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WHAT CONSTITUTES A POSITIVE SOUL-CONDITION ?

To the Editor of the Banner of Light:

In its simplest terms, it signifies a superior soul-impetus over that of its surrounding spiritbody. Now there are undoubtedly many who are thus constituted, for such constitutes the natural human condition - this beginning where the animal reaches a superior soul condition or growth over that of the spirit-body existing in connection with it, and man naturally begins life with an animalistic spirit-body, or one acting entirely for a sensuous effect. In conjunction with only a fraction of positive or the absolute than nineteenth century spirits spiritual impetus over the negative or material, of the same category, and we should suppose and ignorant as to the moral requirements of the latter better suited as companions than a spiritual being, he almost universally re- the former, as they must understand our preslapses into the negative state during his primi- ent wants better. tive incarnation. But once a human spirit, there is no return to the animal kingdom, despite his return to the animal plane as suchone human incarnation being sufficient to purify or transform a portion of his spirit-body when they approach without titles, as Spirituinto a state of existence having a purely spirit- alism teaches us to judge the spirits by their ual or intelligent effect, even if this transform- deeds, and not their names-except for identied animal impetus does not become intelli- fication in matters of practical importance, as gence per se, like that of the soul itself. But it in tests, or when they approach permits the soul-nature to amalgamate with it friends, relatives, etc. Outside of this, we are for an intelligent effect, and thus retains its mostly approached by spirits of our own pathuman condition. Now it does not relapse into the negative state, because the soul decreases in size, but be directly controlled by spirits from the anbecause the spirit-body increases-more sensual than intellectual indulgence during a life's more apt to be among them in person than they period acts in favor of the spirit body, and not among us. the soul; and it is reasonable to suppose that the undeveloped races indulge the former in preference to the latter, and thus their return to the future, hoping that some day, not far to the negative, or the animal soul-condition. off, we will all meet in the positive soul con-But this does not interfere with the soul's un- dition ! ceasing energy in operating on the material for a spiritualizing effect, and thus creating a condition compatible with its own-the aim of the human soul being to unfold an exterior appendage entirely freed from animalism, and to rise above the animal, or material plane of existence, by adding sufficient force or intelligent impetus to its own condition that will make it hand in the matter of explaining away the Spirpositive to material law or attraction. Loveactions and the acquirement of knowledge accomplish this, and in comparison to its degree of positivity it not only rises in the spirit. ual spheres, but takes rank in mortal life as a controlling power. In a word, the positive man rules, politically and financially-his superior will and penetration being his natural inheritance for this effect. Of course, some misuse their superior power, but this constitutes selfishness or soul-discord, as sensualism constitutes discord of the spirit-body-selfishness lending the soul a negative impetus in comparison to the force of the evil, and places it in discord with divine nature or the positive of existence, whether it happen to be on the spiritual or material plane at the time being, and naturally in accord with spirits of like condition. Negative souls, on the contrary, when freed from discord, have the sympathy of positive spirits, because they recognize in such the struggling ones of earth, who have fallen to the animal plane through ignorance, and not through selfishness or arrogance -misapplied spirituality. Now, some are born learned of after the writing was done. If Dr. with these evils, but are intuitively striving to Slade had taken a pencil in his own hand he overcome them, and although meaning well. they meet with misfortunes nevertheless. Such is due to their negative attractions, who cannot give them the material aid that positive | subject matter of the writing. spirits can to mortal ; this may be regarded as a wise arrangement when we consider the damage possible, if negative spirits could aid man in this respect. In the first place, soul-positivity can only be attained by self-exertion, and such would not dium had taken a pencil, and in her normal be benefited in the end; and if negative or discordant spirits possessed the power of control over material things, too many unworthy ones would be alded for unworthy purposes. Thus Me., may remember the sad and terrible death law or God provides in a way that all are justly dealt with, and those who cannot rule must The peculiar handwriting and the sentiments serve. No mortal wishes to be governed by an animal, and so positive soul-beings feel reluctant to be governed by negative soul-beings or mortals on the animal plane. The former intuitively feel their superiority over the latter, even if the latter often suffer keenly under their disrespect or contempt, although contempt is only manifested when discord exists in conjunc- ones, I have also received such. The corre-

ones may gauge their standard of perfectionpositivity in conjunction with soul-harmony and spirit-purification always commanding respect unsolicited.

Thus the aim of man is to attain a positive soultransformed from an opaque to a transparent voyantly, and we made to sense psychometrically at the same moment, in order to convince us of this fact-such completing its mission and releasing it from the physical by virtue of its

assumes at this stage. What degree of soulpositivity man is enabled to stand before disintegration takes place, depends, perhaps, on the animus left in the spirit-body to counterbalance a force of 12 over the negative constitutes the arch. ultimate, because the original composition of the earth contains a spiritual force of 56 to a material force of 44, and is therefore the highest

state attainable on this planet. From this we may infer that souls long departed, or those who have developed beyond a force of 12 in favor of the positive, cannot sufficiently combine with matter as to control mediums directly, and must resort to inspiration in order to reach them. And as like attracts like, we suppose a medium, who is inspired by such spirits, must possess some degree of soul-positivity freed from discord, and a good share of spirit-purifi-

cation, in order to lay claim to ancient spirits and others of a higher order as their guides. But as the majority of spirits who still inhabit the sphere of earth must be of modern date, we cannot see much importance in high-sounding names or those of ancient date, for if such are still enabled to control mediums for a material effect, they must have been very tardy in their progress as positive beings, and thus cannot possess any more information or knowledge of

But tastes differ, and if some feel honored in being controlled by once titled personages, there can be no harm. We, at all events, feel most comfortable, and free from suspicion, tern, and as long as we have not reached soulpositivity, or spiritual purification, we will not gelic spheres, and when we do reach it, we are But such is the light imparted to us, and whether correctly interpreted or not, we leave A. F. MELCHERS.

tion with negativity, and by which the sensitive | spondents of the New York World and papers of lesser note would have us believe that all who pose as mediums, young and old alike, are deceivers and practice the "black art" on us Our wives, our brothers and sisters, even our

little lisping children, all, all are deceivers, and condition, freed from discord, and a spirit-body are practicing deception upon us-known unfreed from animalism-the latter becoming der the general name of legerdemain. They would make us believe, if they could, that the condition as the same is purified or spiritualized, little Fox Girls, hardly out of infancy, pracas it were, which has been shown to us clair- | ticed cunning tricks upon hundreds who visited them, and deceived and led astray some of the very elect.

Gentlemen of the secular press, are not your old, worn-out arguments too late for use in this purely intelligent impetus, which it naturally | year of light? Are you not wasting too much of your precious time in kicking "against the pricks"? "Fill up the measure of your fathers," if you will, but remember that "the stone which the builders rejected" will yet "become the surplus of soul-positivity. We are told that the head of the corner," the key-stone of the

The Church and the so-called "upper classes" of society have become desperate because of the inroads Spiritualism has made, and is des tined to still further make upon their premises. and leave no stone unturned that may help stay the incoming tide of truth. But we all know that there is not a baker's dozen in any one of the individual congregations of the northern cities and towns in our country who implicitly believe to-day in the creeds and dogmas thereof. And why? Simply because reason has taken the place of credulity, and intelligence of ignorance. Men and women have worked out their salvation from the stupid effects of old theology, and the knowledge of God and his laws covers this part of the earth as the sunlight does.

The proof of the fact of the intercommunion of this world and the next, is as well substantiated and fixed as is any fact in nature. Therefore all efforts in the World or through the world to prove it otherwise are impotent. S. C. CRANE.

Potsdam, N. Y., April 11th, 1888. ----

DISINTEGRATION OF MIND.

To the Editor of the Banner of Light:

Facts are stubborn things. Faith, hope and belief though strong as dynamite cannot remove them, and in this case we have some facts that science must admit into her catalogue, however strongly the agnostic skeptic may object. It has long been a settled and well-known fact that the human body, with very rare exceptions of preservation, disintegrates after death, and that the particles, by whatever power brought together and held together during life, separate after the mind and the power that made it, which we call the soul, leaves it; these particles, lifted into gases and the atmosphere, largely fall back and join in making up new bodies and often die in many human bodies, thus making impossible the Christian theory of a physical resurrection, on which for more than one thousand years they have based their hopes and belief of a life after death. When science in this way removed the basis of the Christian's hope, the skeptics and doubters, of whom I was one, supposed they had equally good evidence that the mind came under the same law, and also disintegrated at death, as the case that held it in this life did. That the body was made and grew in the collection and adhesion of particles by some power unknown and beyond the reach of the scientist. which the Christlan called God, but which was equally beyond his reach and knowledge, was an admitted fact, and that it would disintegrate was equally well settled, and only the agency of an unknown God who paid no attention to the laws of nature, which we recognize as God's laws, could restore the forms for a renewal of the same personal life; and yet this was and still is largely the Christian belief, and as Mr. Beecher said, the Christian belief in a physical resurrection is the strongest force arrayed against cremation. That the mind is collected, developed and organized through the senses, experiences and observations, after the body is formed and born, and in conformity to the brain, has long been an established fact, and hence, being an organization connected with and working in the body and apparently affected if not wholly controlled by it, it was surely not strange that so many students and sound reasoners should conclude that it would disintegrate at the time (or soon after) its house was destroyed or rendered untenable. As we were only acquainted with and dealing with minds in the bodies, how could we know there were any without earthly bodies? Many do not now deal with any others, and they surely are not to be blamed for not knowing there are any such minds fully organized and intact without earthly bodiesand the same minds that once occupied such bodies as we see around us; but when any one gets the knowledge conveyed by Modern Spir-Itualism, it becomes a fact and settles the question to him that the mind does not disintegrate at death or with the body; facts cannot be set aside by theories, therefore the theory must admit and conform to the fact. This is where we now stand as Spiritualists, and we neither require nor need any more of Christian supernaturalism to account for spiritual or mental life after death than for this life and its growth, birth and death. There is a law in nature which accounts for and supplies both, however ignorant of that law we may be; and to me it is no more a mystery than the law by which a seed germinates and develops a beautiful and fragrant flower. cannot see why a superior mental and spirit us sphere may not, by evolution, rise out of this mundane sphere as flowers do out of the soil; and I have the facts over all theories, that my friends do live after their bodies are laid in the grave. WARREN CHASE.

MEMORIAL POEM FOR DECORATION DAY, 1888. Dedicated to the G. A. R., BY JOHN W. DAY, Post 57.

Written for the Banner of Light.

"Their sun shall no more go down, neither shall their moon withdraw itself; for God shall be their everisating light."-Isai.

Once more the fife's shrill warning thrills Along the Northland's granite hills; Once more, with ensigns trailing low, We breathe the tale of long ago-While drums roll out, and trumpets sound, And all our land is holy ground !

As sped Loch Katrine's flery cross Fair Scotia's mountain glens along, So in those years of pain and loss Rang forth stern Freedom's gathering song; And mill, and farm, and forest glade, Poured forth their toilers undismayed !

The sturdy sire with sinewy limb, The youth with promise burning high, Passed, while the Nation's eye grew dim, 'Mid trench and fevered swamp to die: Our Union's deadly price they told With sun-bronzed cheeks-not Indian gold.

As on the far Judean shore The coming Martyr poured the wine And broke the bread-his wand'rings o'er,

And left it for a solemn sign : Whene'er assembled ye may be, In this one rite remember me !

They poured their lives like chancel wine Their flesh was parted for a prev: And we with springtide flower and vine Meet in their mem'ry here to day, Who dared in Freedom's cause enlist And taste her gory Eucharist !

Oh, brothers, from the ambient skies Come to our time chill'd hearts to-day, As 'mid the ling'ring snows arise The bold arbutus buds of May : Though round you Eden's splendors fall O'er shimm'ring plain and jasper wall.

Why do we call? Ye have not fled : Heaven's gates stand open at your will, Ye walk where'er our feet are led. Ye are our comrades-loved ones still !

Ye'll guide us through the waters high, When roars the foaming Jordan by !

To you, my comrades, living still In earthly forms of ageing clay:

What stirring mem'ries thronging thrill Our hearts on "Decoration Day Of hours when hand and sword were wed : Of camp, and march, and war-field red.

Children's Department.

ONLY IN FUN.

BY M. T. SHELHAMER.

"Let's have some fun, boys! See that little humpbacked newsboy coming down the street? Let's grab his papers and throw them into the mud just to see him whimper over them."

The boy who made this unmanly proposition was one of a group of lads standing at the junction of two wide streets in the heart of a great city. He was about fourteen years of age, well-dressed, and had the appearance of one who was well fed and cared for. His two companions might have been of the same age, and had nothing remarkable in their appearance, as they lounged at the corner, evidently waiting for a bit of fun.

"I won't do it, Al Stebbins, though I'd like to see the fun of it, and I'll give the beggar a nickel to help him out, if it spoils the papers," spoke up the second of the group in answer to the first. "I dare you to do it. Here he is now-go ahead !"

The third lad, as if almost ashamed of his companions, stood back against the wall of a building and said nothing, while his two friends started forward as poor little Jimmy Allen, with his bundle of papers under his arm, came down the street calling bravely: "Heraldthree o'clock ! All the latest news of the big fire; Herald!" He was small for his age, eleven years, and pale, with a pinched, tired look; his body was warped and stunted in a cruel manner, and a large hump between the shoulders made the little man a forlorn object to gaze upon.

Just as he came up to them, the two lads started forward, and the little newsboy unavoidably ran against them in his haste to find a possible customer at the street corner.

"What do you mean, you homely little beggar, in striking against me in that way?' shouted the youth who had been called "Al Stebbens," as he seized the package of papers from under Jimmy's arm, and in pretended rage hurled it into the muddy street. "There! take that for your impudence 1"

The pale face of the newsboy grew even paler, and his lips twitched at the outrage committed upon him; but looking up into the face of his tormentor with the air of a little gentleman he said : "I did not mean to run agin yer; yer stepped out so quick I could n't help it. I'm sorry, but yer've spoiled my papers "-and the little chap broke down in a sob.

FUTILE STRUGGLES OF THE OPPOSI-TION.

