED NEXT WEEK.

March 23 - Appleton Oakes: Dr. John Jennison: Mary
Bowers: Lydia Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

May 4.—Humphrey Titus; Catharine S. Wing; Marinda Ladd; Dr. James Howarth; Caleb Marvell; Sarah Sager; Jane Baldwin; Judge Calvin Morrill; Mary Eastmay; James Paul; Samuel Willard; Corbin Gould; Sarah Churchill; Clarence Smith.

METEMPSYCHOSIS.

One Instant, loved one, do not move! That pose-What memory of long ages gone doth stir
And tremble near my consciousness! So close—
It yet eludes the grasp that would deter!
Surely, beloved, we have once before
Lived through this moment in some other state;
The spell is on me—stir not—more and more
I read the past—the vell is lifting—wait!

I see a forest dim—but thou wert there;
The young world, half chaotic, was just born.
And keen with the fresh life of that new air
I sought thee through the star enchanted morn.
I know not what our forms, nor whether form
Or animate life we had; I only know
I yearned unrestingly, and caim nor storm,
Nor strange scenes with unusual light aglow,

Nor strange scenes with unusual near agov.

Nor yet the first rare bird-songs ever sung.
One moment stirred or stilled my thoughts from the
Mayhap the veriest atom, thrilled and strung
To such sweet tenor, seeks affinity.
In what deep Aryan woodland, waiting long
My passionate summons, didst thou tarry, love?
And with what tender fibres were our strong
Evultant hones forewart interwove?

Exultant hopes forever interwove?

And then we seem for ages separate;
But once again I found you—yes—be sure;
I see the tropic fern, the fig. the date,
And in your twillght hair are corals pure;
We wandered hand in hand by Southern seas,
Happy and all unthoughtful of the day,
Content to love, content to watch the breeze
Make Traggant inples on our white-reefed by

Make fragrant ripples on our white-reefed bay Ah! love, you stir; the spell is broke! But I—
What care I for our primal selves, when now
I have the great caim joy to sit near by
And rest my gaze upon your radiant brow!
If all that has been never were, just this—
To blend our souls in this dear present hour,
To bear you speak, to breathe my tayerent kiss—
Were surely consummation's perfect flower.
—Charles Henry Phelps, in Lippincott s

In Memoriam.

The following was passed by the Ladies' Aid Society, of Boston, at a recent meeting: Mrs. Byrnes and Family: We desire to express to you our heartfelt sympathies in your recent bereavement, when the Angel Messenger called the loved mother to "come up higher." We know how great this loss is to you and yours, but the te that is thus severed is another golden link in the chain uniting you with the eternal world. The dear mother has laid life's burden down, and is safe at last in her Father's house where many manslong are

house, where many mansions are.

We also feel this loss deeply as a Society: We have paried in the mortal with a true friend, an honored member. May the angel guides that have ministered through you to so many in their hours of affiction be with you and soften all your sorrows; and may we all meet our loved ones again in that day that has no night, and the city that needs no light, for the angels are the light thereof.

MRS. E. A. BLINN,
MRS. A. WATERHOUSE,
MRS. E. A. LINCOLN,
(Committee.

------McQuillen—Do you believe that theosophy is a remedy for the mundane ills that clog the esoteric development of our inner selves? Miss Foote (Chicago)—I Manima always uses goose grease.-

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street. ——Ladies' Ald Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President: J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Itali, 170 Superior street, commoncing at 10% A. M. Richard Carleton, Conductory E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnatt, Ohio, meets every Sunday at 10% A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free, Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists

CHAICAGO, LLL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Univerchitched like.—Ine Chicago Association of Oriversal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets it Spirits' Liberty Hall, Ne. 517 West Madison street, every Sunday, permanently, at 25 and 75 P.M. The public arcordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

ing. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ r.m. Spiritualists' and Mediums' Meeting, 3 r.m. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings Harmony Hall, Lawrence street, Mrs. F. A. Logan,

conducting.

LANSING, MICH. - Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman. NEW HAVEN, CT.-Meetings are held each Sunday vening at Courter and Journal Building. Mrs. Ella Ba-on, President; Thos. F. Davie, Secretary.

NEWARH, N. J.—Meetings will be held every Sun-day evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary. NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7% o'clock, H. G. Avery, President.

H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lycsum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Henner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 230 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON. N. J.—Meetings are held every Sunday PATERSON, N. J.—Meetings are held every Sunday atterneon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P. M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SPHINGFIELD, ILL.—The Lincoln Society of Spir-malists holds inectings Wednesday and Sunday evenings at its Hall on 5th street. at its Hall on oth street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 312 Market street; Milton Lyle, Cor. Sec., 3000 Olive street.

Adbertisements.

NERVES! NERVES!! What terrible visions this little word brings before the eyes of the nervous. Headache, Neuralgia, Indigestion, Sleeplessness,

Nervous Prostration:
All stare them in the face. Yet all these nervous troubles can be cured by using

For The Nervous, The Debilitated, The Aged.

THIS GREAT NERVE TONIC

ilso contains the best remodies for diseased conditions of the Kidneys, Liver and Blood, which always accomoany nerve troubles. It is a Nerve Tonic, an Alterative, a Laxative, and Diuretic. That is why it

CURES WHEN OTHERS FAIL. 81.00 a Bottle. Send for full particulars. WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.



To the Spiritualists of the World

To the Spiritualists of the World!

You have been calling for more magnetic life for nearly forty years. The invention of Magnetic Shields places within your reach the most powerful Magnetic Shields places within your fresh the most powerful Magnetic Shields places ever constructed, and exactly adapted to all the needs and wants of your physical and spiritual well-being. To magnetize and polarize the body is to intensify and increase all the intellectual and spiritual faculties. All mediums and sensitives should wear Magnetic Shields. The vitalizing and emergizing power radiated from these Magnetic Reservoirs of Life will redouble the life potencies and quadruple the spiritualizing entities for every one who wears them. Dr. Thacher's Magnetic Shields excel and transcend all known healing powers and forces except that conting direct from the world of spirit. If the Spiritualists of the world will read our logic and consult with the Highest intelligence, they will get assurance which will convince every intelligent investigator. All the knowledge which led up to the perfecting of these Shields came from the world of invisible spirit. We are warranted in saying Magnetism is all spirit and an immaterial substance. Spirit is the only substance in the true sense of the word. Spiritualists are too well informed to be misled on this subject. Why not send for our book and read what we have to say of genuine spiritual substance? If you want further proof that we state truth, send \$1,00 for a pair of insoles, or \$2,00 for THREE PAIRS.

AIRS.
Please be sensible and investigate. Magnetism will infuse ow life into broken down physical bodies. Try it, and be natined. Our book sent free.
CHICAGO MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ill.

Dr. F. L. H. Willis May be Addressed until further notice.

Pick Park, Ave. B, Rochester, N. Y.

Pick, Willis may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combising, 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, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sores.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Virculars, with References and Terms.

All 46 Vick Park, Ave. B, Rochester, N. Y.

DR. J. R. NEWTON OTILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS, NEWTON, Send for testimals to MRS, J. R. NEWTON, P.O. Station G., N.Y. City.

SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will wish ther in wroon or send their autograph or lock of hair, she will give PI to the public that those who who who had, and person, or send their autograph 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. Full delineation, \$1,00, and four 2-cent stamps. Brief delineation, \$1,00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

Centre street, between Church and Prairie streets,
Apr. 6m* White Water, Walworth Co., Wis.

CUTTER HOUSE,

Wickett's Island. Opens June 1st, 1888. DARTIES desirous of spending the summer in a very healthy, quiet, spiritual place, with no taharmonious influences around them, should secure rooms at once. Mrs. M. E. Williams, the celebrated materializing medium, of New York, will spend the season at this place, and her guides will take an active part in cooperation with the Island band as Teachers for the higher unfoldment of physical and spiritual life. For terms and descriptive circular, encloses stamp. Address DRE ARRIES CATTERS Conand spiritual life. For terms and descriptive circular, en-close stamp. Address DR. ABBIE E, CUTTER, On-set, Mass. 13w. Mh31

Psychometric, Clairvoyant,

Clairaudient Medium, WILL diagnose and cure all diseases at any distance totthout the use of medicine. Diagnosis, \$1,00; thirty entranced exercises, \$10,00. Address (FCORGE BANSARDER), Care N. MacLeod, 522 West Madison street, Chicago, Ill.

CORPULENCY

CURED. Vegetable Remedy (new discovery); safe and Speciarist in Cancer and Chronic Discasses (home and for-eign methods). Ample references. 377 Columbus Avenue, Boston. My12.

MRS. R. T. CLANEY.

Business and Test Medium, No. 411 Lookout 6m. D24

ASTONISHING OFFER.

CEND three2-centstamps, lock of hair, age, sex, one leads in gymptom, and your disease will be diagnored free by spirit power. DR. A. B. DOBSON, Maquoketa, lowa. Api4

DY DIRECTION of her guides, MRS. JEN-NIE CROSSE will remove to the country for a white, where she will continue to give Life-Readings for \$1,00 and stamp, and answer six questions for 50 cents and stamp. Disease a specialty. Address West Garland, Me. My5

MRS. E. M. PERRY. Readings by locks of hair. Terms \$1,00. Waterville, Mass., Box 49. 8w* Ap28 DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(ALL SUGAR-COATED) Medical Confections. A Universal Bleming. SUITED TO OLD OR YOUNG!

APERFECT Liver and Kidney Renovator and Riood Purifier. Cleanses the entire system from all Billousness and Blood Poisons from Majaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhea, Dyscutery, Pains in the Limbs, Lumences, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Rindder, and all other urinary allmosts, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various allments of humanity. Phices: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, \$6,00; large boxes, \$1,00; cents—by collary boxes, \$6,00; for sale by COLBY & RICH.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, A. the place and date of their older (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Trement street. ence, for a fee of \$1, \text{ constant}\$
ment street.

Nativities written at prices proportionate to the detail demanded, Address OLIVER AMES GOULD, Box 1684, July 19.

DIAGNOSIS FREE.

DEND two 2-ot. stamps, look of hair, name in rull, age and sex. and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M.D., Principal, Magnetic Institute, Grand Rapids, Mich. My5

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium. ALSO

Clairvoyant Physician 1581 Washington Street, Boston. Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Unequalled Advantages. DR. COCKE gives special inducements for Medical an Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4,00 IN ADVANCE,

CIRCLES. Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music, Thursday evening, at 7:30, for Development. tf My12

MR. J.W. FLETCHER,

MEDICAL AND TRANCE MEDIUM,

6 Beacon Street, BOSTON, MASS.

Written Communications on MEDIUMSHIP, HEALTH, etc. My5 tf from Lock of Hair,

AMANDA M. COWAN, 219A Tremont Street, Boston,

Nuite 2,

Nuite 2,

Nuite 2,

Nuite 2,

Will be pleased to meet her friends on Sunday, Tues
day and Saturday afternoons, at 2:30, Sunday and
Wetnesday evenings at 8. Address all communications to
CHAS. D. COWAN, Hanager.

Myte

Independent Slate-Writing Medium,

219A TREMONT STREET, Boston, Mass., Suite 2. Sitters may bring their own slates. My 19

BERRY SISTERS. 55 RUTLAND STREET, BOSTON.

SUNDAY and Wednesday evenings at 8 P.M., Sunday, Thursday and Saturday at 2:30 P.M. 4w* My5

C. E. WATKINS,

The Medium. M ESSAGES by Independent Writing; Diagnosing by Independent Writing. 109 Falmouth street, off West Chester Park, flist street west of Huntington Avenue. Take Back Bay or Huntington Avenue car. 17 Apr

EMMA J. NICKERSON, BUNINESS, AND MAGNETIC TREATMENT, 566 COLUMBUS AVE., BOSTON. Send 10 cents, name and lock of hair, for free Diagnosts of Discasse, and kind of Mediumship. Treatment by mail. Office hours 2 to 6 P.M. 13w Mhile

MRS. F. K. RICH, TRANCE and Business Medium, Parlors No. 38 Evans House, 175 Tremont street, Boston. Office hours 9 A. M. to 6 P. M. Will also go out to hold private circles. Letters answered by photograph to lock of hair. Terms \$2,00. Circles every Sunday evening at 80 clock. 1w My19

Something New and Pleasing. WRITE a letter to your spirit friends and have it answered by independent tortting. Questions upon Health and Business answered in same manner. Price 1,00. Address ANNIE LORD CHAMBERLAIN, Box 56. Matagan Dist., Boston, Mass.

MRS. H. W. CUSHMAN, M USICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M.; Six questions answered by mail for \$1,00 and stamp. Examination by lock of hair, \$1,00. 212 Main street, Charlestown, Mh3

MISS HELEN A. SLOAN

MAGNETIC Physician. Vapor and Medicated Baths. Colobrated "Acid Cure." Office hours from 9 A.M. to 8 P.M. 171 Tremont street, corner Mason st., Boston, Apr. MISS A. PEABODY,

DUSINESS, Test, Clairvoyant Medium. Sittings daily, O'Ircles Monday and Thursday evenings. Tuesday after-noon at 3. 1 Bennet st., corner Washington st., Boston. My19

A S. HAYWARD, Magnetist, 443 Shawmut A security of Albert and Albert and Area, enadicates disease with his healing of twhen medicine fails. Hours 9 to 4; other times will visit the sick. For 17 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mail, \$1,00, Ap7

MRS. A. FORRESTER

Will give Trance Sittings daily, also Magnetic Treatment from 1 to 5 P.M. 39 Chapman street, corner Shawmut Avenue, Boston. 1w* My19 MRS, E. B. STRATTON,

WRITING Medium. Hours 9 to 5 daily, Sundays ex-cepted. Suite 4, Hotel Garfield, 80 West Rutland Square, Boston. 1w' My19

AUGUSTA DWINELS,

SEERESS, Trance and Prophetic Medium. Office 20 Ben net st., off Washington st., opposite Hollis st., Boston.

My12 MISS L. E. SMITH,

M EDIUM for spirit communications, tests and business personally or by letter (from articles). Terms \$1,00 with stamp. 14 Union Park street, Boston. 1w* Myr2

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winterstreet, Boston.