To the Editor of the Banner of Light:

The opposers of Spiritualism who have come on the stage of action since 1850 are taking a itualist's theory as to how slate-writing and other manifestations are produced, and are writing out long and labored articles explanatory of their explanations, as they foolishly believe their readers in the daily press can be prevailed upon to believe. Once more we hear in quarters where people should be wiser, of the 'toe-cracking" and "knee-snapping" theory of 1850-'52 as to the "how" the raps were produced by the Fox Sisters : and one wise head of later growth puts in the explanation relative to Dr. Slade's mode of producing slate-writing -all which fall to the ground with the old yet erans, who know by repeated experience that thousands of such writings have been given and that the proof of spirit agency in their production comes more from the subject matter written than from the manner in which it is written. For instance, Dr. Slade was present with me alone three or four years ago, and there came to me a communication on the slate which was written in a good legible hand, and signed by a person known to me to be deceased but whose Christian name I did not know, but could not have written it as written then, neither could I have written it. because neither of us knew the name or anything about the I once received a like slate communication

from an old partner of mine, who died of smallpox in California in 1852, which covered one side of a large slate, with his name written in full, thus : "George W. Hastings." If the mecondition had tried to have written out the sentiments in that writing she could not have done so, neither could I. (My friends in Waterville, of George W. Hastings, to whom Lhere allude.) thereof precluded the idea of the medium's voluntary part in the communication.

Again: Sitting alone with persons who could neither read nor write in their normal condition, I have received tests equal to those coming to me through better educated mediumistic persons. In my own family, through my little the grave. Evansville, Ind. The bugle's swelling strain has died Along the brown hill's shot-plowed crest; Hush'd is the shout of martial pride, And stilled the wildly throbbing breast; For Victory walked the trembling plain-And Freedom claimed her own again !

The ziz-zag fence, whence carbines flash'd, As early morning crystal beamed : The slope where rumbling cannon dash'd, And charging bayonets clashed and gleamed In time's illuming radiance shine On history's page--a blood-writ line.

We reached our homes ; to some were given A future's fair and cloudless day: But some, with wounds and sickness riven. Still watch life's gloomy night away-They grimly watch, 'mid toil and pain. With want and woe, grim comrades twain !

Oh. give them aid! War's blast shall blow-Again the Nation's sight grow dim-And He who guides the conturies' flow Shall see the battle's furnace glow. And life-leaves torn the winds bestrow. And sulph'rous navies blazing swim : But if with grateful children armed, The storm-swept State shall 'scape unharmed!

Here 'neath the sun that sees no slave. We lift the voice of solemn praise, From Eastern to Pacific wave:

ONE LAND. ONE FLAG FOR COMING DAYS! God keep us free from shore to shore Till sun shall rise and set no more"

THE MIND-CURE AND THE DENTISTS.-A writer in the Hartford Courant says that "a lady patient came last week to have a tooth extracted, and brought her mind-cure doctor with her, she said, 'to prevent pain during the operation.' He stood near the operating chair, and, although my patient showed evidences of suffering, she my patient showed evidences of suffering, she declared that the operation was absolutely pain-less I So we were obliged to score one more for the metaphysicians." He tells a queer story about a patient who came to have an upper set of teeth extracted. She insisted upon taking ether. It was in the early days of ether, and there was none of it at hand. In this emer-gence, he put a few drone of the score of energency he put a few drops of the essence of pep-permint in some water and directed his patient, permint in some water and directed its patient, when ready, to swallow the dose, immediately open her mouth, and the operation would be painless. She did as directed; in a twinkling the teeth were out, while she exclaimed, "What a wonderful thing this other is 1 I have n't suffered the slightest pain !"

RUSSIAN SLEEPING CARS.-These cars are not so large and roomy-fine as ours, but they are full of sleep, and in some respects are betare full of sleep, and in some respects are bet-ter ones. They are in compartments. Man and wife may have a bedroom by themselves; parents and ohildren state-rooms all together; single men may room in more promisouous groups; the aisle, instead of running through the center of the car, runs right along one side, from which doors open into bedrooms, as they should. You get your room, you go inside and shut your door, undress, and go to bed. You sleep athwart, not fore and aft, as on the American cars, your beds are real beds-spring bottoms, soft hair mattrasses-not the bumpy seats that you and other soggy folks have sat upon all day.-Ex. upon all day.-Ex.

"Oh! my, see him whimper; well, it served you right, you beggar !"

"I'm no beggar," and Jimmy Allen's pale face flushed scarlet as he replied to this taunt thrown at him for the second time: "I earn my livin', an' I reckon I'm as good as yerself if yer do wearstore clees, an' are better looking."

"Better looking ! I should think so," cried "Al Stebbens," in fury; " there ! take that for your sauce "-and he gave the poor little cripple a blow that sent him reeling into the street. 'A fight ! a fight ! come on fellers ! what's the row?" cried a boy with a bootblack's box in hand, rushing to the scene, followed by two or three street urchins of various ages: "As I'm alive, if here is n't one of the high-toned fellers swooping down on Jimmy Allen. Oh ! my now! aint yer ashamed of yer pooty self to hit a poor little mite like that ?" and the boy with the box faced the flushed and angry Stebbens with a leer.

"I'll give you one, too, if you don't mind vour own business. I was only in fun when I grabbed his papers; but he sauced me, so I laid him out, as I'll do you in a minute."

'Only in fun !" and the scorn in the bootblack's voice was worthy that of the highest and noblest man in town : "An' yer'll lay me out, will yer? Well, I guess not; I'm's big as you, an' more used to hard knocks; so come on," and he placed his box on the ground, to get ready for a grand scuffle with his foe.

But glancing around, the bravery of the aggressor suddenly vanished as he discovered that his two companions had disappeared, and that the boot black, who seemed a host in himself. and not in need of any assistance, had nevertheless been followed by a small squad of boys with sticks and stones, who stood ready to do battle at a moment's notice: consequently "Al Stebbens" began to retreat from the mélee that he had raised.

But Bob, the bootblack, was not ready to let him go as yet, for with an air of determination he said : "Close up, fellers ; do n't let him git away. Come here, Jimmy," to the newsboy, who had gathered himself and his papers out of the mud, and now stood in the rear; "tell us all about it; what did this fine beauty say ter yer?"

"He called me a homely beggar, an' grabbed my papers 'cause I happened to run agin him when he got in my way; I know I'm homely, but I be no beggar, an' I told him so; I said I wer sorry I run agin him, but I could n't help it." said Jimmy, telling his story in a simple. straightforward manner.

"Yes; and he said he was as good as and then I hit him, the homely little wreat "Do n't yer dare say that agin; I gu as good as yerself, an' a great deal better mind his own bizness, an' he do n't stea people's property, an' spile it, as yer da stock in trade. Git out o' this, or I 'll fetch yer one anyway!" and Bob squared his arms as for a blow : "Guess Jimmy is handsomer than you," he continued in scorn ; "guess he is ; why he takes care o' himself, an' helps his grandad, too; guess yer do n't do nothin' but loaf, an' make folks trouble. They do say the angels

sees us all," and at the sudden thought Bob's

rugged face softened-"an' if they do, as the

stood watching the scene with interest. The

sympathy of each was manifestly with Jimmy

Allen and his champion, and "Al Stebbens,"

who had started out for some fun, was now re-

garded on all sides with disfavor. Already hands

were withdrawn from pockets and fingers were

busy dropping cents and nickels into the hand

of the deformed boy, who stood hugzing his

muddy papers to his breast; the little fellow

was flushed and ashamed, and muttered some-

thing about "being no beggar," but a kindly

hand was placed upon his shoulder as a benevo-

lent-looking man said to him : "No, my lad,

you are not a beggar; but your wares have

must not let you suffer through his unkindness.

Take these contributions in payment for the

papers you cannot sell. As for you, sir "-ad-

dressing the reckless lad who had caused all

this disturbance, with an air of severe judg-

"Al Stebbens," now thoroughly abashed, slunk

a half brick, thrown by the hand of one of the

nrchins who remained, and which fell just short

"Yer should n't ha' done that, Jack," said

that has to fight his battles agin the Evil One?

know-knocking Jimmy down an' spiling his

All the others had scattered but the little

that's pretty good, an' I'm glad for yer. Yer

lost twenty-three papers at two cents apiece ;

well, yer've come out all right, Jimmy. Run

home now an' get yer grandad some supper;

an' next time any one gits down on yer, jest

call on Jack an' me, an' we 'll see yer through."

Our little readers may be sure that Jimmy

was grateful to his kind friends. He wished to

share his sudden wealth with them, but this

they would not listen to. His dreams that

night were not unhappy ones, nor were those

of Bob and Jack, who, in their rude but friend-

ly way, had come to his relief in the hour of

need; but we may be certain that the angels

who gazed into the heart of the unkind boy

who had persecuted the little cripple "only in

fun" must have considered him most deformed

Mr. Baxter's Recent Work.

outspoken lectures and decided mediumship of J. Frank Baxter, particularly Gardner, Peter-boro' and Winchendon. On Sunday, May 6th, Mr. Baxter was announced to lecture, sing and exercise mediumship in the large Town Hall

of Gardner. In the alternoon some three hun-dred convened, and in the evening over eight

hundred. The exercises were varied and unique, the lectures grand, and Mr. Baxter's

good reputation as a medium was fully sustain-

ed. Both the Gardner journals spoke in com-plimentary terms of Mr. Baxter and his forcible

To the Editor of the Banner of Light :

...1

Bob the bootblack in a reproving tone;

guess he's got enough ter last him."

kept from such evil doing in the future."

of his retreating figure.

got anyway ?"

and unlovely.

crooked cow's horn to 'em."

LIGHT. BANNER OF

Banner Correspondence.

Mission folks say, then they must think Jimmy is a handsome boy, 'cause 'handsome is as hand-Massachusetts. some does,' an' yer must be as homely as a BOSTON,- A. S. Hayward writes ;" Recently a Ger. nan woman related to me an experience that she and By this time there was a cry of "Cop I cop I" her husband had in Spiritualism. She has been a from one of the small boys in the rear; quite a Bulgitualist some years, and is somewhat mediumistic. Her husband had a sick sister residing in Roxbury, crowd of men and women had collected, and

who was decidedly against Spiritualism. She had talked with this sister in law on the subject, and advised her not to go among the Spiritualists. A few months ago her brother visited her, and she, knowing that she had but a few days to live, said to her brother that if Spiritualism was true, and she could return, she would do so to him

A short time after her exit he distinctly saw his spirit-sister stand beside him. He fully recognized her, but she did not speak to him. She came and went for more than three hours, but not a word did she utter. When he went to his dinner he told his wife of his experience, and wondered why his sister did not speak, as well as show herself to him. He was so overcome by what had occurred that he did not eat any dinner, but with his wife went to another village been spoiled by a rude and selfish boy, and we in the same town to learn what their granddaughter would see for them, she being a trance medium. They said nothing to the girl of the cause of their visit. She became entranced, spoke of the sister being present, and of nothing further; but, said the spirit guide of the girl, I should think she came to fulfill a promise made. The thought then for the first time came to the ment-"go home and ask pardon of your God brother concerning what was agreed upon by his sisfor the wrong you have done, and may you be ter before she took her departure. Everything was then understood, and my informant and her husband returned home, satisfied that the sister was as good as away, not, however, without being followed by her word. The woman also gave me some account of the wonderful experience of her grandchild as a clair. audient, clairvoyant and physical medium.

Doubtless if the spiritual gifts were cultivated in this German family, good results would follow.'

ONSET .- " Excelsior " writes : " Who, either consciously or unconsciously, does not sigh for libertyliberty-freedom in its true and purest sense? One who "Well," nuttered Jack, "did n't the Mission has enjoyed a certain degree of freedom-spiritual, folks tell us fellers 'bout the army of the Lord intellectual or physical-then through some fatultous circumstance has been deprived of that boon, can an' war n't he one of the Evil One's, I'd like ter | say how keenly he has felt its loss, how he did not fully realize the great blessing till he knew that blessing gone. Oh ! thou Goddess of Liberty, thee trade? 'Spect we belong to the Lord's army, only will I recognize as worthy of worship, for the anyhow, an' a brickbat's as good as a sword larger our share of thy favors the greater our capacsometimes. I say, Jimmy, how much have yer ity for conferring them on others; the better are we able to unlink the fetters of the captive, as we our selves have been set free. The expression of a wish, deformed boy and Bob and Jack ; they paused in the trembling of a sigh for that Truth which sets us a sheltered doorway while Jimmy counted his free and makes us lovers of Liberty, is enough to cash: "Two dollars, an' sixty-three coppers; bring myriads of kindred spirits to our aid. We are not alone; it is the poor slave who is lonely-be he a slave to this world's greed of gain or his own passlons-a slave to any habit he may have contracted. any of the innumerable gods who hold sway over this lower plane, ay, even to the God of Love himself; that one is lonely who makes not all subservient to Liberty pure and simple : Liberty, which knows no law than that of following our highest, best and noblest impulses-which has no fear save that of injuring. ever so slightly, a fellow-creature, and which owns no other motive but that of benefiting the entire human race. Cast away, then, all shackles, all that impedes thy flight, thou Child of Nature; acknowledge no bondage but thine own better-self-then and only then wilt thou be sure to secure the confidence of all who come in contact with thee."

SPRINGFIELD .- " Observer " writes : " The meet ings held by the Spiritualists at Grand Army Hall, in this beautiful city, are increasing in interest and numbers under the ministrations of A. A. Wheelock and the mediumship of Miss Emma Nickerson and Mrs W. A. Rich, both of Boston. Mr. Wheelock's logic in. argument has a far-reaching mental grasp, while with finest analysis and apt illustration he carries his audi-For several weeks past places in northern Massachusetts and southern New Hampshire have been greatly stirred and benefited by the ence along the illuminated pathway of explanation to

the fountains of knowledge and truth. Sunday, May 13th, afternoon, in a discourse upon 'The Status of Women,' he referred to the recent discussion in the Methodist Conference in New York, and showed how bravely woman is battling for the right of suffrage.

There were some keen, cutting, though just criticlams regarding the course pursued by man, who, while pretending that woman is an equal, a citizen, assumes the prerogative of making all the laws, and arrogates to himself the especial privilege of sending her to States Prison for crime, and banging her for murder, while denying her a voice in the law by which It is done! In the evening his subject was upon what he termed A Cowardly Assault by Two Clergymen (Mills and Talmage) upon a Defenseless Woman-called "The Witch of Endor."' No sketch can do this or the afternoon discourse justice. Mrs. W. A. Rich, upon being introduced, proceeded and the truthfulness of it. She gave seventeen tests in the afternoon, all but two being fully recognized

New Jersev.