Mrs. A. E. Cunningham, M EDICAL, Business and Test Medium, 459 Tremont street, Suite I, Boston. Private Sittings daily. Will answer calls for Platform Tests. 4w* My19

MEDICAL, Business and Test Medium, 115 Court St. Room 5, Beston. 2teow My5 MRS. FANNIE A. DODD,

MRS. S. M. CORDON,

MAGNETIC PHYSICIAN and Test Medium, 48 Win terstreet, Room 11. If Ap28 MRS. S. S. MARTIN, MESMERIC and Magnetic Healer. Hours 2 to 7 P. M. My12

MRS. HATTIE YOUNG, TRANCE and Business Medium, 22 Winter street, Room 16, Boston. 2w* My19 OSEPH L. NEWMAN, Magnetic Healer, No. 8% Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Ja7

MRS. J. M. CARPENTER, 181 Warren Avenue, Boston. Tuesdays, Thursdays and Fridays. Examination by letter when patient is not present. My26

A DVICE relative to Health, Business, etc., \$1,00. Write JAMES DODD, Box 2214, Boston, Mass. DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown.

MAGNETIC HEALER, Office 81 Bosworth Street (Room 5), Boston, Mass., WILL treat patients at his omce or at their homes, as desired. Dr. 8. prescribes are a state of their homes, as

J. A. SHELHAMER,

W ILL treat patients at his omice or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Nouraigia, Lung, Liver and Ridney complaints, and all Nervous Disorders. Consultation, prescribion and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyseptic, Liver and Ridney, or Strengthening and Scothing Pills, 25 cents per box, or five boxes for \$1.00.

Mice hours from Nature; Inscrutable Providence; A Kindly Whisper; The Voice I Heard; Nover, Never Lost; Tyranny; How die in the less in Giving; The Little quest at supper; The Lost of Earth Forever in God's Keeping; Leaves; Valedictory; Robert Burnas's Nuptilas with Highland Mary in Spirit-Life; The Dying Poet.

Cloth, 12mo. Price 75 cents.

For sale by COLBY & RICH.

HIGHER ASPECTS OF SPIRITUALISM. By M. A. (OXON).

Blue cloth, in form with "Spirit Identity" and "Psyand Fridays, when heattends out-of-town patients. Letter address care of Banner of Light. 18w* Apr

Mediums in Boston.

TREATMENT

Chronic Diseases

OF the Kidneys and Stomach, also Obesity—a special suc-cess. DR. J. R. COCKE, 1881 Washington street, Bos-ton. Refers to the numerous performed by his guides. My12

2w* MRS. K. E. FISHER, Magnetic and Electric Physician, 147 Tremont street, Boston, Rooms 6 and 9. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. My19

My19

RS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday frem 9 to 5.
Office. Hotel "Cabe," 8 Appleton street, Boston.

60w10t*

MRS. J. C. EWELL, Inspirational, also Physician, 172 West Springfield st., Boston, Hours 9 to 4.

IMPORTANT! It is a fact that you can SAVE MONEY in the purchase of a Musical Instrument that stands

UNRIVALLED!
UNSURPASSED!
OVER 120,000 SOLD!
AND SCATTERED OVER
THE WORLD.

Nearly Forty Years' Experience. SMITH AMERICAN ORGANS AND PIANOS Are found in Great Britain, France, Germany, Russia, Japan, India, Africa, Australia, Norway and Sweden, South America, California, and nearly every Town and Hamlet over the Globe.

OUR PIANOS THE TRIUMPH OF THE AGE! A Model of Perfection! A Splendid First-Class In-trument! Its leading characteristics are:

strument. Its leading characteristics are:

1st. A Full, Rich, Pure Singing Tone.
2d. A Finely Regulated, Delicate Touch.
3d. A Perfectly Even, Well-Balanced Scale.
4th, The whole composed of the Choiceat Material, and of the most thorough work manship.

NOTHING MORE, NOTHING LESS, can or will ever comprise a First-class Plane, and as such, we unhestatingly place them before the world.

A Gold MEDAL awarded us by the Mass. Charitable Mechanics' Association at the late Pair of 1887.

For Rent of Sale on Face Powers's Sand for Catal

Smith American Organ & Piano Co., 531 TREMONT STREET, BOSTON, MASS.

For Rent or Sale on Easy Payments, Send for Cata-

London, Eng. BRANCH HOUSES: Kansas City, Mo. SEALED LETTERS.

ELEANOR MARTIN now makes *pecialty of business 45,00. Pull Spiritual Message, \$2,00. 73 Lane Avenue Columbus, Onio.

Ap28

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent auswers to questions asked either aloud or mentally. Those 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 mediumship should avail themselves of these: "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

Directions.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board: In a few infinites 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, independent of any muscular effect of his 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 authing 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 far the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph W heels, 60 cente, securety packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Causda, PLANCHETTES cannot be sent through the mails, but must be forwarded by expressionly, at the purchaser's expenses.

For sale by COLEY & RICH.

ELEVENTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the lighto Reason and Philosophy-in His unchangeable and gloriou attributes.
THE VOICE OF A PEBBLE delineates the individuality THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the croeds at their nord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Moint Calvary:

THE VOICE OF PRAYER enforces the idea that our prayers must accord with Immutable laws, else we pray for effects, independent of cause.

Eleventh edition, with a new stippied steel-plateengraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

oards, 00; postage 10 cents.

Price \$1,00; postage 10 cents.

Presons purchasing a copy of "THE VOICES" will cecive, free, a copy of Mr. Barlow's new pamphlet entitled CORTHOUX HASH, WITH CHANGE OF DIET," if

For sale by COLBY & RICH. 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 COLBY & RICH.

Sent free on application to COLBY & RICH U

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stonz. For sale at this office. Price \$1.25 cloth-bound copies, \$2,50. THE BHAGAVAD GITA; The Lord's Lay.

With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit, for the banefit of those in search of Spiritual Light, by MORINI MOHUN CHATTERJI, M.A. MOHINI MOHUN CHATTERJI, M. A.

The great classic peem of Asia, profound and majestic in its power and harmony. Its translator, one of the most eminent of Hindoo scholars, has been sojourning for a year in Boston, while carrying forward this notable work, "All Indian authorities agree in pronouncing the Bhagavad Gita to be the essence of all sacred writings..., The collected ossence of all the Vedas,..., the best book in existence for the study of the spiritually-minded. As soon as 1 opon the Bhagavad Gita it seems to solze upon my very soil. I am face to face with antiquity. How many are the centuries that have passed since were uttered and written the words of oternal life 1 am about to read! "From the Introduction.

8vo. cloth: pp. 280. Ptl-e \$2.00: postage 15 cents.

8vo, cloth; pp. 280. Prile \$2.00; postage 15 cents. For sale by COLBY & RICH. THE SPIRIT OF THE NEW TESTAMENT THE REVELATION OF THE Mission of Christ.

BY A WOMAN. A book for all reformers, workers for the freedom of Woman, Spiritualists and liberal thinkers, who realize that the
true spirit of Christianity, long misunderstood and forgotten by the churches, is the most powerful weapon in behalf
of liberty and reformation to-day.

"A very remarkable book."—Alpha. "Novel and suggestive ideas,"—Woman's Journal. "Unusual force,"

—Boston Transcript "Some of the grandest thoughts we
have ever seen written.—Woman's Magazine, etc.