Becomingly attired in white, the young ladies made

a beautiful picture that charmed the eve. and the in-

The graduates were Miss Adelaide Fitch of Vine-

wich, Mass., to whom diplomas were awarded at the

close of the exercises. Other pupils taking part were

Mattie Skeels, of Cincinnati, O.; Miss Lucie Fleet-

wood, of Hartford, Conn.; Mr. C. Roy Darrow of Guil-

ford, Conn., and Mr. Philip Flummerfeit, of Belvidere.

lows : salutatory (with essay), 'Onward and Upward,' Minnie Gutberlet; recitation, 'Legend of Bregenz,'

Jessie L. Vandruff ; essay, 'Be of Good Cheer,' Annie

E. Hargreaves; recitation, 'Asleep at the Switch,'

Emily A. Compton; plano solo, 'Der Freischütz,'

Annie E. Hargreaves; recitation, 'The Lost Child,' Mattie G. Skeels; class poem, 'We Girls,'/Jessie L.

Vandruff ; essay, ' Patience is the Courage of Virtue,'

Emily A. Compton ; recitation, 'The Model Church,'

Lucie F. Fleetwood; essay, 'Am I My Brother's Keep

er?' Philip Flummerfelt; recitation, 'Aux Italiens,'

Adelaide O. Fitch; recitation, 'The Bald-Headed

Man,' Nellie B. Hubbard; essay, 'The Golden Mile-

Stone, with Class Prophecy,' Fannie M. Gould ; plano

solo, 'I Puritani,' Emily A. Compton; recitation,

The Witch of Wenham Lake,' Minnie Gutberlet;

plano solo.' 'Wer weiss, ob wir uns wiedersehn.' An-

nie E. Hargreaves; recitation, C. Roy Darrow; reci-

tation, 'Briar Rose,' Fannie M. Gould; essay, 'Na-

Lack of space forbids anything more than a general

notice of the most important features of the pro-

gramme. The essays were of a very high order in

every instance showing depth of thought and skillful

treatment of the subject in hand. The recitations

were charmingly rendered and fully deserved the gen

erous applause bestowed by the audience. The class

of '88 and the teachers and pupils of the school have

every reason to feel proud of the success of their

PATERSON .- Warren Sumper Barlow writes: "The

ture's Book,' with Valedictory, Adelaide C. Fitch.

The principal part of the programme was as fol-

psychomotrist has fow equals. Hertesis are generally recognized, and often very remarkable. In her de-lineations of character, the entire history of a per-

son becomes like an open book before her. These worthy workers and most genial friends seem to have the dause at heart, and are intensely interested in building up the grand and glorious philosophy of Spiritualism. To this end they voluntarily gave two public seatces with their entire proceeds to our new and fast-growing society here in Paterson. By their united and harmonious efforts and versa tility of talent, they are able to do what few singlehanded can accomplish in the upbuilding of this cause of all causes and truth of all truths. Long may they live to labor for the elevation of the race."

Tennessee.

BULL'S GAP .- Mrs. Alice Johnson writes : " Last January a party of six decided to sit for spirit manifestations. We knew nothing of how to proceed, excepting what we had read, and there was but one avowed Spiritualist in the number. We sat for an hour three nights, without any results. On the fourth we sat again, with two additions to our circle-my father-in-law, who is a very strong Spiritualist, and a young man who ' wished to see if there was anything In it.' After sitting for an hour or more, we were almost ready to give it up, thinking there was no medium among us, when my husband came in, and we prevailed on him to put his hand on the table. He ridiculed us, but finally sat down; in a few minutes we could hear a faint tapping on the table, like that of water dropping. As it became stronger, we asked questions, which were promptly answered. The spirit claimed to be my husband's mother, who died twenty-six years ago." The circle continued its sittings, new mediums being from time to time developed, and a large number and variety of manifestations occurred, many of them of a physical nature being very demonstrative, and with the mental phenomena very convincing. These our correspondent describes quite minutely, but as they are similar to what our readers are generally familiar with, we omit her account of them. The experience of herself and friends illustrates the truth that the formation of neighborhood circles in the home

of some one of their number is the most effective and satisfactory method of ascertaining whether there is or is not a solid foundation for the claims of Spiritualists. In closing Mrs. Johnson savs : "I have been a strong Spiritualist for nearly five years, and have been alone in my bellef in the com-

munity, and have had to endure being called 'crazy and other disagreeable things; but our little home meetings this spring have proved the opening wedge, and there are several others now here who are firmly convinced of spirit return. Some of the 'holier than thou' professing Christians have said we were ' dealing with the devil': still we meet, and considerable interest is manifest in regard to our meetings.

The more I learn of Spiritualism, the stranger it seems to me that Christiaus can reject it; it is the very heart and essence of their religion, yet prejudice will not let them acknowledge it."

Illinois.

CHICAGO .- George Cann, Secretary of the United Society of Spiritualists, writes that that organization celebrated the Fortieth Anniversary of Modern Spiritualism on Sunday, April 1st, at 2:30 P. M., in Madison street Theatre, an audience of five hundred being In attendance. "Mr. Gohegan, the President, presided. Frank C. Algerton, under influence of his guides, delivered the opening address. After the invocation questions were propounded, the answers to which, by the medium, highly interested and instructed the as semblage. The subject for the afternoon's discourse was 'Spiritualism Forty Years Ago, and Spiritualism Forty Years Hence.' Its treatment produced a profound impression upon the audience. Many skeptics and Christians present wondered how a young man without scholastic education could speak so eloquently and scientifically upon an impromptu subject. showing a depth of thought far surpassing many of the noted ministers of Chicago. Mr. Algerton, although but twenty one years of age, and scarcely eighteen months upon the spiritualistic rostrum, is a most charming speaker, and convinces hundreds of the truths of inspiration. Among the prominent Spiritualists of Illinois and Missouri he is regarded as one of the fluest trance speakers.

After the discourse Hon. Judge Holbrook addressed the audience, eliciting hearty applause by his appropriate remarks. He is a very forcible speaker, and his words carry conviction to the hearts of investigators. Tests were then given by Mrs. Thomas, many of which were recognized by the audience, and thus

November, is doing a grand work for the cause, and

under control, but also as a public test-medium and lyn's sensational preacher is reported to have called it, made its advent, before he ventured to " expose " it as the work of the devil, purposely planned by him to lead souls to his dominion of eternal torment. The denunciatory style of this pulpit haranguer's methods does not argue well for the truth of his position. It is full of anger ; and they " whom the gods would destroy they first make mad."

Rhode Island.

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NEWPORT .- John O. Peckham writes : " My brother was found dead in the street. He was a Spiritualist, as also was his wife and her sister, Mrs. Jane Peckham, the medium. Boon after his decease he communicated with his wife upon matters of business. This gave her great happiness, and she felt assured that though she had lost his bodily presence, he was present to advise his family when advice was needed.

Mrs. Peckham is influenced by a German doctor. A short time since she was called on to prescribe for a man who had previously consulted three doctors without deriving any benefit. He soon began to improve, and is now, to all appearances, on the way to a full restoration to health. I submit these facts for those who ask, ' What good has Spiritualism done?'"

Minnesota.

ST. PAUL .- Morris S. Liden writes that while appeals are being made and answered in behalf of the clergy and those who through long and faithful labors in the Church have become either infirm or nearly so similar appeals for workers in the spiritual field who have tolled till late in the day and are approaching the sunset of this life, are but little heeded by those whom they have long and faithfully served. Our correspondent instances two cases of this kind in the BANNER OF LIGHT of April 28th, and suggests that they be responded to with some degree of liberality.

Indiana.

INDIANAPOLIS .- Jacob Richards, Massachusetts Avenue, Moore's Block, Room 42, third floor, writes: " I am a printer, seventy two years old, paralyzed for the last three years, (means now exhau ted) and wish correspondence and orders for any article that can be sent by mail. I will, on receipt of same, with money or stamps, get the article at wholesale, and forward it, keeping only a small commission, which the one ordering must definitely state in his or her order. Give me a chance-thus I can help you, and you can help

Colorado.

ASPEN .--- C. D. Guild writes : "This is a prosperous mining city of six or seven thousand inhabitants, onethird of whom are Spiritualists. We have no mediums -at least none that are accessible to the public; hence, what we are most in need of is a good, reliable test medium. To one such a wide field of pecuniary profit and of doing great good is open. Further particulars may be had by addressing me."

Letter from Mrs. Clara A. Field. To the Editor of the Banner of Light :

Thinking you would like to know how our cause is prospering here in this "land of perpetual summer." I have concluded to write you again ere I turn my steps toward our good city of Boston. I wrote you in the winter, about the time that Bro. George Colby (sent out by the Southern Spiritual Association) was out by the Southern Spiritual Association) was organizing societies through the State. The society of St. Augustine engaged me for the season as their regular speaker for Sundays, with the privilege of working in other fields during the week-days. The first place I visited was "Palatka," where I found a few earnest souls ready and willing to do all in their power to forward the cause in their lovely little city on the banks of the ma-

to do all in their power to forward the cause in their lovely little city on the banks of the ma-jestic St. John's river, changed by the religious element from its original name, "River of Lakes," "Welaka" that the Indians gave it, and which is so sweet and appropriate. Here I was the guest of Dr. and Mrs. Hall of the Pal-metto House, and gave three lectures at the Opera House, on the subject of "Psychometry," under the auspices of the society. I also had a class in psychometry, several members of which are now using this gift to their own ad-vantage and for the good of others. Feeling the need of rest and change, I asked for and obtained release from my engagement with the friends at St. Augustine, after serv-

with the friends at St. Augustine, after serv-ing them for two and one-half months, and re-turned to Palatka. From thence I went to South Florida and visited our good Bro. and Sister Bancroft, at their pleasant home in Eustis. From thence to Pine Castle, to the hospita-ble home of Bro. and Sister A. L. Stone, where I received a cordial welcome, also rest and strength to continue on in the battle for the literary lights of Chicago. The society, chartered in truth I then went to Gainesville, and there found but two or three who knew anything whatever of Spiritualism, but succeeded in creating some interest in it through the agency of psychome-try. I then returned again to St. Augustine, where by urgent request I remained over Sun-day, March 25th, and closed their meetings for the season, having a crowded house at both services. The next morning found me on my way to Ocala, where I lectured three nights in the Opera House, to large and appreciative audiences, and was entertained at the lovely home of Mr. and Mrs. Mann of the Florida Southern rallroad. I also lectured on Temperance the last evening of my stay. From there, April 1st, I went to Jacksonville, where I found but little interest and no organiwhich I dold for the days, visiting the Sub-Trop-ical at the time of the Gilmore concerts. Then I once more turned toward South Florida, and for the next two more share here a worth the for the past two weeks have been a guest in the delightful home of Prof. H. W. Chant, amid lovely surroundings situated in a quiet charmfull of green fruit. The air is fragrant with the wonderful magnolias, whose sweetness fills the air, and vies with that of the jessamine and the air, and vies with that of the jessamine and the oleander, both white and red. This indeed is a land of promise, one that can be made to flow with "milk and honey." John W. Janzen, an excellent medium, is a MAY 26, 1888.

May Magazities.

THE VACCINATION INQUIRER reports to full the proceedings of the Eighth Anuani Meeting of the London Boolety, including the addresses and letters received from those who could not attend; the whole embodying a large amount of valuable information respecting the ovils of vaccination, the progress of the movement for the repeal of laws making the dangerous process compulsory, and the encouraging prospects of success attending the Bociety's efforts. London: B. W. Allen.

THE PHRENOLOGICAL JOURNAL .- W. W. Corcoran, Joseph Jefferson and H. B. Plant have their portraits and blographies in No. 8 of " Notable People." Among the contents is an article upon "The Needs and Pos sibilities of Anthropometry." New York: Fowler & Wells Company.

THE SIDEREAL MESSENGER. Northfield, Minn. W. W. Payne.

HEBALD OF HEALTH. New York: P. O. Box 2141. THE PATH. New York: William Q. Judge. MENTAL BEALING. Boston: L. M. Marston.

While the fire-fiend was getting his work in on the

Union Square Theatre, a literary gentleman, who was looking on, asked a friend : "What three authors would you name in comment-

ing on this configration?" "I don't know," replied the other, "what three would you name?"

ould you name ?'' '' Dickens, Howiti, Purns.''- Texas Siftings.

SPIRITUALIST LECTURERS.

MRS. K. ANDROSS, Delton, Wis.
 MRS. M. C. ALLERS, BARTON LANDING, YL.
 WY. H. ANDREWS, M. D., Celent Fills, I.a.
 C. FANNER ALLYN, Stonelam, Mass.
 MRS. R. L. BALLOT, S. Colembra, Mass.
 MRS. R. L. B. ALLEY, S. Colection, Mass.
 MRS. R. L. B. ALLEY, T. BRICHMAN, Colem., Mass.
 MRS. R. L. B. ALLEY, T. BRICHMAN, Colem., Mass.
 MRS. R. L. BALLOT, T. S. DARTES, S. ALLEY, ANDRY, M. C. C. J.
 PULJAR, K. BALLOT, T. D. MARTEN, L. MARDY, M. C. C. J.
 MRS. R. M. KALOT, T. D. MARTEN, M. M. S. C. MARTEN, M. M. S. MARTEN, M. C. C. J.
 MRS. R. M. KALOT, T. D. MARTEN, M. M. S. MARTEN, M. S. C. M. T. MURCH, MIRING, M. M. S. A. HYLENS, MILL & Adams sts., Dorchestor, Mass.
 M. J. Z. K. M. LEN, Halley Took, Mile, T. M. M. S. MARTEN, M. M. MARTEN, M. M. S. MARK, J. RUCLAR, M. S. MARTEN, M. M. S. MARK, J. RUCLAR, M. S. Derver, Col.
 MRS. K. MARTEN, J. M. M. S. Concord Place, G. Boston, Mass. J. F. WARK, M. RUCLAR, M. S. Derver, Col.
 MRS. M. MILLEN, RAULE, Concord Place, C. H. M. MARS, J. RUCLAR, M. S. Derver, Col.
 MRS. J. Z. K. M. MULLES, Eagle Park, Providance, R. L. MISS, C. H. HISHOR, S. C. Bellen, MARS, M. M. MARS, M. M. S. MARK, M. M. MARS, M. MARS, M. M. MARS, M.

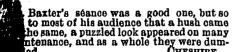
On Monday evening, May 7th, we were pres-ent in Peterboro', N. H., where Mr. Baxter lectured in the Opera House. The Peterboro' *Transcript*, which seems to find it incumbent to cater to its conservative, if not prejudiced community, gave a half-column notice of the meeting and those of Mr. Emerson which occurred on the two evenings following, in which curred on the two evenings following, in which it spoke as favorably as allowed of Mr. Bax. ter's music and lectures, yet of his own and Mr. Emerson's mediumship it evinced preju-dice, not to say ignorance. Of Mr. Baxter, whom we report (we were not present at Mr. Emerson's meetings), the Transcript said :

Emerson's meetings), the Transcript said: "J. Frank Baxter, one of the ablest advocates of Spiritualism in the country, lectured in the Town Hall Monday evening. His presentation of the standing and tendency of Spiritualism was ingenious, forcible and interesting. In fact it was the strongest and best lecture on this subject we have ever beard, and must have been very satisfactory to all believers. He quoted from a large number of eminent divines who endorse Spiritualism in the strongest terms, and elaimed with great confidence and assurance that the day is not far distant when it will be the leading or lecture, to the manifest satisfaction of the large audience." claimed with great confidence and assurance that the day is not far distant when it will be the leading or prevailing belief among the nations of the earth. Mr. Barter is also a fine singer, and sung several songs with charming effect. Had this comprised the full programme all present would have voted it one of the most interesting and enjoyable lectures or entertain-ments held here this winter. But undoubtedly the so-called communications from departed spirits which followed were more pleasing and satisfactory, to a por-tion of the audience at least, than all the rest, though it would be difficult for them to say what had been learned or wherein they were benefited by them." commencement exercises of the Belvidere Seminary were held on Tuesday evening, May 8th, before an audience that completely filled the spacious parlors of to assemble, and soon after eight o'clock, when the exercises began, the seats in the auditorium were all occupied. teresting character of the exercises deepened the good impression already formed.

The editor could not understand how Mr. Emerson could see spirits as mortals clothed in earthly habiliments, and with their deformiland, N. J., and Misses Gould and Gutberlet of Greenties, bandages and "porous plasters," since his early education had taught him spirits were clothed in spotless white. The editor needs a little study of psychological law and its effects, at a time when he can be untrammeled by the Misses Vandruff, Hargreaves and Compton, of Clifton, Ill.; Miss Nellie B. Hubbard, of Chicago, Ill.; Miss vagaries of dogmatic theology. On Sunday, May 13th, Mr. Baxter appeared

in Winchendon, a place which has had no lec-ture on the subject for twenty-eight years, and but once ever. Apparently it was with fear and trembling as to results on the part of the Spiritualists. We knew Mr. Baxter so well we had no fears, but we were present and bound to note the effect. The day was dubious, and most of the time the weather was execrable. We were not surprised, then, that not more than one hundred and twenty-five assembled in the afternoon. But they were well paid, and listened attentively as Mr. Baxter entertainingly related many of his experiences, and were instructed by his ingenious method of teaching by his interpolations of appropriate running comment.

That afternoon advertised his merits, and at 7:30, evening, it was necessary to open the gal-lery of the roomy hall, for it was found that every seat was occupied. And such a lecture, so well adapted and plainly put, was never ut-tered in Winchendon before! To the BANNER tered in Winchendon before! To the BANNEB or LIGHT readers, who are so conversant with Mr. Baxter's methods, it is only necessary to announce his theme, and they can easily imag-ine his course, and the effects. It was "Spir-itualism; Is it of God or the Devil? Is it Jesus-Taught or Anti-Christ? Is it Biblical or Non-Scriptural? Is it Reasonable or Absurd?" mas controversial, and in Mr. Baxter's best



he same, a puzzled look appeared on many ntenance, and as a whole they were dum-ed. OHESHIRE.

The republic of Chill is engaged in building two lines of railroad across the continent to the Argentine Republic.

A kicking mare in Portland, Me., has been named "She," because she makes her rider haggard.-Labor Leader.

adding scores to the already vast number who can truly and joyfully exclaim: 'Oh! Death, where is thy sting? oh ! Grave, where is thy victory ?' " Connecticut.

NEW HAVEN.-E. P. Goodsell writes : "As a starting-post for his go-as-you-please tirade against Spiritualism on the 30th ult., Rev. T. D. Talmage found there could be little or no doubt as to what she saw, a text in the Bible, and after changing the word woman to witch, worked himself into a high pitch of indignation because millions of people are led to inquire and about the same number in the evening, after the regarding truths pertaining to the life they are destined to live hereafter. The great fact of the return of tens of thousands of the bright immortals to our

shores with overwhelming proofs of immortal life does not harmonize with the Brooklyn man's theology BELVIDERE. - A correspondent writes: "The Hence that angry God, whom the people are enjoined to love and worship, must be brought out to frighten back the wanderers from the popular, plous fold of the earthly Tabernacle. In contrast with such a display that institution. At an early hour the guests began of wealth and fashion, of what value can immortal life be when weighed in the popular scale? Mr. Talmage aims to lead the inquirer to the popular theological side, even if not a ray of light emanates therefrom. He does not permit mortals to inquire of those who have gone to the next world, because they may con. tradict the preacher. The truths they bring must be put out of sight, and they who bring them thrust back to their shining homes.

But I apprehend too much of a task has been under taken by the Brooklyn preacher. He says: 'It is natural that people should want to know the origin and history of a doctrine which is so wide-spread in all the villages, cities and towns in the civilized world getting new converts every day.' This history, these facts, these immortal, sublime truths will be sought after by the people more and more, nor can the threat enings of theological thunderers hinder earnest souls from pursning the object of their search, the assur ance that immortality is not a myth."

California.

SACRAMENTO .- A correspondent writes: " There recently passed from this city to spirit-life a very es timable lady, Mrs. Emma H. Ramage, some incidents of whose closing hours are worthy of note by all and of special interest to Spiritualists. The lady had long been sick, and her departure was not unexpected by her many friends. As the moment of transition approached she kissed those of her friends who were at her bedside, bade them good bye, told them she was very happy, and that she could see many of her dear departed friends and relatives. Her mother kept away the daily papers, so that she might not learn of the deaths of any of her friends, fearing it might worry her. Especially was she careful to keep from her the death of one of her intimate friends who died about one month ago. During her conversation about whom she saw in 'the beautiful beyond ' she said to her mother : 'I see Jennie Morton, and she is so happy! Did you know that Jennie was dead?' She said she also saw her father, sister and other per-30DB."

New York.

HEMPSTEAD, L. I.-Mrs. J. Buck writes, deprecating the treatment of mediums by the press and pulpit of New York and Brooklyn, remarking of the latter that while it advocates the truth of events of the First Spiritual Society at this place was, during the past termed miraculous, it disavows precisely correfirst and second Sundays of May, highly entertained sponding events occurring in our very midst to-day. and benefited by the valuable services of Mr. and and which are open to the investigation of all who are

Mrs. Kates of Chattanooga, Tenn. Mr. Kates has a disposed to study their bature and object. The inquiry good delivery, and gives a sensible, philosophical lec- is made why forty years have been allowed to pass ture ; while his companion is not only a fine speaker ' since the " hellish doctrine " of Spiritualism, as Brook

member of this home, and in a quiet way is do-ing much good work, sowing the seed of liberal Ing much good work, sowing the seed of liberal thought by the best means in the world-doing good I His forte is healing, and he has some ex-cellent controls who give good satisfaction; those who consult him are always pleased and satisfied with his sterling honesty and integrity as well as his mediumship. I wish we could manage to encourage this quiet worker to en-large the field of his usefulness. CLARA A. FIELD.

Orange City, Fla., May 5th.

[From The Boston Investigator,]

An Interesting Book.

FORTY YEARS ON THE SPIRITUAL ROSTRUM-A Sequel to "The Life Line of the Lone One," an Auto-biography of the Author, as the World's Child, by Warren Obsee Warren Ohase.

This book of three hundred and twenty-four pages contains the record of one of the first, ablest, and best-known spiritual lecturers now ablest, and best-known spiritual lecturers now on the platform as a teacher of that peculiar dostrine or philosophy. All his travels West and East as a lecturer for more than a genera-tion, together with his experience as an editor, politician and agriculturist, are minutely de-soribed; also his views on Spiritualism, Chris-tianity, social reform, and various other topics, the whole forming an extensive and interesting bistory of a very industricus and able men history of a very industrious and able man, whose life, or more than half of it, has been devoted to the promotion of reformatory objects, It is seldom that we discover so much deter-

in ation and perseverance manifested in be-half of any cause, as appears in the life of Mr. Chase. In this respect he is one of the remark-able men of the day, and we hope his new book may have a large sale. It is a handsome volume, and contains a correct portrait of him as he now appears in his advanced age. Published by Messrs. Colby & Rich, 9 Bosworth street, Boston.

"FAINT NOT IN WELL DOING." For while the tired waves, vainly breaking, Seem here no painful luch to gain, Far back, through oreeks and inlets making, Comes silent, flooding in, the main ! PROF. W. F. PECK. Sof Communication Automatic Matter and Control and Struct. Jones of Prince 21, 600 North 24 street, St. Louis, Mo. CALEB PRENTIES, 10 Hindson street, Boston, Mass. Miss, Itelen Struktr-Richtmon, 7. O., Boston, Mass. FRANK T. RiftLey, Corinna Me. ". J. H. RANDALL, 78 Scoley Avenue, Chicago, II." Miss, T. SheLhamatt, Garanda, Me. ". U. Hitelen Struktr-Richtmon, P. J. Miss, M. T. SheLhamatt, and Shawmut Avenue, Boston, Mass." M. H. N. T. SheLhamatt, Jockland, O. Miss, M. K. B. Strike, 10 Chicago, II." Miss, K. R. Strike, 10 Chian, Mico. ". Miss, M. R. Strike, 10 Chian, Mico. Miss, Thomas Strukt, 10 Ching, 10 Chicago, 11." Miss, C. N. Strike, 10 Ching, Strukt, C. Miss, Franklin, C. Miss, Miss, 10 Thomy street, Detroit, Mich. JULIET H. Skyler, North Strukt, 10 Ching, 10

"Will also attend funerals.

Commencement."

MAY 26, 1888.

v.

オ

HEN DILEMMA.

i am only a farmer's giti, Julin is only a farmer's lad, But, somehow, when we chance to meet, The very sound of his doming feet Can make my bears to gidd That up to my checks the warm flush flies, And he reads his welcome in my eyes.

I am only a farmer's girl, Master Tom is the Squire's son, But strauge to tell, his feet this way Turn often toward the close of day, And alter the chores are done, When John (he passes the meadow gate) Gives me a scowl, and—will not wait.

I am only a farmer's girl, Bo what can the Bquire want of me? My heart is John's: John knows it well; But it is n't for me the truth to tell— Bo bashful a lad is he i — So the Squire may come and the Squire may g But all the answer he'll get is "No!"

The Squire praises my hair and eyes; The Squire says 1'm a lady born-What care I for his foolish speech? 'T is John's voice only my heart can teach To sing like birds at morn; But John is of features foolish bery But John is a jealous, foolish boy, And my days are shorn of half their joy.

Oh ! I am only a farmer's girl, John is oaly a farmer's giri, John is oaly a farmer's lad, But I'd rather be in bis bumble life Than be a "lady" as Bquire's wife, With a restless heart and sad i But John- so bashful a boy is he !---Is a long while asking my heart of me

SEANCE WITH AN OLD-TIME MEDIUM.

To the Editor of the Banner of Light :

On the occasion of the anniversary we held a dark séance with H. B. Allen, musical medium -known in years past as the "Allen Boy." Fourteen harmonious persons were in the circle, and the most satisfactory results were arrived at. A dulcimer was placed on chairs outside the circle, and bells, paper and pencil and a guitar were arranged on a stand within the deals tersely with Mr. Talmage on Scriptural grounds, and circle. The lamp-light was extinguished, and we all clasped hands and joined in singing. Soon the spirits began to manifest, first by the exhibition of beautiful lights of various forms and sizes-darting or gliding around, but sometimes stationary-which appeared occasionally to the close of the entertainment.

A number of tunes, some familiar, others unknown, were played upon the dulcimer; some softly, some loudly ; and we are fully satisfied that no musician in the form produced them.

The guitar was floated in the air, as it was played upon by unseen hands in time to the forty years. The principles of the order are concisewhistling by the medium of lively airs; and oc- ly set forth in the "Communist Maulfesto" of 1847. casionally the bells were moved about, and given in the preface, which clearly defines them. Mr sounded in time to the music. As the guitar Engels's views and aspirations are comprehensive floated around, it would touch our hands and and far reaching. It appears to him that " the Henry faces, and occasionally "bump" our heads in time to the music played upon it.

There was rapping, both soft and loud, in intelligent answer to questions. The dulcimer was made to plainly imitate the sawing of a and advocates rather than from the misrepresentaboard, the dropping of the piece on the floor, tions of its enemies should read and consider. the nailing on of the board, the whetting of a THE SEVEN LITTLE SISTERS Who Live on the knife, the tuning of the instrument, the boring of a hole, and the removal of the bit.

We could occasionally hear the writing of messages : the tearing of the paper containing them from off the tablet, and the rustling of the sheet made in presenting them to the members of the circle. We could plainly feel the Whittier, the style of which he terms "clear, easy, caressing touch of spirit hands about us; hear graceful and ploturesque." The "round ball" is the their voices and the rubbing and slapping of bands.

When the room was re-lighted we found the dulcimer and the chairs on which it stood placed upon the stand within the circle, the establish in the mind facts concerning earth's people. guitar resting on our lap, and the bells upon the floor.

I consider that in this séance the most positive evidence of spirit-presence and power was intelligently exhibited.

Mr. Allen is doing a good work in spreading

dulged in so largely in the pulpit, on the pint-form, and in printed documente, by controver-skallate in defense of creeds and theories and whims of one kind and another, that it has grown somewhat common and rather thin. It's suggests that those who include in tactics of that kind are rather hard pressed for better arguments. Some years ag I attended a prayer-meeting

in Brother Talmage's Tabernacie in Brocklyn, and "it was good to be there." One of the hymns sung on that occasion began with the vords:

"There are angels hovering round To carry the tidings home."