Published by E. W. ALLEN, London, Eng. Superior
cloth, pp. 525, \$1.25.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

POEMS AND RHYTHMICAL EXPRESSIONS, BY DR. D. AMBROSE DAVIS.
Contents: Dedicatory; Introductory; Profatory; Did all
Things come by Chance? Humility luberited; What shall
my Mission bey Fraternity; The Prayer of Jesus; Nature's
Theology; The Answering Voice; Supernal Guests; The
Tiny Raps; Life's School-Rooms; Rural Life; The Mariner's Faith; Acorns and Oaks; The Little Angel Minnewa;
The Soul of Beneficence; Soul-Mating; The Ascended Wm.
Lloyd Garrison; The Anthem of Nature; We Go Not Out
from Nature; Inscrutable Providence; A Kindly Whisper;
The Voice I Heard; Nover, Never Lost; Tyranny; How
Blest I was in Giving; The Little Guest at Supper; The Lost
of Earth Forever in God's Keepling; Leaves; Valedletory;
Robert Burns's Nupitals with Highland Mary in SpiritLife; The Dying Poet.
Cloth, 12mo. Price 75 cents.

TIGHER ASPECTS OF SPIRITUALISM

New York Advertisements.

DUMONT C. DAKE, M. D., 304 FIFTH AVENUE, NEW YORK CITY, successter fully treats all forms of throne Discases, however complicated. Patients afflicted for years, regarded
as hopeless, or incurables, testify to permanent restoration.
For twenty years his power to diagnoses and treat Discase
has been and still stands unsequated, so say eminent Rotentists, Physicians, Olergymen, and patients from all
parts of the country. Voluminous testimony can be seen
at his office. Those unable to visit the Doctor in person can
be successfully treated at their homes. Bend stamp for
Circular, Diagnosis, with advice, \$2,00.

Extract from a lotter by Rev. F. R. M., D. D., Brooklyn, N. Y.:... "I am happy to testify to Dr. Dake's high
moral character as a man, and his eminent ability as a physician who has achieved a most extraordinary career."

April 1

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

H OLD Materializing Séances every Sunday, Wednesday and Friday evening, 80° clock, Tuesday and Saturday, 2° clock, at 323 West 34th street, New York. Daily sfi-tings for Communications and Business. 13w° Mhi7 CARRIE M. SAWYER,

MATERIALIZING MEDIUM, 785 6th Avenue, New York City. Séances Tuesday and Friday evenings and Thursday and Saturday afternoons. 6w Apl4 DR. H. SLADE,

PSYCHOGRAPHIST MEDIUM, 58 East 9th street, near Broadway, New York. tf D24 MRS. A. L. PENNELL, of Boston, Business and Test Medium, gives Private Sittings daily 10 to 3 P.M., and Circles Tuesdays and Fridays, 7:39 P.M., at 18 East 17th street, New York.

MRS. C. SCOTT, Trance and Business Medium. Sittings daily, 10 to 5. No. 21 West 13th street, New York.

MARY C. MORRELL, Business, Prophetic and Developing Medium. 230 West 35th street, New York City.

MRS. L. HIGGINS, Business and Trance Medium. Sittings daily 10 to 3, 351 W. 27th st., New York, 10w

PECK'S

POSITIVE Kidney and Liver Cure.

COME ten years ago I lost my only son with Bright's Discase, whom five doctors fafled to cure. I also had Kidney Troubles, and got no relief until some three years ago I prepared a Vegetable Compound, which is an infallible remedy for Diabetes; Catarrh or Inflammation of the Bladder or Kidneys; Brickdust, orany cloudy deposit in the Urine; Painful Urination; Soreness or Pain in the Back or Kidneys, or any Urinary Weakness; Female Weakness or Bright's Disease. If you cannot procure it of your druggist, send to the Proprietor, OLIVER PECK, 89 West Bridge street, Oswego, N.Y. Price \$1,00 per bottle, or 6 for \$5,00.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send than for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N. Y. [Mention this paper. A421]

A LIBERAL OFFER, CEND 42-ct. stamps, lock of hair, name, age and sox, we will diagnose your case first by independent spirit-writing. Address DR. J. S. LOUCES, Canton, N. Y. My12

Clairvoyant Examinations Free. PNCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of yeur case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets. Syracuse, New York. 26w* Ja28

SECOND EDITION.

A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER. "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

VIEW FROM A LAWYER'S STANDPOINT,"

"A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and weman who has heard of the Seybert Bequest. Hon, A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Proliminary Report of the Seybert Commission" with a soundness of logic, a keenness of saire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the anfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in valn. Well almed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a bellever in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genulineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he galiastly and fearlessly connect to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter XI.

111. and IV. are devoted to a searchi 12mo, cloth, pp. 244. Price \$1,25, postage free. For sale by COLBY & RICH.

INCIDENTS

IN THE LIFE OF MADAM BLAVATSKY.

Compiled from Information Supplied by Her Relatives and Friends, and Edited by A. P. SINNETT, with a Portrait Reproduced from an Original Painting by Hermann Schmiechen.

Contents.—Introduction; Childhood; Marriage and Travel; At Home in Russia, 1859; Mme, de Jeilbrowsky's Narrative; From Apprenticeship to Duty; Residence in America; Established in India; A Visit to Europe; Appendix.

Large 8vo, pp. 324. Cleth, \$3,00; postage 15 cents. For sale by COLBY & RICH. ORTHODOXY:

A Lecture by ROBERT G. INGERSOLL. This is the latest lecture by Robert G. Ingersoil, reviewing the creeds of the churches and answering them from their own standards. Crowded with facts, figures and arguments eloquent in every paragraph; just the kind of literature for friends of free thought and honest expression to have and circulate generously.

rriends of free thought and honest expression to have and circulate generously.

Garbied, incomplete and ridiculous reports of this lecture, taken from the newspapers, have already appeared. They do the author great injustice and deceive the reading public. This edition, coming direct from the author's own publisher, is complete, and contains three times as much material as any of the unauthorized and pirated editions.

Laper. Price 10 conts; postage free. For sale COLBY & RICH.

VARIOUS REVELATIONS: With an Account of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the leaders of the wandering tribes. From the Age of Enoch, Seth, and Nosh, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Crucifixion and Resurrection, as related by Plate and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Cloth, pp. 251. Price \$2.00, postage free.

For sale by COLBY & RICH.

Banner of Wight.

BOSTON, SATURDAY, MAY 19, 1888.

IN RE DR. TALMAGE.

In our issue for May 12th we promised a synopsis of the answer made in Berkeley Hall, Boston, Sunday morning, May 6th, by the guides of MRS. R. S. LILLIE, to the recent attack upon Modern Spiritualism by the Rev. T. De Witt Talmage, of Brooklyn. The question which called forth that discourse was treated, substantially in the same fashion, by Mrs. Lillie in Haverhill, Mass., at a later date. The following is a condensed report of these lectures:

REPLY BY MRS. LILLIE. Religion, as it is at present divided and sub-divided, presents to the observer the aspect of so many walls of defense and attack. A man in choosing the ministerial avocation looks about him, examines these different positions, decides where he wishes to be garrisoned, takes by please behind these walls and keging his his place behind these walls and begins his work accordingly.

work accordingly.