I have heard the same hymn sung in Moneton. Was there not a truth, grand and in-spiring, underlying these words, and breath-ing through them, or was it all a solemn farce and mockery? Let us hear what Paul says-(Heb. xii : 18, 25): "For years not come unto the (Heb. xii : 16, 25): "For years not come unto the mount that might be touched, and that burned with fire, ..., but ye are come unto (the spiritual) Mount Zion, and unto the City of the living God, the heavenly Jerusalem, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator..... Wherefore see that ye refuse not him that speaketh." Paul in the beginning of this same chapter had just said that we are compassed about with the salnted dead of the elder dis-pensation. These are some of the spirits of the just men made perfect—an innumerable company of augels, (that is, spirits, messen-gers) "ministering for the sake of them who gers) " ministering for the sake of them who are to inherit salvation."

It will be well for us if those spirits that are "hovering round" are indeed guardian angels to help us, and if we so live from day to day that they can "carry the tidings home" that we are trying, more and more, to seek after those things that are lovely and true, and just, and honest, and of good report among men, and in the sight of God. INQUIREB. (To this timely and trenchant article, appearing in the columns of a New Brunswick secular paper, and from the pen of a local clergyman, we made recent reference. It cannot fail of producing a marked impression read. The italics are our own.-Ed. B. of L.) ion whereve

New Publications.

THE CONDITION OF THE WORKING CLASSES IN ENGLAND IN 1844. With Appendix written in 1886, and Preface in 1887. By Frederick Engels. Translated by Florence Kelley Wischnewetzky. 12mo, cloth, pp. 212. New York : John W. Lovell & Co.

A good exhibit is here made of the causes that led to a socialistic organization and the line of action which the founder of Modern Socialism, Kari Marx, and the author of this volume, followed for more than George platform, in its present shape, is too narrow to form the basis for anything but a local movement, or at best for a short-lived phase of the general movement." The book is one those who would learn what the Socialistic Movement is, from its leading friends

Round Ball That Floats in the Air. By Jane Andrews, with an Introduction by Louisa Parson Hopkins, Supervisor in Boston Public Schools. 16no, cloth, pp. 142. Boston: Lee & Schools. Shepard.

There is a charming fascination invelned with these writings that called forth the admiration of John G. earth, and the "Seven Sisters" are that number of girls of different nationalities, the homes surround-

ings, and the manners and customs of whose parents the author describes. The book will interest young children, not much less the old ones, and firmly IT IS THE LAW. A Story of Marriage and Di-

vorce in New York. By Thomas Edgar Wil-son. 12mo, paper, pp. 218. Chicago and New York: Belford, Clarke & Co. The inconsistencies of New York law regarding

marriage are graphically set forth by the author, who MF. After is doing a given skeptical people. A. H. NICHOLAS. Bas made his subject a special study to several per-sons who sustain very strange relations, but which are

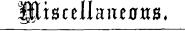
OF BANNER LIGHT.

Camp-Meeting in Minnesota. The files (o. Aclentific, Moral and Reformatory Associa-tion will held its first Annual Meeting at Morristown on the third Hunday in June, 1889; and in connection there-with will be beid, Spiritual and Liberal CAMP. MEXING, commencing on Wednesday, June 13th, and closing on Monasy. June 18th.

with will be tell #piritual and Liberal CABP. MERTING, commencing on Wednesday, June 13th, and closing on Bonlay, June 13th, "Include the set of the set

Orion Lake Camp-Meeting.

Orion Lake Camp-Meeting. The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commonicing Baturday, June 2d, 1888, and ending Monday, June 11th. Those intending to camp are desired, if convenient, to erect their tents on Friday, June 1st, 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 in-terested in progressive thought and united humanitarian works are cordially invited to be present. MRS. F. E. ODELL, Sec'y.



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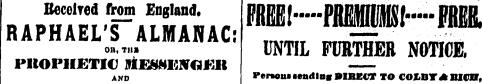
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The Organ of the Mississippi Valley Association of Spirit-ualists. NEW THOUGHT is a quarto filied with interesting mat-ter, writtes expressive for its rolumns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper. Terms of Subscription: One year, \$1,50; six months, S cents; hree 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 barry covers the price of black paper and press-work. Sample



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Fairmount, Kan., May 16th, 1888.

(From The Daily Times, Moncton, N. B.) Rev. Mr. Talmage on Modern Spiritualism.

EDITOR TIMES: The area few points in the sermon by Kev. Mr. Talmage, in *The Times of* Saturday, May 5th, to which a brief reference may be made. The sermon as a whole is in his usual dramatic and entertaining style. *He* shows in this discourse how easy if is for him to be in word-painting a master, and in reasoning a child child.

Mr. Talmage quotes from the scriptures to Mr. Talmage quotes from the scriptures to show that sorcery and necromancy and wizard-ry and witchcraft are forbidden, and that we should not seek after "familiar spirits that peep and mutter"; that is, we should not seek after communion with unclean spirits or evil spirits. But the Bible does not forbid seeking after communion with the Good Spirit or with the spirits of the saints, whether on earth or in heaven. The trouble with Mr. Talmage is that he has failed to recognize the difference between communion with evil spirits and com-munion with good spirits.

unclean and wicked spirits or devis. The spirits of departed saints are sometimes called angels. "Are they (the angels) not all minis-tering spirits sent forth to do service for the sake of them that shall inherit salvation?" (Hebrews i: 14.-revised version.).

That evil spirits that are clothed with the body, and also evil spirits that are not in the

(Hebrews 1: 14. - revised version)....
That evil spirits that are not in the body, may approach us and impress us and in fuence us for evil, is apparentenough. And that from them we should resit, is clearly taukh in the sacred oracles. But the coming to us of the spirit soft de good who have departed this is never, condemned in the Bible. Moses and Elias were good men, and appeared to Peter, and James, and John, on the Mount of Transfer and James, and John, on the Mount of Transfer departed of the spirit soft de good who have departed to be there was anything about these manifestations that was wicked, or frandulent, or devilab.
John, the Apostle, developed, in his later days, into a medium of the highest order. He spirit to de bapirits of departed saints. He spirit to departed saints. He spirit to departed saints. He spirit world. On one memorable occasion he was have deal on the earth in mortal bodies. They know year from ther shall the sun strike what it was, sometimes, to suffer unger, and the deat as permitted to behold many, even a great multitude, of the spirits of departed saints. He spirit world. On one memorable occasion he was have duel on the earth in mortal bodies. They know year a great multitude to behold many, even a great multitude of the spirits of departed saints. He saw there were dwellers on the earth in mortal bodies. They know year from ther shall the sun strike or the spirits. The shepherd's clankar, y Edual Bodies. They know when they were a great. He setting and communion, not with a strike or the spirit. The Shepherd's clankar, y Edual Bodies. They when they were a great. He setting and communion, not with the setting or sund spirits. The setting and clance, we with they burger no more, neither the setting and clance, we were the strike was one duellar to reve a setting and clance, we were the setting and clance and the setting the settin condemnation.

Talmage, in his sermon, tells us that Spiritualism is growing very rapidly, in these last times, in every village, and town, and oity, in the civilized world, and that many of his own congregation are Spiritualists, more or less fully developed. All this may be true

less fully developed. All this may be true enough. But Mr. Talmage descends to an extravagant use of wholesale denunciation of Spiritualism. He thinks it the most gigantic fraud that was ever born in hell or out of it. He says it has contributed largely to fill all the asylums be-tween Bangor and San Francisco. But he has not favored us with any proof to sustain his asser-tions. This style of denunciation has been in-

looked upon as correct because "it is the law," as shown by reference in every case to the statutes.

CHIPS FROM A TRACHER'S WORKSHOP. By L. R. Klemm, Ph. D. 12mo, cloth, pp. 408. Bos-ton: Lee & Shepard.

The author has been Supervisor of German Depart-ment Public Schools in Cleveland, O., Principal of a that have proved of great value to teachers as aids in their avocation. These articles form the bulk of the contents of this volume, and cannot fail to be highly appreciated by those for whose benefit they were originally intended.

THE DOOM OF THE MAMELONS. A Legend of the Saguenay. By W. H. H. Murray. 12mo, paper, pp. 136. Philadelphia: Hubbard Broth-

The basis of this story is an old Indian tradition of the Lenni-Lenape tribe that when a marriage between a princess of that tribe and a white man should occur munion with good spirits. The spirits of the bad are sometimes called unclean and wicked spirits or devils. The took place, or was attempted, between Atla, the last queen of that race, and John Norton, a trapper; but before the ceremony was concluded the Indian maiden died, and the prediction was fulfilled. "Mamelons" is the Indian name for the mouth of the Saguenay River, and signifies the Place of the Great Mounds.

nay River, and signifies the Place of the Great Mounds. PRE GLACIAL MAN AND THE ARYAN RACE. A History of Urgential Asia, from B. C. 25,200 to B. C. 8,000, with a History of the Aryan Race, commencing B. C. 15,000, their Rise and Progress, and the Promulgation of the First Revelation; Their Spiritual Decline, and the Destruction of the Nation B. C. 4,705; The Inread of the Turnulane, and the Scattering of the Remnant of the Race, B. C. 4,804, as Deciphered from a very Ancient Document. A iso An Expediation of the Glacial Period, and a Record of its Effect on Man, and on the Configuration of the Globe. A Chapter on the Deluge: Its Cause, Locality and Extent; and an Account of the "Oannes Myth." By Lorenzo Burge. 12mo, cloth, pp. 272. Boston: Lee & Bubepard.

Clackamas, Oi c. The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., begin-ning Friday, June 8th, and holding over two Sundays. Siate writing, rance speaking and olarivoyant tost me-diums have been engaged to attend the meeting. The Committee of Arrangements will use every reason-able endeavor, including the usual reduction of fare, to these attending the meeting, to make the enterprise a suc-cess.

those attenuing the because, x = 0.000 and a hotel of the society has a good hall on the grounds, and a hotel for the accountedation of boarders and lodgers. A cordial invitation is extended to all. WM. PHILLERS, President.

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BELIAGE NUMEROF AP In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

the varied shades of opinion to which correspondence pro-utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not med. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. A When our partons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not lorget to state their present as well as future ad-dress.

Areas. 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.

Banner of Bight.

BOSTON, SATURDAY, MAY 26, 1888.

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AG Business Letters must be addressed to ISAAC B. LICH, Banner of Light Publishing Honse, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

tremble, Ignorance dies, Brror decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plernont. Verpont.

Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they wish renewed in our issue of June 2d must see the matter little thought until the news of the catasthat their applications are at this office on Friday morning, the 25th inst.

"The Law of the Spirit, and the Spirit of the Law."

We shall print next week a verbalim report (prepared especially for our columns) of a lecture on the above topic, delivered in Berkeley Hall, Boston, by the guides of Mrs. R. S. Lillie.

Journalistic Calumny,

It is not often we have seen in print a more

wise might have taken passage in the ill-fated vessel. And this kind act of angelio ministration is made the occasion of a most diabolical, wholesale surmise of evil against not only the Spiritualists of San Francisco, but others throughout the country !"

The following excerpts from nearly a column account in the San Francisco Chronicle of May 3d, show that extended inquiries were made by its staff to arrive at the central facts connected with this case, and give also some indication as to the keen degree of interest it has aroused in And Unalogues of Books Published and for Sale by the public mind on the Pacific coast : the public mind on the Pacific coast :

"Several gentlemen who had witnessed a number of Slater's exhibitions were seen by a Chronicle reporter during the day, with a view to learn the nature of the medium's prophecy. The stories as told by these gentlemen were substantially the same. They said that his seances were held in Odd Fellows Hall on Sunday afternoons and evenings.... He would break out in a wild, incoherent manner, and after considerable mumbling he would say that he saw fire, and the Queen of the Pacific he always beheld in fiames. He generally wound up by advising his audience to stay away from the ill-fated vessel, and to warn their friends and relatives who might be connected with the vessel to leave it immediately.

Mrs. Ada Foye, the medium, was seen by a Chronicle reporter last night and questioned in relation to the alleged 'prediction.' She confirmed the report with an emphatic ' Yes, it is true. The prediction was made by John Slater at Odd Fellows Hall one Sunday night, seven weeks ago. I was not present at the time, but there are six hundred people who can testify that John Slater really predicted the disaster. He singled out a young man and told him that he was going to sea. The man did not deny it, whereupon Slater told him not to do so. He then gave the name of the Queen of the Pacific, and said that she would sink within a few weeks, or rather something would happen to the vessel. The prediction excited consider able comment at the time.... When I read the news of the disaster in the Chronicle I realized what a magnificent test had been given. In my opinion it is something that will aid the cause of Spiritualism more than anything else could have done. John Slater also predicted the Julia disaster two weeks before the explosion, and the man for whose benefit the prophecy was made disregarded the warning, and was killed, believe.'

When the reporter mentioned the rumor that the disaster was due to the action of some spiritualistic crank who desired that the prediction be fulfilled, regardless of consequences, Mrs. Foye contemptuously remarked that the idea was too utterly absurd for consideration by any same person. She knew enough of the power of spirits, she said, to predict danger to their friends on earth, and if they chose to disregard the warning it did not argue that Spiritualism was a fraud, or that its votaries could be guilty of such villany as to endanger the lives of several hundred passengers in an attempt to have a prophecy fulfilled. Mrs. Sears, another medium, stated that the prediction had really been made by Slater, and that its ful-

fillment did not astonish her one bit. A lady friend of hers, she said, was going to San Diego on the Queen of the Pacific, but her husband, who is a true Spiritualist, insisted that she should go by rail, or by some other steamer. She became alarmed, and went by rall. In Mrs. Sears's opinion, the disaster was only another proof of spirit-intuition. The glorious truths of Spiritualism, she thought, would not suffer by the

envious stabs of non-believers. A gentleman named Barrett, who resides in Oakland, and who is an avowed enemy to Spiritualism was present at the meeting at which Slater launched forth his dire prediction. He said that he had given trophe reached the city on Monday. Then he recollected the prophecy with such force as to shake his doubts to the very foundation. He hardly knew what to believe, but he was certain that the disaster had been predicted, and the prophecy fulfilled. That was all he cared to know.

A number of mediums seen later told substantially the same story, and all ignored the supposition that villany had been practiced.' In their opinion the occurrence was incontrovertible proof of the genuineness of Slater's mediumship, and of the truths of a great and sublime belief."