He takes his position as Catholic, Presbyterian, Methodist. Congregationalist, Baptist—or in any other of the many branches of the Christian faith—and whichever of these positions he takes determines his range. He must not reach beyond the limits prescribed for him in any of these instances. He stands behind the pulpit; this is his barrack; the Bible is his wall of defense; in his hand is a banner on which is an inscription: This inscription is the creed of the particular branch of the church to which he belongs; these are the colors he is expected to bear aloft, and these determine what he shall say and how far he can go. The book all accept, but differ in their interpretation, and say and how far he can go. The book all accept, but differ in their interpretation, and these banners or creeds tell their point of dif-

People are thinking to day; they are living in an age of thought and of rich experiences. These thoughts and experiences exert an influence upon the mind of these standard-bearers. They cannot help but feel its quickening breath, and their theology is affected by it. Views of death, particularly, are changing through the influence of the teaching of Spiritualism. These views will and do creep into the sermons of the divines, into the songs of the poet, and are felt in every direction. The popular minister gives his sermon rection. The popular minister gives his sermon on a future life and describes a future state of existence in such a different way from the old-time theology, that he excites criticism on the part of some of his hearers: they have heard something like it before; they are wide awake, they have been listening perhaps to some spir-

they have been listening perhaps to some spiritual medium, or attended a séance. And they say: "Why, our minister gave us a regular spiritual discourse to-day: talked of the other life just as the Spiritualists do."

Then the said minister becomes frightened—does not wish to be called a Spiritualist, and therefore rises to explain. Mr. Talmage has risen to explain; somebody has called him a Spiritualist, and this would never do.

Now it would be (and was generally) expected that a man occupying the position he occupies, and speaking to the vast assemblies he addresses, would seek to have a thorough understanding of the subject he handles; that he would give it careful investigation and research—know just what it was himself, and then give the people the benefit of that knowledge as a sincere and truthful man, who felt the importance of such movements for public weal or woe.

sincere and truthful man, who felt the importance of such movements for public weal or woe. Contrary to this, it appears that he does not feel called upon to go to work upon Spiritualism because of its faults or its virtues, neither to give the people some great truth, or to expose some great error: Somebody has called him a Spiritualist—and he, the eminent Talmage, fortified by Calvinistic walls, wishes to be known by its tenets. His creed-book teaches foreördination by election for adults, and the doctrine of infant damnation has not yet been expunged. Yet he wishes to be understood. He must not be called a Spiritualist, to whatever spiritualistic pictures of the after-life not

position-though he may be called the greatest among his kind—descends to the use of as much misrepresentation of a cause as he has in this case, we consider him scarcely worth the time spent in making any reply whatsoever. Still, as he occupies the place he does, and the world of Christendom eagerly hears or reads what he says, we shall give his positions a cursory glance: First, what is this sermon? It is practically

a resurrection of an old sermon delivered by him, some four years ago, in Brooklyn; it is almost word for word; there is scarcely a point in one that is not to be found in the other; there is no evidence of recent research, and apparently no more study has been devoted to the subject-a subject that is awakening thought in almost every direction, that is finding its way into all conditions of society. He takes a sermon delivered three or four years ago, the text being the only noticeable change, and gives it anew to his intelligent hearers. There in his great congregation are the Spiritualists of Brooklyn, going to hear whether they will now receive fair dealings at his hands. Seated among his people, in all the pews, from among the most intelligent and refined of Brooklyn society, were ladies and gentlemen, judges, law-yers and doctors (even some of the officers of his own church are at least gifted as healers nis own church are at least gitted as healers and clairvoyants), in short from every walk in life were present believers to hear themselves abused and misrepresented in these sermons.

He says Spiritualism is an old doctrine: In

all ages there have been neoromancers—those who consult with spirits of the departed; charmers—those who put subjects in a mesmeric state; sorcerers—those who by taking poisonous drugs see everything and hear everything; dreamers, who in their sleeping mo ments see the future world and hold consults ments see the ruture world and hold consultation with spirits; astrologers, experts in palmistry. Yea, before the time of Christ, Brahmins went through all the table-moving that spirits have exploited to-day. "Is Spiritualism." he asks, "any different from all these? I answer: They belong to the same family, and are exhumations from an unseen world." He then asks: "What does God think about the "Wall Idon't know just what God thinks are seen world." and are exhumations from an unseen world.

He then asks: "What does God think about
it?" Well, I don't know just what God thinks
aboutit. But I know, through the olden volume by which Mr. Talmage sets such store,
what God has done: that he followed Moses
into the land of Egypt, and, according to the
story, surpassed the necromancers and sorcerers of that land in all the experimental trials,
from the turning of a rod in the hands of Moses
into a living serpent (which swallowed up all into a living serpent (which swallowed up all the other rods) to the turning of the dust of the

the other rods) to the turning of the dust of the land into creeping vermin; until the magicians, acknowledging themselves beaten and Moses to be the chief of magicians and sorcerers, said: "Surely, this is the finger of God!" We will take their word for that.

Mr. Talmage's next allegation is that our deeds are done in darkness. This is scarcely worthy of notice, as every one familiar with the phenomena knows that although some of the manifestations are given in darkness or semi-darkness, many of the manifestations are in the full light of day. In the very beginning most startling phenomena took place at all hours of the day, and have continued so to do, ever since.

dividual responsibility, right for the sake of right, and the law of compensation and retribution following the individual deeds of the individual man: Thatas a man soweth so shall he reap—in opposition to the doctrine that man can sow discord, sin and corruption, and by belief in the merits of another can escape the logical consequences. Some Spiritualists may lead immoral lives, but it would be as unfair to judge Spiritualism by this as to say that Christianity is to blame for the crimes of some of its ministers.

Let us see how Mr. Talmage holds up Bible plotures: He describes an ancient scance, and willingly depicts this as an object of ridicule. He says: "Saul went to the witch of Endor, called for the spirit of Samuel. Here he comes; the floor of the tenement opens and the gray

called for the spirit of Samuel. Here he comes; the floor of the tenement opens and the gray hairs float up; then the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel wrapped in sepulchral robes appearing to the astonished group, who stagger back, hold their breath and shiver with terror. The dead prophet, white and awful, from the tomb, begins to move his ashen lips, glares upon King Saul and cries out, 'What did you bring me up for?' And the King was terrified." We do not wonder that he was. It would be well for you to read the original story as told in the Old Testament, and see how much scripture our critic has manufactured. If we were as unfair in quoting scripture and embellishing stories as he proves himself to be in this instance, we would describe another Bibleséance: Jesus has been crucified; his disciples are terror-stricken; they seek solitude, seclusion; I do not know but it was a dark séance—the historian is careful at least to tell us the doors were locked; they were weeping; he had promised them so much that their disappointment, was torian is careful at least to tell us the doors were locked; they were weeping; he had promised them so much that their disappointment was great; they wondered, and were sore afraid; presently they began to see something on the floor of the tenement; there it was: First the brown curls floated up, then the forehead, then the mild blue eyes, then the pleading lips, then the shoulders, then the pierced side, then the feet then the entre body wrapped in sepulchral the shoulders, then the pierced side, then the feet, then the entire body wrapped in sepulchral robes! How did it get there? the door was locked; the key in the lock; yet there he was. The Crucified One, looking on the astonished group; and the disciples all burst out laughing! We have been as strictly true to the reading in the one case as Mr. Talmage has in the other; they are both Bible stories, told with a little ministerial license!

they are both Bible stories, told with a little ministerial license!

The next point sought to be made by Mr. Talmage is that Spiritualism ruins the physical health, wrecks the nervous system and leads to insanity; that there is not an insane asylum from Bangor to San Francisco but has its torn and bleeding victims of this "delusion"! Any one taking the pains to personally ascertain will find that he is either entirely ignorant of the truth of this matter, is not familiar with the statistics, or willfully misrepresents. The fact is that for one Spiritualist to be found in these places, twenty can be found who were brought there through the evangelical type of religious excitement.

brought there through the evangelical type of religious excitement.

Again he says Spiritualism is a social and marital curse, etc.; but this statement of his is only on a par with the residue of his assertions; and we have only to say that it comes with rather poor grace from a minister who naturally, and according to creedal usage, holds up before the people as patterns of excellence such examples of social and marital life as Solomon and David; while the "misfortunes" of the modern clergy in the way of sexual criminality are too well known throughout the land to need any pointing out at the present time by way of answer by comparison between the relative standing of Christian teacher and Spiritual believer.

way of answer by comparison between the refulative standing of Christian teacher and Spiritual believer.

Then he sums all up and says: "What does God say about Spiritualism? He never speaks of it but in thunder tones of indignation. He says, 'I will be a swift witness against the sorcerer!' Thou shalt not suffer a witch to live, and lest you should make some important distinction between witchcraft and Modern Spiritualism, God says, in so many words: 'There shall not be among you a consulter of familiar spirits, or wizards, or necromaneer, for they that do these things are an abomination unto the Lord.'" "Now," he adds: "Be a Spiritualist if you dare!" Let us see; we remember that God prohibited something once before: It was in the Garden of Eden. God had made the garden, and everything within it; then had made man and woman, placing them in the Garden. In the centre of the Garden he had placed two trees, which he did not intend they should make any use of. He was going out for a little while from the Garden so he called the make you happy. All is yours; of all these things you may freely eat. But there are two trees in the middle of the Garden—these you must not touch; if you do you will get into trouble." They waited till his back was turned. then Eve, woman-like, turned around, took a good look at the trees, and, said she, "Now there is something worth having," and she walked right is something worth having," and she walked right up, shook that tree, took some of the fruit, ate it, and said to her companion: "Adam, that is good; it is splendid; have some!" and Adam took some; and I will guarantee that since Mr. Talmage apostrophized the people with his "Now be a Spiritualist if you dare"—as both himself and God forbid it—the New York and Brooklyn mediums have had more patronage than for a long time before. Forbidden fruit always had a tempting sweetness for mankind: always had a tempting sweetness for mankind: always had a tempting sweetness for mankind; and if a cause had nothing to recommend it of itself it would grow by virtue of the persecutions visited upon it by its opponents. What would Christianity have been but for the persecuting and crucifying Jews? without the crown of martyrdom bestowed upon its reputed founder? Men cannot crucify to day; they can only hurl coarse and bigoted epithets, which action has always proved the power of growth to the cause so vilified.

Fear not, we who cherish this great Revelation

Fear not, ye who cherish this great Revelation to the nineteenth century | who have received undoubted evidence of immortality! The be-lievers in Christianity have only faith in that concerning which you have positive knowledge. Truth is mighty; it prospers through obloquy; it grows amid adversity; it is deathless, and its reign shall have no end !

A MERITED REBUKE.

The following, regarding Mr. Talmage's recent onslaught, is excerpted from a letter by 'Eleanor Kirk," which has already appeared in the Cape Ann Advertiser, the Cambridge Chronicle and elsewhere, showing that the matter treated possesses a recognized interest at this time. Mr. Talmage, on perusing it, can hardly relish the "plain talk" in which its writer indulges, but friends of fair dealing will at once decide that "Eleanor" has treated him as he richly deserves:

A Little Plain Talk.—When the Rev. Dr. Talmage remarked last Sunday that "Spiritualism was an unclean, adulterous and abominable doctrine, and the sooner it goes down to the hell from which it came up, the better for earth and heaven," did he forget himself, or did he really mean to consign his chief henchman and deacon, Dr. Harrison A. Tucker, to the fires of Sheol? Did he include all the members of his church and congregation, who helleve in this church and congregation who believe in this practical immortality of the soul? And just here I am reminded of a story: On one occasion the Rev. Henry Ward Beecher was apworthy of notice, as every one familiar with the phenomena knows that although some of the manifestations are given in darkness or semi-darkness, many of the manifestations are in the full light of day. In the very beginning most startling phenomena took place at all hours of the day, and have continued so to do, ever since.

He spoke of bad orthography, bad grammar, and bad morals; speaks of having a communication from a spiritual medium, sending it back, etc.; then follows, by telling us what God says, or gives us his curse on all those who seek "familiar spirits"; and in this quotation the Brooklyn divine cites as the word of God a sentence which we really deem unfit for us to repeat in this place.

To say that the teachings of Spiritualism lead to immorality is as false as the rest of the statements he has made; and any one comparing the same with those he advocates will see whether the tendency to immorality is on the one side or the other. Spiritualism teaches in-

SAFE

Boston, Mass., (1314 Dorchester Avenue,)
Nov. 20th, 1887.—Although it was four years ago
that I was cured by "Warner's Safe Cure," yet
at this late date I do not think that I need hesitate in acknowledging the same, particularly
as the cure was permanent. It was in the fall
of '83 that I first realized that I was not a well
person. It was indicated by frequent spells of
languidness, loss of ambition, occasional pains
across my back in the region of my kidneys, an
unusual flow of urine, and afterward-scanty,
with sediment in the vessel. I put myself under treatment, and took quantities of medicine,
which would relieve me for a short time, but
when the effect wore off I would feel worse
than ever. I would be prostrated for several
days with a most excruciating headache. I
concluded to give "Warner's Safe Cure" a fair
trial, and by the time I had taken half of the
second bottle, I certainly experienced a marked
relief. The pains were gradually leaving, my
rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my
faith was assured. I went right ahead until I
was completely restored, and, as I said, permanently. was completely restored, and, as I said, perma-

Ows a, G. Yaylor

Cures Nervous Weakness.

NEW BEDFORD, Mass., Dec. 11th, 1887.—Some four years ago I was seriously afflicted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very lightly colored and seant, and it would contain considerable sediment and mucus. I had dull pains in my head, restless at night, and no appetite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world.

Represents Allen, Slade & Co., Wholesale Grocers, Fall River, Mass.

HAVERHILL, Mass., (Attorney at Law.) Oct. 25th, 1887.—I can endorse "Warner's Safe Cure" as being a valuable remedy for Kidney and Liver diseases. I have taken it with benoficial results.



For Professional Weariness.

Somerville, Mass., Dec. 20th. 1887.—I have used "Warner's Safe Cure" since last summer, and it has put me in shape to work once more, which I was not able to do. I got the Malaria in Central America two years ago and have suffered from it since, using calomel, quinine, etc., by the wholesale. "Warner's Safe Cure" cured me.

John & Hill

Cures Blood Impurities.

HAVERHILL, Mass., No. 1 Spring Place, Oct. 24th, 1887.—In 1881 I took "Warner's Safe Cure," and was wonderfully benefited thereby. I firmly believe it saved my life. It cured me, and I have been well ever since, although I have n't given up its use. I take it whenever any little thing is the matter with me.

Miss Mary & Dorllopps

Cures all Lame Back.