It would appear that Mr. Slater and those who were made acquainted with the warning memorial to the Conference, asking if converts supposed the vessel would be destroyed by fire, from heathenism, having more than one wife, whereas she was sunk by a leak. (No doubt | can keep their wives as before, and at the same the increased fires made to generate extra steam in the effort to reach a landing, caused | course it was "referred," and of course, as a unusual quantities of smoke, from which a new and bothersome issue, it will be smothered mistaken inference was drawn.) If, therefore, | in committee. The Philistines are evidently it were conceivable that any one was employed | getting upon the Methodist Samson. to wreck the steamer in order to verify the evil prophecy, as so charitably surmised, it is altogether probable the vessel would have been set on fire instead of being scuttled. But this bigoted eagerness to accuse Spiritualism and Spiritualists does not stop at facts or probabilities. It cares little for the truth. The blundering stupidity of these public utterances sufficiently indicates the grade of mentality of the editor of the Republican, albeit his lucubrations are given to the world through the columns of a journal which aspires to be the national organ of a great political party. That journal should remember that numbers of the members of its own party, including such honored men as President Lincoln, Vice-Presidents Wilson and Wade, Joshua R. Giddings, and many others now passed to the higher life, as well as thousands still on the stage of earthly action, have been and are confirmed Spiritualists-made such by evidences of spirit-intervention such as rational minds cannot resist; that there are probably millions of them ("eleven millions," or about onefifth of the whole population, was asserted some years since, by our opponents), to be found in all parties, churches and sects; that they embrace, to say the least, as intelligent. honest and well-meaning people as are to be found in the world : and that if a few tricky adventurers or adventuresses seek to impose on the oredulity of the unsuspecting, to make gain for themselves, this is nothing more than what is continually occurring among all classes of people-politicians. merchants. bankers and orthodox church-members. To make such incidents, common to depraved human nature everywhere, occasions for wholesale mudthrowing and sweeping slanderous surmisings against whole classes of respectable people, is indicative only of narrow-minded bigotry and

No Women Allowed in the Conference. As previously noted in these columns, our Methodist brethren have certainly been getting into a grand row, in their recent general conference in New York, over the vital question of the admission of female delegates to the conference. The excitement in the camp arose over the report of the committee on the eligibility of women as lay delegates, the report being against their admission. One reverend doctor moved that the women whose seats were contested be given seats on the floor during the debate. Another reverend doctor promptly objected. After much discussion the motion was lost. While the vote was being taken, one woman, the president of the woman's foreign missionary society, stood up to be counted, but objection was made and her vote was ruled out. Then a reverend doctor was given permission to open the debate. It was his misfortune to be deaf. He advocated the admission of women as delegates, and asserted that the report did not rightly interpret the law of the church. There was nothing, he said, to restrict women from exercising the same rights as men. Lay delegates were admitted to the general conference in 1872, but it was not decided that they should be men only, the general understanding being that women were eligible equally with men.

More than two-thirds of the members of the Methodist church are women, and he asked if so large a majority had no rights of representation of their own. Are they not, he demanded, to have something to say in the government of the church which they aid most in supporting? He declared that without women onehalf of the churches would cease to exist. Women cannot be left out without harm to the church. "I am deaf," said the speaker, "and that is a great misfortune; but sooner would I be stricken dumb rather than this tongue of mine should utter one word against the admission of women."

Several others followed this speaker with similar views, one of them arguing that the Conference had at least the same right to admit women as delegates that the Supreme Court of the United States had to admit women to practice before that tribunal. Then uprose a reverend doctor of a contrary mind, Buckley by name, and the editor of the Christian Advocate, who is considered the best orator in the Conference. "The enemy cometh in like a flood," he began, "but I will lift up a standard against him." He did not consider the issue to be one of persons at all, but of principles. With his large knowledge of Methodist history, he professed to be ignorant of anything that tells them that women should be admitted as delegates. He reminded his hearers that the other denominations of Christians did not admit women into their conferences, and he claimed that there was not a denomination in the world that admitted them, or would admit them.

He did not consider that they were in their right place in such an assemblage. There was nothing in the constitution of the Church that gives them the right to a seat. He professed to stand there to "champion the holy cause of woman "; likewise to challenge the right of of the enterprising publishers, Messrs. Lee & Shepwomen to representation in the body until the ard. members of their sex had an opportunity to express their opinion on the subject. He depecated the sentimentality of the matter. Every time a woman was put in a legislative body, he said, a man was put out, and to no advantage of that body. The matter ended, as we have before stated, by a refusal to admit the ladies at the present Conference, and a reference of the matter to another.

To complicate this woman question still further, a delegate from Foo Choo presented a time be good Methodists. It was a poser. Of

The Cooper Testimonial.

THE BANNER printed last week a fine likeness of Robert Cooper, of Eastbourne, the veteran pioneer of Spiritualism in the British isles, who has in his old age fallen on trying times, financially, by reason of blindness. We made reference also to the meeting held in Holborn Town Hall, London, on the evening of April 27th, in aid of the project to purchase for him an annuity. On that occasion J. Burns, editor of the Medium and Daybreak, read a letter deeply in sympathy with the movement, from William Tebb (then in Greece). Mr. Thomas Shorter and Mr. Hunt had appropriate words to offer, and Mr. Cooper interestingly told the story of his early struggles for the cause, positing the results achieved upon the following earnest and irrefutable sentences :

est and irrefutable sentences : "I have often thought to myself : what notice would people have taken of anything I might have said had it been a mere matter of speculative opinion that I brought to their notice. But it is the *facts* of *Spirit*- *ualism* that constitute its power, and armed with 'the inexorable logic of facts,' the humblest advocates of spiritual truth may go forth to sure and certain victory. For 'Facts are chiels that winna ding.'" The fullowing the mere the factor of the sure set of the factor of the sure set of the set of t

The following from The Medium of May 11th, gives the financial results of the testimonial above referred to:

to: "THE CELEBRATION.—The sum of £7 7s.7d. was realized from the Holborn Town Hall demonstration, after paying all expenses, and it has been handed over to the Fund on Mr. Cooper's behalf. This sum includes £1 contributed by Mrs. Tebb and £1 by Mr. Everitt. A. T. T. P. distributed tiskets to the amount of the £1 already acknowledged in these columns, thus serving a double purpose. All speak in terms of high approval of the Entertainment, which has not only been of use to the Fund, but to the Cause in many ways."

It gives us pleasure to publish from a correspondent the following letter, which is timely and to the point

the following letter, which is timely and to the point: "When a noble man and tireless worker in our good cause becomes, through no fault of his own, blind and in destitute circumstances, all Spiritualists should feel it a privilege to help him. Robert Cooper, of England, has done much for Spir-itualism. In his more prosperous days he has always extended a helping hand to those in need, and now that he is suffering Spiritualists should, in no stinted measure, manifest their gratitude. I cannot refuse to ald so worthy a man I therefore enclose money order for five dollars for the purpose, regreting that I can-not give more. Yours truly, Lowell. Mass., May 19th. E. S. VARNEY." The Bhode Island gentleman whose outspoken

The Rhode Island gentleman whose outspoken words in behalf of the fund we quoted last week, (and who has already subscribed \$25 to the sum now raising on this side of the Atlantic) writes us under the date of May 18th the following significant epistle:

"Please add thirty dollars to my subscription for Robert Cooper."

The account now stands as follows, as far as the American subscriptions are concerned :

L. Coldy	10,00
A. E. G.	5,00
J. P. H	25, 60
J. P. H. (additional).	30,00
I. B. Rich	
Friend	
C. H. Spear	
W. J. Colville	
Mrs. M. H. Wairen	
I. W. Bonnel.	
"Dick"	
E. S. Varney	
Augustus Day	

Rabbi Schindler's Lectures.

Frequent mention has been made in these columns, during the last few months, of lectures delivered at the Temple Adath Israel of this city, by Rabbi Solomon Schindler, upon the history of Judaism. These lectures have attracted a large share of public attention by their breadth of thought, liberal views of religious truth. and the light they have shed upon Jewish history. It is, therefore, with feelings of much satisfaction that we announce the appearance of the entire seriestwenty-five in number-in a neat and substantial volume of upward of three hundred pages, from the press

The lecturer does not believe religion to be a substance that can be counted, weighed or measured, but that it is something ethereal; something that has been and still is changing its forms and ingredients. He believes it has been one thing at one period and another at some other time; that it has been and is one thing to one man and a different thing to the next; and that "the fault rests with us if we fail to see, or do not wish to see, that religious thoughts must have kept stride with the accumulation of experiences; that religion has been simply the formula by which every age has expressed its highest intellectual attainments." The doctrine of evolution he accepts, and in its application to religion finds a solution for all the changes the religious belief of mankind has undergene. In these lectures he applies the law of MAY 26, 1888.

ALL SORTS OF PARAGRAPHS.

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UNDER THE INFLUENCE OF TEA. IN SIX STANZAS. 1.

The teapot was blooming with roses. The cups and the saucers were blue; Antique were the chairs and the table-Her teagown, however, was new.

RELIGIOUS THIEVES .- Howard Neff, aged sixteen years; Lewis Godshaik, aged sixteen, and J. L. Curry, aged twenty-one, all well connected members of the Young Men's Christian Association, were held in \$500 bail in Philadelphia, May 17th, on charges of stealing two watches from clothing left in the dressing-rooms of the Association's gymnasium. Much property has recently been lost in that way, and the matter being placed in the hands of detectives, the arrests followed. Had Spiritualists been caught stealing, as have these young Christians, the press from one end of the country to the other would print columns of condemnation. It makes a vast difference, it seems, whose ox is gored.

The Virginia Agricultural, Mechanical and Tobacco Exposition will take place at Richmond, under the auspices of the State Agricultural and Mechanical Society. It will be opened Oct. 3d, 1888, and closed not later than Nov. 21st, 1888. Its scope includes all arts, manufactures and products of the soil and mine. Ashton Starke, President; Henry C. Jones, Director General; A. R. Venable, jr., Secretary.

POISONING THE INDIANS .- Breno, a disciple of "manifest destiny" in Brazil, has, it is reported, hit upon the novel practice of giving poisoned food to the Indians of the interior of that country, defending his atrocious acts-by which in one village alone three thousand men, women and children are reported to have died-by the argument (!) that their territories are needed by civilized (?) people. If that were the case, Bueno would himself be entitled to no share in the proceeds.

Life is brief, but strife is long : It lasts for ages in prose and song. Thersites of old still lives to-day In sneaking form to keep up the fray ; But Justice and Right hold regal sway, As angels of light are leading the way To reaims of peace in the great beyond. Where the true and the pure shall ne'er despond

The Record says it is " a rose geranium." " By any other name 't would smell as sweet.'

We learn that Mr. and Mrs. Harvey Lyman of Saratoga Springs, N. Y., have built a nice house, 26 Clinton street, where they will entertain their guests the coming season. The "Lyman House," as they designate it, has been the stopping-place of many Spiritualists during the past few years, and doubtiess the usual patronage will be continued at their new home, the prices being reasonable and the location central and quiet.

If husbands would show a little more attention to their wives there would be fewer divorce cases in our courts and fewer deaths from broken hearts.--Boston Globe.

A dispatch from London, Eng., says that five hundred persons have been drowned by floods in Mesopotamla.

A close student of feminine ways, particularly on the public thoroughfares, contends that it is an easy matter these Spring days to determine a woman's social status by the way she holds up her dress at a sloppy crossing.

Fault-finding is a great enemy to beauty. About the mouth there is certain to come a cluster of lines to tell the world at large of the peevishness of its owner. It makes the eyes smaller, because they contract at the time, and the lips grow extremely sensitive from continual biting.

FIRST IN THE FIELD .- The National Equal Rights party held a Convention at Des Moines, Ia., on May 15th, and put in nomination Mrs. Belva A. Lockwood as its candidate for President. The Convention formally endorsed Woman Suffrage in its platform.

SPRINGFIELD, Mass., May 5th.- The McNulty baby which died yesterday of smallpox was buried last night. The mother is too critically sick to be taken to the pest-house. The disease developed from the virus with which the babe was vaccinated two weeks ago. It came from a Vaccine Company. Further comment is unnecessary.

"Out, brief candle."

atrocious instance of evil-surmising and wholesale calumniation, based on ignorance, stupidity and bigotry, than appears in a recent issue of the Washington National Republican. Referring to a late disaster on the coast of California, where the fine steamer, "Queen of the Pacific," sprung a leak and went to the bottom before she could reach a landing-her passengers barely being saved in boats-the editor proceeds to lucubrate as follows (italics ours):

" But the strangest, though not the most improbable feature of the story is that a lot of Spiritualists, slatewriters, and others of that class in San Francisco, had been for some time predicting that the Ousen of the Pacific would go down on this trip. These predictions were sent out in all directions and persistent. ly repeated. It is the belief of the captain and the agent, that in order to verify these evil prophecies, these people engaged some one to open the coal port of the Pacific Ousen. This is appalling, and it is to be hoped that upon a close examination which is to be made, some other explanation of the disaster will be found, but the revelations recently made in the Diss Debar case in New York leave no doubt that there is a class of infamous conspirators throughout the country who would resort to almost any species of rascality under the cloak of Spiritualism to carry a point. The 'science of Spiritualism,' as it is some times called by those who believe in it. offers many conveniences to those who practice deceptions on the public.... If it were discovered that the San Francis co spirit-rappers, mediums, slate-writers and workers in the dark generally had really caused the disaster to the Queen of the Pacific we presume there would be wide-spread indignation among those who follow the same vocation."

It will surprise well-informed people, acquainted with such matters, to learn that "a lot of Spiritualists, slate-writers, and others of that class" in San Francisco, had suddenly and simultaneously turned prophets, and united in predicting the same event. It is rare that more than one person is permitted to foresee such an event, or claims to do so. We were therefore induced to look in our San Francisco exchanges for some mention of so extraordinary an endowment to the "Spiritualists and slate-writers" of the Golden City. What we find is a very different and far more probable story, in the Golden Gate of May 5th, as follows :

"A few weeks ago (Sunday evening, March 11th.) at Odd Fellows Hall, John Slater, the platform test medium, predicted disaster to this vessel. He said, in substance, and in his nervous way, 'I see a large steamship at sea. There appears to be something wrong with her. Her passengers are crowded on deck, and in great confusion. I see large volumes of smoke:' whether from her funnels or from the hull he did not say; 'her passengers are in great danger. The steamer is going south. Her name is Queen of Pacific.' A lady whose son was about to obtain employment on the ship, was advised not to permit him to do so, as a serious disaster was about to happen to the vessel. On several occasions he predicted the same disaster, and positively declared that he foresaw the accident."

So the "lot of Spiritualists, slate-writers, and others of that class," sought to be maligned by the Republican's editor, is reduced down to Mr. John Slater, a clairyoyant medium of good repute, who merely gave forth a warning of disaster as it was presented to his internal vision. Probably he was thus the means of saving from imminent danger a number of people who other. | ond page.