Hyannis, Mass., (Cape Cod) June 17th, 1886.—
I fell from a stop-ladder backwards in my stable on to the floor, about six feet. The shock was dreadful, which caused me to have the doctor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which relieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, etc.

Solvey Baxter

CURES ALL MALARIA.

MANCHESTER BY-THE-SEA, Mass., Nov. 15th, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

Harlan, Gellorgan

CURES INDICESTION.

BEDFORD, MASS., Oct. 13th, 1887.—Three years BEDFORD, MASS., Oct. 13th, 1887.—Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's Disease. I was in constant pain in my left kidney, as well as in the bladder and groin, with a weakness in my eyes. Having five years before buried my daughter with Bright's Disease, made me more anxious about myself, as I had watched the different symptoms as the disease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy, with the same result.

WE CAN FURNISH MILLIONS OF SUCH TESTIMONIALS. URIC ACID KIDNEY POISON IN THE BLOOD IS THE GREAT CAUSE OF ALL DISEASE. IT CAN ONLY BE **CURED BY**

CURE. WARNER'S

man—made so by this trance traffic—has prescribed and still continues to prescribe for the Talmage family. Now if this man belongs in hell, why is he allowed to occupy the best seat in the Tabernacle and manage the most important affairs of the church? Now I maintain that in these utterances of the Rev. Dr. Talmage there is neither consistency, charity, religion, dignity nor decency... This wholesale condemnation is as illogical as it is ungentlemanly and untrue. The charge that Spiritualism is the first stage of epilepsy or catalepsy is groundless. Figures—and they are the stubbornest facts on record—show that in fifty-eight asylums, having 23,323 patients, the number inbornest facts on record—show that in fifty-eight asylums, having 23,323 patients, the number insane from religious excitement was 412, from Spiritualism 59. I am informed that the great Methodist revival now going on in New York, under the ministration of Harrison, "the boy preacher," is reaping a crop of lunatics already. Mr. Talmage is perfectly willing to help this work along, to put an extra tension upon these screaming, howling, dancing creatures, every nerve stretched to the utmost limit, some of the "convicted" falling to the floor in dead faints or trances. A shance conducted in this He must not be called a Spiritualist, to whatever spiritualistic pictures of the after-life not in consonance with that creed he may have given utterance in moments of inspiration.

Did he speak on Spiritualism from any desire to reveal truth or expose error we should feel like answering his arguments (if he used any), or meeting his statements or assertions with our reasons for the existence of whatsoever he might criticise; but when a man occupying his might criticise; but when a man occupying his arguments (if he used any).

Was in the Garden of Eden. God and made the garden, and everything within it; then had made work along, to put an extra tension upon these soreaming, howling, dancing creatures, every nerve stretched to the utmost limit, some of the "convicted" falling to the floor in dead faints or trances. A sence conducted in this fashion would be interfered with by the police, and justly so. I attended one of these meet-yourselves; here in the Garden is everything to help this work along, to put an extra tension upon these soreaming, howling, dancing creatures, every nerve stretched to the utmost limit, some of the "convicted" falling to the floor in dead faints or trances. A sence conducted in this fashion would be interfered with by the police, and justly so. I attended one of these meet-yourselves; here in the Garden is everything to help this work along, the intention of the "convicted" falling to the floor in the darden is every nerve stretched to the utmost limit, some of the "convicted" falling to the floor in the darden is everything to the floor in the darden is everything to the floor of the "convicted" falling to the floor in the darden is everything to the floor of the "convicted" and justly so. I attended one of these meet-yourselves; here in the Garden is everything to credible that such things could go on even in a semi-civilized community. One hysterical woman was surrounded by a lot of the elders, some singing and clapping their hands, others greaning and praying, chief among them Ste-phen B. Merritt, Gen. Grant's dissatisfied undertaker, while the boy preacher rubbed his hands and groaned and shouted in alternation. There is need enough of caution on this sub-ject of Spiritualism, and Mr. Talmage might have done some good if he had shown the proper nave cone some good if ne had shown the proper spirit. But bigotry and intolerance and de-nunciation belong to the time of Galileo and do not belong to this age. It is rumored that the Rev. Heber Newton will have something to say on this subject. He has investigated it.

In Memoriam.

Passed to spirit-life from the home of his daughter. Martha S. Severance, at Painesville, O., on Thursday, April 26th, 1888, BENJAMIN BACON, aged 87 years 3

The cause of his decease was paralysis of the lungs. He was born Jan. 13th, 1801. His life in the earth-form was a long and useful one, and terminated suddenly old age rather than disease ended his mortal career. Mr. Bacon was a native of New England, and car-ried with him through life many of its best character

ried with him through life many of its best characteristics, but becoming a Spiritualist early in the movement, he became wholly liberated from the sectarianism peculiar to that section, and became broad and humanitarian in his religious unfoldments.

For many years a resident of Philadelphia, he left there after "The Centennial" to visit among his children in Pohlo and Illinois. While living with his daughter in Palnesville six years ago he caught the California fever, and though over eighty years of age he started out with all the enthusiasm of youth, alone, to prospect for a home, and finally settled in San Luis Obispo; while building a home there for himself and wife, Slyvania, she passed away from beneath the same roof he did. As soon as possible after the death of his conjugal companion he returned to Palnesville, and took an active interest in the management of his daughter's farm.

and took an active interest in the management of his daughter's farm.
Industry, integrity and truth were his chief characteristics; he worked up to the very last day of his life, and at evening quietly passed away in the full belief of a refunion with his friends who had preceded him, and later on with the friends who would surely follow. Death to him had no terrors. It was but "a kindly frost that cracked the shell and left the kernel room to germinate"; he had more religion and less theology than is ordinarily found even in those liberated from sectarianism and enjoying the light of Modern Spiritsectarianism and enjoying the light of Modern Spirit He was a whole-souled, genial man, made friends and kept them, and was endowed with unusual com-mon sense, which he cultivated by much reading and

study.

He leaves two children and many friends to mourn his departure; aged as he was, his happy disposition and buoyant spirit inspired all who came within his

and buoyant spirit haspired all who came within his magnetic sphere.

The funeral services were conducted by Mr. Thomas Lees of Cleveland, and the Grattan-Smith family of singers with their sweet blending voices lent a beauty to the impressive services that must have reached the hearts of the many friends present.

The remains were deposited in Painesville Cemetery, in the same grave where rest the ashes of his well-beloved Sylvania.

Providence, R. 1 .- On Sunday, May 13th, the controls of A. E. Tisdale gave two able lectures that were practical as well as interesting. Mr. Tisdale sang at both lectures.—The adjourned annual meeting was adjourned until next Sunday, there being no quorum.

MARY E. A. WHITNEY, 800'y. Cincinnati, O .- The Society of Union Spiritualists

West oth street, every Sunday morning at 10:45 and evening at 7:45, also Wednesday evenings of each week, to which all are made welcome. Springfield, Mass .- A. A. Wheelook addressed the friends at this place on Sunday last, A. M. and evening; excellent tests after each lecture were given by Mrs. W. A. Rich of Boston. The same order of

exercises announced for next Sunday.

of Cincinnati hold meetings in Grand Army Hall, 115

Haverhill, Mass. - Music Hall. - Mrs. B. F. Smith, well and favorably known in her labors at the Banner of Light Free Circles, and also from her mediumistic work in Lawrence, Mass., occupied the platform of the First Spiritualist Society of this city

platform of the First Spiritualist Society of this city at two and seven o'clock P. M., Sunday, the 13th lust., good audiences greeting her at both services.