Religious Fanaticism

shameful uncharitableness.

Of the Talmage stamp has caused within the nast two months in Menominee County, Mich., eight people and many others in different parts of Northern Michigan to become insane by the exhortations of "evangelists." Those bigoted clergymen in other States who from their pulpits are condemning the Spiritualists had better "look at home" and protect their own flocks !

Mamid the clash of contention and the darkness of discord gleams of sunshine may be seen by referring to what our correspondents all over the country have to say of grand meetings held and great interest manifested in our glorious cause. There should be a fraternity and courtesy between all our workers creditable to their hearts and heads. The day of its coming is drawing nigh.

WARBEN SUMNER BABLOW endorses the work of Mr. and Mrs. G. W. Kates, on our sec-

197 The answers to questions propounded at our Public Free Circle-Room-Miss M. T. Shelhamer the medium-on Tuesday afternoon of each week, are considered by those present exceedingly interesting. The questions by mortals and answers by spirit-intelligences-as is well known to our patrons-are published each week on our sixth page. We particularly call attention to those reported in THE BANNER of May 15th, especially the one in answer to the question, "What is Spiritual Truth ?" Those elergymen who are warning their hearers against the spiritual philosophy, through igno.

rance of the subject in some cases, and bigotry and vindictiveness in others, should read the views therein set forth : "Spiritualism," says the spirit-intelligence, "we claim, comes to teach this grand lesson : to appeal to the life of man, and to call it up from the merely temporal conditions of existence to an understanding of the more active forces of life." " The grand, primal, basic fact of Spiritualism is the demonstration of immortal life for man, manifested through various agencies and by diverse instrumentalities, but ever one and the same powerful force and activity, which cannot be overcome by opposition or by persecution. From this one grand fact springs the knowledge of not only immortal life and consciousness, but of eternal love, sympathy and soultenderness, and also the information that man advances from age to age, from gradation to gradation of unfoldment, ever expanding in nature and unfolding in spiritual force and power."

The friends of the Boston Spiritual Lyceum should bear in mind that there is to be STRAWBERRY FESTIVAL at Paine Hall, on Wednesday evening, June 6th, for the especial benefit of the children. As the admission fee is only fifteen cents, we hope to see the Hall well filled. Tickets can be had at our counting-room, of Mrs. Maggie F. Butler, and at the door of the Hall.

THE BANNER bids Mr. and Mrs. Lillie good-speed in their Western journey, and earnestly desires the friends they may meet during their summer trip will welcome them with open arms-as no doubt they will-and return them safely to good old Boston in the fall.

Read (on our second page) what The Boston Investigator says of Hon. Warren Chase and his new work : "Forty Years on the Spiritual Rostrum." Colby & Rich have the book on sale.

A. S. Hayward, magnetic physician, will discontinue treatment at his rooms on May 28th, for the summer months, but will visit the sick in Boston and vicinity, also continue his treatment at a distance, by the vehicle of magnetic paper, sent by mail. Application can be made for home treatment, or for paper, by addressing a letter to him at 9 Bosworth street, Boston. See advertisement in BANNER OF LIGHT for future address during the summer months.

evolution to the history of Judalam in the light of which theory what has in that history hitherto been a most perplexing problem becomes clear and transparent.

The title he has chosen for this book, " Dissolving Views," he considers very appropriate; for as upon a screen a stereopticon picture seems to melt into air, while the form of another slowly appears, increasing in distinctness as the other fades, so a prominent person in Jewish history stands forth on the background of his contemporary age in one lecture, then slowly disappears, giving place to a new perso and a new age in the next. The relations long sustained between Judaism and Christianity have been so intimate that what affects one cannot but in a greater or less degree affect the other ; therefore what in the history of either may interest one will with almost equal potency interest the other. There are, for this reason, few who will not find in this volume much that will interest : certainly none who will not value its entertaining presentation of historical truths and progressive religious thought.

"Howard's Gossip" in the Boston Globe is generally very interesting reading. Here is what he says in last Monday's edition of that paper, under the heading, " SCRAP-BOOK REC-OBDS":

"Scrap-books are tough arguments. A friend of mine was inveighing against Dr. Taimage, who recently preached quite tiradistically against Spiritualism, and read a report of the sermon aloud, whereup on a gentleman in the party twirled a revolving book case and pulled out a scrap-book. Then he said :

case and pulled out a scrap-book. Then he said : Here you are. By reference to my scrap-book I find that the same sermon, word for word, was deliv-ered in the Tabernacle in 1875, as you will find by re-ference to the scoular papers of that date, and it has been repeated periodically ever since, notably in Tre-mont Temple, Boston, and on Bunday in Brooklyn, two Sabbaths ago, and I would remark, by the way, that Mr. Talmage receives quite a large salary for such a simple rehash of an old subject. Even if his people are satisfied with these constant repetitions, the general public get tired and require something more positive than a mere trade against Spiritualism generally, unsubstantiated by facts. Mr. Talmage is like one of those clever professors whom Goethe de-scribes: scribes :

Des: Mest learned Dom, 1 know you by these tokens: What you can feel not, that can no one feel; What comprehend not, no one comprehend; What you can 't reckon is of no account; What you can 't weigh, can no existence have; What you 've not coined, that must be counterfeit. The deadly parallel is a boomerang, sure enough but a well-indexed scrap-book knocks a boomerang into smithereens.'

AUGUSTUS DAY, Esq., a prominent manufacturer at Detroit, Mich., made us a pleasant call on Monday | petent in their line of business in this city. last. He looks like one able to continue for years the earnest work for Spiritualism which he has accomplished so faithfully in the past in that city, through his personal influence, viz., the Sale and Circulating Library which he has established, and, latterly, the spiritual meetings he has conducted at the new hall he has erected in that city for the purpose, and which seats six hundred persons. Mr. Day announces that he will begin, September 1st, a lecture season of nine months at (his new) Fraternity Hall, 75 State street. corner Park Place, and wishes to engage speakers therefor-those having the power of giving tests from the platform being preferred. Any speaker or medium desiring to know more concerning the plans of this worthy gentleman can address him at the Hall,

A four-page tract has been issued by Colby & Rich, containing an abstract of Mrs. R. S. Lillie's recent reply to the onslaught of Rev. T. DeWitt Talmage, also a trenchant extract from the writings of "Eleanor Kirk" in the same direction. See announce ment on our fifth page.

There is a certain young man of wealth and leisure about town who is very well appreciated by his club friends and associates, but is of such attenuated phy-sique, and dresses so excessively long-waisted and otherwise à l'anglaise in manner, as to remind one a good deal of a certain caricature portrait of McNeii Whistler, painted not long ago by a New York artist. - Boston Evening Record. - Boston Evening Record.

The awful Mississippi River floods still continue. The river is a lake fifteen miles wide near Ouincy. Ill. The disaster this year is greater than at any date since 1851. The following paragraph gives a pen portraiture of the situation :

"The trip from Keokuk to Alexandria was made by "The trip from Recours to Alexandria was made by steamboat, and a landing effected on the crown of the levee, the only dry spot visible for miles. Then a skiff was bired and a tour of the town made. Main street and the streets leading off from it were filled with skiffs, scows, raits, and every concelvable floating craft, and presented quite an animated appearance

[QUERY TO THE MODERN CLERGY.]--Is not a soul to be deemed halt and lame, who hates voluntary falsehood, and is extremely indignant at himself and others when they tell lies; and yet receives involuntary falsehood, and does not mind wallowing like a swinish beast in the mire of ignorance, and has no shame of being detected ?- Plato, B. C. 427.

Our worthy contemporary, Light, is surely in error when it says that THE BANNER "reproduces the story of the Highland seer. Kenneth Mackenzie." which it [Mght] summarized from Murray's Magacine. The fact is the "story" was prepared, before the copy of Light containing it was received at this office, from the pages of Murray before us. The narrative, as it appears in Light and in our columns, bears but little resemblance in the make-up; though the essentials appear in both, they are differently placed .---- But this we can say with all due humility : The short article concerning "Swiss Goblins," immediately following the remark alluded to in Light, is there " reproduced" as " we summarized " it from the Woman's World, for it appears with the single and double quotation marks and italics we gave it.

HE ADVERTISED.

Merchant Ben Williams-may his riches grow-Merchant Ben Williams-may his riches grow-Bat in his office with the lights turned low, When suddenly he saw amid the gloom A misty figure writing in the room. Though feeling blue, Ben smilled and said : '' I pray, If that's a check, hand it to me straightway i'' The visitor replied : '' If you are wise And want to handle checks, just advertise.'' The speaker vanished, but another night He happened in again. Ben's heart was light. Before him were the books that told the tale Of honest profits reaped from many a sale. -New York World. -New York World.

Drs. Beaman & Child, dentists, 50 School street, up one flight, we recommend as among the most com-

The following story about Dr. Joel Hawes was told by ex Mayor Robinson, of Hartford : "One day he ame into myoffice and said, 'Henry, a man was in my study this morning, and right under my own roof told me I had n't preached the gospel for forty years ! What would you have done if you had been in my place?' I said I would have kicked him out of doors. The good old doctor-a man of peace in all respectscooked at me with a queer expression for a moment, and then remarked, thoughtfully, ' I wish you'd been there. Henry.'"

A HEART-BREAKING DISCOVERY.—Anxious Father —Why, what's the matter? Little Son—Me an' Dick was playin' we was Abe Lincoln, and splittin' ralis, an' when we get that big board all chopped up mamma came out an' took the wood in the house fer kindlin'. "But you did n't want the wood, did you?" "No—0." "Then what are you crying for?" "I've just found out I—I aint been playin'. I—I've been workin'— boo hoo!"—Omaha World.

The Governor of Formosa, China, proposes to light his capital city, Taipak-fu, by means of electricity.

The Spiritualist Camp-Meetings. Lako Pleasani.

(From Our Regular Correspondent.) The Directors of the New England Spiritualists' Camp-Meeting Association held an important session here to day with nearly a full board present.

Mr. William R. Tice, the Treasurer, was also in at-tendance. Matters relative to the coming session of the Camp-Meeting were considered, and several im-portant propositions decided affirmatively. The Trus-tees of the Lake Pleasant Association, consisting of A. T. Plerce, Barrowaville, Lewis Bartholomew, Philadelphia, and A. T. Whiting of Utica, N. Y., also held a session. The prospect for an old time gather-ing bere this summer is well assured. Cottages are being built to stay, and a general improvement of the grounds is in progress. grounds is in progress. The list of speakers is now complete, and the finest

array of musical taient that we have ever had here bas been secured. The several railroads have sig-nified their readiness to cooperate in the way of trans-portation, and excursion rates will be given on all lines leading to this place.

NOTES.

The stopping of trains is duly appreciated. It was a more in the right direction. Mr. C. E. Jackson, our Postmaster, has been com-missioned a Justice of the Peace.

Mrs. E. A. Lincoln, of Boston, is having a cottage erected on the Biuff. J. H. Smith is contractor for

the same

the same. Dr. R. E. Conant, of the Field Cottage, Montague street, has turned agriculturist. He has several acres in process of cultivation. "Plue Tree Home" is being enlarged. James Wilson, Bsq., of Bridgeport, Conn., is about to erect a villa of a very pleasing style of architec-ture upon his lot on Lyman street. It will be one of the handsomest cottages upon the grounds

the bandsomest cottages upon the grounds. The clearing up of the grounds is progressing. It is expected that the Dillingham Cottage will be

It would be much to the advantage of all concerned if the mediums would keep their address in THE BAN-

ER. There is already quite a demand for cottages and

rooms. Mr. John D. Bacon and family have returned to Lake Pleasant, and are occupying their new cottage on Owassa street. Mr. William R. Tice, the Treasurer of the Associa-

tion, is to enlarge and beautify his cottage on Lyman

Mrs. Fannie Davis Smith of Brandon, Vt., was a

Mrs. Fannie Davis Smith of Brandon, VL, was a visitor in Camp to day. Mr. Noble Hopkins of Utica, N. Y., has arrived. Landlord Barnard, of the Lake Pleasant Hotel, gave a very fine dinner to some twenty guests to day. Mr. A. T. Pierce has taken two lots on the High-lands, adjoining those of Hon. A. C. Carey. Mr. Pierce will erect a fine cottage thereon

The ladies connected with the management at this will erect a fine cottage thereon. The ladies connected with the management at this place will hold a grand Fair during the Camp-Meeting, for which extensive arrangements are being made. Several parties from New York State will camp at Lake Pleasant this summer, for the first time. Lake Pleasant, Mass., May 19th, 1888. J. M. Y.

Onset Bay.

The Onset street railway has commenced running for the season, and connects with all trains on the Old Colony railroad. The Onset station opened Monday, the 21st, for the season.

"OBERVER" writes: "Several of the Onset Bay Association Directors visited Onset, May 16th, to at-tend a railroad meeting; the Motor was run on the occasion to take them from the Old Colony railroad. Mr. George Hosmer, Vice-President of the Associa-tion, has returned from a three months' visit at Wash-ington, D. C., where he went to avoid the cold east winds of Boston; his health is much improved for his Southern trip. he was at Unset last week preparing Southern trip ; he was at Onset last week, preparing

to remove there for the summer months. Capt. Nash, Mr. Peabody and Mrs. J. P. Ricker have also recently visited Onset, and will soon remove there for the season.

Mr. Butterfield (another Director) and wife are daily

expected. Mrs. Loring has been here, preparing the Bay View cottage; she has now gone to Fitchburg, but will re-turn about the first of June, with Mr. and Mrs. Aplin,

cottage; she has now gone to Fitchburg, but will re-turn about the first of June, with Mr. and Mrs. Aplin, for the summer. Several mediums have arrived. In alluding to the petition sent to the Selectmen of Wareham, as printed in the items last week in the BANNER OF LIGHT. the vote should have been stated as by the entire stockholders, including the Directors, that no license for the sale of liquor be granted by them to Onset citizens. This movement makes it a Stockholders' vote instead of a Directors' vote alone, as the former notice would indicate. Mr. Vaughan and family, of Malden, have arrived at their cottage for the season. Treasurer Dr. Johnson's wife is quite feeble, but it is greatly to be hoped that the invigorating breezes at Onset will restore her to health. She enjoys Onset very much, and takes pleasure in exercising her spir-itual gifts; she has done so for hundreds as a free-will offering in past years, and it is the hope of the writer, also many others, that she will be able to continue them as usual this season. Mrs. 8. E. King, owner of the Greenleaf Cottage, un-der the present conditions and circumstances feels compelied to sell her nice residence, and will do so at private sale if any one feels disposed to pay its value. It is situated on one of the finest points of the water front, with a beautiful view of the bay, and is in nice repair, newly painted, etc. E. Gerry Brown, one of the Directors, has been at

Onset recently."

mediums of San Francisco and the adjacent cities of the Blate will be represented, while the facts and phi-losophy they present will have proper opportunities accorded for their presentation during the meeting. Among those who are expected may be mentioned a Mrs. Ada Foye, Mrs. Julia Hohlesinger, Mrs. Barah II. Harris, J. J. Owen, W. W. McKalg, Dr. C. C. Peet, Win. Emuetic Ocleman, etc. Frominent among the expected visitors will be the veteran medium J. V. Mansheld, who will remain dur-ing the eason.