At the two P. M. service Mrs. Smith, under control, contrasted the evidences of immortality, as demonstrated by and through spiritual facts, with the teachings of theology of the present day—closing with a thirty-five minute seance, in which fifty-one names of spirit-intelligences were reported.

The Home Orchestra, Miss Jessie M. Little, precentor, opened the evening exercises by rendering in choice style three selections of their fine instrumental music. Mrs. Smith, again under control, chose for the subject of her remarks: "Charity." After a short speech of about ten minutes the control changed, and Dr. John H. Currier, in spirit-life, made the closing remarks, which seemed to be characteristic of the man while in his earthly career. Mrs. Smith gave the closing séance of the day, occupying fifty-three minutes, reporting sixty four names. One bright little spirit by the name of Annie Burbank reported herself three times during the day—the third time destring that knowledge of her return be made public through the press.

Next Sunday, the 20th. Edgar W. Emerson will occu-

that knowledge of her fetting at the press.

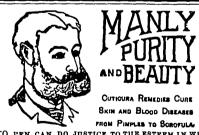
Next Sunday, the 20th, Edgar W. Emerson will occupy the same platform, it being his closing engagement in New England before going to California to fill a campmeeting engagement. Our friends in the Goldon State may feel sure of a rich treat in Mr. Emerson as a platform test-medium.

W. W. CURRIER.

Haverhill and Bradford .- Notwithstanding the rain, Sunday, 13th inst., good audiences were in attendauce at Brittan Hall. Mrs. Lizzle S. Manchester of West Randolph, was the speaker. Those who ever heard Prof. Denton, when in the mortal, could not fall to realize how nearly akin to him was the control to which they listened through Mrs. M.—alike in style of eloquence, manner of utterance and in line of reasoning. In the afternoon the theme was the lesson of spring, and its pointings to immortality. In the even-ing the subject was "The Written and Unwritten History of the Ages," which was treated in a masterly manner. Mrs. Manchester is to speak here again next

Rockland, Me .- The Spiritualists here were highly entertained Sunday, May 6th, in listening to an elo quent lecture by Dr. H. P. Fairfield, of this city, folquent lecture by Dr. H. P. Fairfield, of this city, forlowed by Dr. H. F. Merrill, of Bucksport, who gave
some fifty clear and convincing tests, ail of which
were recognized. The meeting was held in Washington Hall, Middle street, and the attendance was very
good.——In the evening Dr. H. F. Merrill gave a test
seance at the residence of Edward Blackington, which
was very successful, and was enjoyed by a large number of neighbors and friends.—The people in Rockland keenly appreciate the labors of the two excellent
mediums above mentioned, who are doing a good work
in this vicinity.

F. W. Smith.



NO PEN CAN DO JUSTICE TO THE ESTREM N WHICH the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, tothing, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICUEA. the great Skin Cure, and CUTICUEA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICUEA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass, Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains and Weakness speed lly cured by Cuticura Anti-Pain Plaster, the only pain-killing plaster. The Weekly Discourse; Containing the Spiritual Sermons by the guides of

MRS. COBA L. V. BICHMOND. VOLUME III.

VOLUME III.

No. 1.—THE THREE M'S: MAMMON, MILLIONAIRES AND MURDER.
No. 2.—A LEAP IN THE DARK.
No. 3.—WHAT RELIGION IS BEST FOR MANKIND?
No. 4.—IDEAL SUCIALISM: HOW DOES IT COMPARE WITH CHRISTIANITY AND SPIRITUALISM?
No. 6.—THE IMPORT OF THE DAY.
No. 6.—ANCIENT AND MOLERN MIRACLES.
No. 7.—THE JUDGMENT DAY
No. 8.—THE POWER OF PRAYER.
No. 9.—THE NOURD OF PRAYER.
No. 9.—THE NOURL OF PRAYER.
No. 10.—THE FOUNDATIONS OF THE WORLD.
Price 5 cents each.

Price 5 cents each. Single copies of any numbers of Volumes I, and II, will also be supplied at δ cents each. Also The Weskly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled.

VOL. I......88.00. VOL. II......93,00. For sale by COLBY & RICH.

FORTY YEARS

BY WARREN CHASE.

SEQUEL TO "THE LIFE-LINE OF THE LONE ONE,"

AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

Who gave the First Public Lectures in this Coun-TRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritual-ism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the

the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's carcer has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hidebound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autoblography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convuisions, Per-sonal and General, resulting in a Social Ef-fort by the Author.

Birth of Spiritualism - Fallure of Fourier-ism-Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangied Line-The First Spiritual Paper, The Univercalum, and its Objects Ex-plained.

Karly Work-Boston Investigator-Univer-calum, Spirit Messenger, and Early Workers, etc.

Workers, etc.

1V. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions, V. A Brief and Brilliant Political Career. Threading my Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.

VII. What I have learned from Forty Years' In-tercourse with Spirits-Soxual Life in the Spirit-World-My Social, Political and Re-ligious Creed, etc.

ligious Creed, etc.

VIII. Extracts and Scraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely varlegated.

IX. Poetical Selections from Various Sources, Personal and General—Good and Poor, but not Bad, greatly mixed, in Published and Unpublished Scraps. The volume is embellished with a portrait of the author.

12mo, cloth, pp. 324. Price \$1,00; postage 10 For sale by COLBY & RICH. NEW AND ENLARGED EDITION.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

FOR THE Choir, Congregation and Social Circle.

BY S. W. TUCKER. CONTENTS: Shall We Know Each Other
There?
The Happy By-and-Bye,
The Soul's Destiny.
The Angel of His Presence.
There is No Death.
They Still Live.
The Better Land.
The Music of Our Hearts.
The Fereman's Hymn.
The Vanished.
Thoy will Meet Us on the
Slore,
The Eden Above.
The Land.

Angels, Come to Me.
Angels, Come to Me.
Angel Presence,
Beautiful Isle,
Come Angels,
Come Angels,
Compensation.
Day by Day,
Going Home,
Guardian Angels.
Home of Rest.
Hope for the Borrowing.
Humility Thoughts.
He's Gone.
I'm Called to the Better Land.

I'm Called to the Land.
Land.
Thank Thee, oh, Father,
Jubilate,
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconcillation.

Repose. She Has Crossed the River. Strike your Harps. Some Day of Days. NEW PIECES.

Bethany.
By love we arise.
Gone Before.
Gone Home.
Invocation Uhant.
Is shall know his angel name.
No weeping There.
Our Home Beyond the River.
Parting Hymn.
Rest on the Evergreen Shore.
Ready to Go.
Sweet Rest at Home.
They 'ro Calling Us over the Sea.
We'll Know Each Other
There.
We'll Meet Them By-andBy.
When Earthly Labors Close,
Randa, Pricas Bingle copies.

The Edon Above.
The Other Side.
Will You Meet Me Over
There?
Who will Guide my Spirit
Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Welcome Home,
Welcome Angels.
We Long to be There.

Boards. Price: Single copies, 35 cents; per dezen, \$3.50. (A few copies of old edition at 25 cents per copy, or twelve copies for £1.50.)
For sale by COLBY & RICH.