BANNER

6

irominent among the expected visitors will be the veteran medium J. V. Mansheld, who will remain during the season.
The following is the official list of speakers: Bunday, June 3-11 A. M., Mrs. B. S. Lillie; 2 p. M., W. J. Colville; 7:30 P. M., J. J. Morse. Tuesday, 5th-7:30 P. M., B. Lillie, Schult, St. J. Morse.
Y. J. Colville; 7:30 P. M., J. J. Morse. Tuesday, 5th-7:30 P. M., B. Lillie, Schult, St. J. Morse.
Friday, Sth-2:30 P. M., Mrs. R. S. Lillie. Schult, J. Morse.
Friday, Bth-2:30 P. M., Mrs. R. S. Lillie. Saturday, 9th-7:30 P. M., J. Morse.
Friday, Bth-2:30 P. M., Mrs. R. S. Lillie. Saturday, 9th-7:30 P. M., Edgar W. Emerson (tests). Sunday, 10th-11 A. M., W. J. Colville; 2 P. M., President I. O. Steele; 7:30 P. M., Mrs. R. S. Lillie. Thursday, 14th-7:30 P. M., J. J. Morse. Saturday, 16th-7:30 P. M., J. J. Morse. Saturday, 19th-7:30 P. M., Mrs. R. S. Lillie. Thursday, 21st-7:30 P. M., Mrs. J. Schlesinger. Friday, 22d-10:30 A. M. Children's Day. Saturday, 24th-11 A. M., W. W. McKaig; 2 P. M., J. J. Morse; 7:30 P. M., Mrs. B. S. Lillie. Thursday, 21st-7:30 P. M., Mrs. R. S. Lillie. Tuesday, 20th-7:30 P. M., Mrs. B. S. Lillie. Thursday, 21st-7:30 P. M., Mrs. R. S. Lillie. Tuesday, 21st-7:30 P. M., Mrs. R. S. Lillie. Tuesday, 21st-7:30 P. M., Mrs. B. Sunday, 24th-11 A. M., W. W. McKaig; 2 P. M., J. J. Morse; 7:30 P. M., Mrs. R. S. Lillie. Tuesday, 21st-7:30 P. M., Edgar W. Emerson (tests). Friday, 29th-7:30 P. M., Edgar W. Emerson (tests). Friday, 29th-7:30 P. M., Edgar W. Emerson (tests). Friday, 29th-7:30 P. M., Mrs. B. Sunday, 24th-11 A. M., J. J. Morse; 2 P. M., J. Colvilie. Saturday, 30th-7:30 P. M., Mrs. R. S. Lillie. Sunday, 20th-7:30 P. M., Kar, R.

A Literary and Social meeting will be held each Fri-

A Literary and Social meeting will be held each Fri-day evening. Mr. W. J. Colville will conduct one of his interesting Classes in Spiritual Science every Monday, Wednes-day and Friday morning, commencing at 10 o'clock. Mr. J. J. Morse will hold one of his successful De-veloping Circles every Tuesday, Thursday and Satur-day morning, at 10 o'clock. The above gentlemen have generously agreed to do-nate half the proceeds of their respective meetings to the funds of the Association. All correspondence to be directed to G. H. HAWES,

G. H. HAWES, 320 Sansome Street, San Francisco, Cal.

Parkland, Pa.

To the Editor of the Banner of Light :

The Fourth Association of Spiritualists of Philadel phia is now located during the summer at Parkland holding circles every Sunday afternoon and evening in the Bureka tent. This Association was formed June 7th, 1887, by the guide and its medium "Eureka."

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

ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

A: All Spiritualists are cordially invited to become con-nected with THE ALLIANCE-either as resident or non-resident 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. J. F. JEANERET, Secretary, 44 Maiden Lane, New York.

The American Spiritualist Alliance. A regular meeting of The Alliance was held at its parlors, 219 West 42d street, on Wednesday evening, the 16th inst. Judge Cross, as a committee of one to prepare and report in detail a statement of the facts in relation to the Diss Debar case, stated that the press of other business had prevented him from finishing the labor that had been assigned to him; that he found

it required the examination of a great mass of papers, and that for much information he would have to go outside his office ; that he had entered upon the task assigned him, and had accomplished about one-half the work, and would report progress and ask for further time, which was granted.

Our Secretary, Mr. Jeaneret, then read a short editorial clipped from last Sunday's World of this city, wherein it had commented upon the resolutions adopted by The Alliance at its previous regular meeting. and completely misrepresented their spirit and intention. He then read a letter that he, as Secretary of The Alliance, had prepared and forwarded to the editor of the World, pointing out to him the injustice that had been done us by his editorial, especially in making such comments upon the resolutions, without at the same time printing them, thus causing his readers to form an erroneous opinion in regard to the matter at issue.

Mr. Clark, in a few words, expressed his approval of Mr. Jeaperet's action in this regard, and of the letter, and moved that it be approved by The Alliance-and that if not published in The World, a copy be sent to repair, newly painted, etc. E. Gerry Brown, one of the Directors, has been at the Spiritualist press for publication. This motion

giving an account of a seance held at my house, 130 Austin street, Cambridgeport-Mr. C. H. Bridge of 46 was seconded by Mr. Sykes, and adopted unanimously. Chandler street, Boston, being the medlum. The ar-Remarks by the members upon the subject for the

Movements of Mediums & Lecturers.

OF

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

Mary A. Charter, formerly of Boston, can now be addressed at Carlton, Mich. Bhe has engagements in Adrian, Detroit, Lansing and Munce, Mich., and South Bend, Ind., for the summer months.

J. Clegg Wright speaks during June for the Society meeting in the bail corner of 8th and Spring Garden streets, Philadelphia, Pa. Mrs. J. C. Ewell has removed to 1666 Washington street, Boston.

Dr. Horatio L. Tryon, late of Colorado, and Mrs. T. J. Lewis, are now located at 205 Harrison Avenue, Boston

Boston. Frank T. Ripley addressed the Boiritualists of Lowell, Mass., on Bunday, 13th Inst., The Times of the next morning speaking well of his efforts. Mr. J. W. Fletcher will locture in Berkeley Hall Bun-day morning. In the evening he will deliver "Hus-trated Spiritualism," showing two hundred views, as-sisted by the Clinton Mais Quartette. This will be the closing Sunday of the Berkeley Hall lectures.

Mrs. H. S. Lake speaks at the closing services of the First Spiritual Temple, corner Newbury and Exeter streets, Boston, next Sunday afternoon, May 27th. The Sundays of June she speaks in Albany, N. Y. She has a few open dates for July and August, aud may be addressed after June 1st at 32 Plain street, Albany, N. Y.

N.Y. Mrs. R. S. Lillie, speaker, J. T. Lillie, vocalist, and E. W. Emerson, test-medium, were announced to hold a meeting under the ausoices of the Chicago, Ill., Spiritual Fraternity, at Princess Opera House, 5co West Madison street, on Wednesday evening, May 23.

Dr. Dean Clarke, who gave general satisfaction in his recent labors in Lowell, is now open for engage-ments for June. He would like a call to the country, where he can labor in field or garden during the week and lecture Sundays till August. Address in care of this office. this office

this office. Miss Jennie B. Hagan's lecture engagements for July, August and September, 1888, will be: July ist at Hanson, Mass.; 4th to 9th, Parkland, Penn., Camp-Meeting; 14th to 18th, Harwich, Mass., Camp-Meet-ing; Aug. 6th to 12th, at Onset Bay Camp-Meeting; 13th to 21st, at Sunapee Lake, N. H., Camp-Meeting; 22d to 26th, at Queen City Park, Vt., Camp-Meeting; 26th to 31st, Etna, Me., Camp-Meeting; Sept. 24 and 9th, at Bridgeport, Conn.; 18th, 23d and 30th, Trenton, N. J. She will be pleased to make week-evening en-gagements during June in the vicinity of Boston and Worcester, Mass. Dr. J. G. Street will give his excellent lecture on

Dr. J. C. Street will give his excellent lecture on "Re-incarnation" Sunday evening, June 3d, in Mish-awum Hall, City Hall Square, Charlestown District, A. A. Wheelock will speak again in Springfield, Mass., Sunday, May 27th. [T. M. H.'s letter will ap-pear next week.]

Louis F. Jones, spirit-artist, is now at his home in Leominster, Mass. He will visit Onset Camp in July. Mrs. Mary C. Knight is now en route for Boston, Mass. Any society wishing to engage her for lec-tures or grove meetings can address her, Fulton, Os-wego Co., N. Y.

Mrs. Clara A. Field spoke in Saratoga Springs, N. Y., May 20th, and is to speak there again May 27th. She would like engagements for the Sundays of June. Permanent address, care BANNER OF LIGHT, Boston

In Memoriam.

On Friday, 18th Inst., passed to the higher life from her home in West Chester Park, Boston, Mrs. E. R.

She had for some time been ailing from a complica-She had for some time been sling from a complica-tion of diseases, and had spent the winter months in Florida, hoping its soft and balmy air would bring a healing power; but tired nature, exhausted and worn by its struggle with pain and suffering, at last suc-cumbed, and the splrit fied from its earthly tenement. Her last moments were smiling and peaceful, and the glow of a heavenly radiance seemed to linger upon her face. her face

glow of a heavenly radiance seemed to linger upon her face. She was a remarkable medium for control by high and exaited spirits, and although her powers were never used for money, or in any professional way, yet she was well and favorably known by her minstrations in the Boiritual Fraternity Society, both at Mr. A yer's house, West Chester Park, in its commencement, and afterward in the new Spiritual Temple on Exeter street. Knowing, as she did, the certainty of our be-lief, and in close rapport with a band of wise and pro-gressed spirits, she lived but for one purpose, to carry out their plans for man's enlightenment, and to make others see, as she saw, how lovely this truth is—the beautiful truth of proven immortality, the pure and perfect religion which the angels are striving to bring to an unappreciative word. Although taken in the fullness of her prime, and with her earthly work apparently unfinished, she, by her virtues, her thoughtful kinduess, her benevolence and purity of character, will be a lasting example and a sweet and pleasant memory to all the friends she has left behind.

TURER'S price, no matter how large the quantity. eft behind

select from.

BATES OF ADVERTISING.

Each line in Agaie (ype, iwenty cents for the Grat and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the acventh page. Npecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, cardi insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

LIGHT.

Al vertisements to be renewed at continued rates must be left at our Office before 19 M. on Naturday, a week in advance of the date where-on they are to appear.

AT Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occapied by the cut will be one-ball price in ex-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

up to the full grand measure of their powers-making their mark upon the age.

The BANNEB OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence. is to effect a permanent cure. Dr. Edith Hale presents to the consideration of the corpulent an Obesity Cure which fulfills these condi-

SPECIAL NOTICES.

Dr.F.L.H. Willis may be addressed as usual for the summer Glenora, Yates Co., N.Y. Ap7 13w[•]

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

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 Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, er \$1.75 per six months. It will be sent at the braced in the Universal Postal Union.



ΑT

With a view to reducing our stock

all those patterns that we do not in-

tend to run another season, and mark-

ed 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-

BF Those who call first will nat

JOHN H. PRAY, SONS & CO.,

CARPETS AND UPHOLSTERY,

Per Yard.

BEST MERICAN BRUSSELS

Dvar-Clough.

\$1,00 of Brussels ('arpets, we have set aside

Funeral exercises occurred at her late residence in this city, on Sunday, May 20th. urally find the largest assortment to

A Card.

An article appeared in THE BANNER of March 24th,



People burdened with flesh are often envied by those

who are thin, but it is full time that the dangers at-

Undue Fat diminishes labor power, which is a serious

evil. Undue Fat makes people tired when they should be strong in life's splendid prime. Fatty Degeneration

attacks the vital organs-a secret foe in the citadel-

and opens the doors for Heart Difficulties, Pneumonia,

Kidney Disease, Nervous Exhaustion, Apoplexy, and

To remedy this condition is not merely to prolong our earth life, but it is to fit women and men to live

To remove Fat safely, without impairing the

strength or injuring the system by the use of Drugs,

tions; it causes the strength to increase as the fat decreases; mental vigor, a sense of capacity to think and

act, greater freedom and ease of motion, power to walk, or go up and down stairs without fatigue or be-

ing out of breath, are among the first noticeable re-

sults; next, slowly but surely, follows a lessening of

size, the figure improves, and the complexion clears

Obesity Cure is a new discovery, a new combination

of remedial herbs, which positively induces a natural

renovation of the system and restores the normal ac-

tion of all the vital functions, including the action of

the Trophic Nerves (nerves of nutrition). Its use

does NOT induce wrinkles, and its effect is strictly

beneficial to the general health. It is pleasant to the

To those who have hitherto known Edith Hale, M. D.,

only as a Specialist in Cancer and Chronic Diseases, Dr. Hale begs to say that the cure of Obesity is in disect line with her studies and research commenced

twenty years sluce in College and Hospital-in lecture

room and at dissecting table. To these earlier ad-

vantages have been added special opportunities to ac-

ouire the latest Foreign Methods of curing disease by

Absorption and by recourse to natural, non-poisonous

agents, including new Internal Foods, Magnetic Pads

EDITH HALE, M. D.,

Office 377 Columbus Avenue,

OFFICE HOURS 11 A. M. 105 P M., 7 to 8 evening. My26 ls13w

A WONDERFUL BOOK!

The Great Amherst Mystery. A True Narrative of the Sapernatural. BY WALFEB HUBBELL.

BY WALTER HUBBELL. 12mo, paper. 25 conts. IT is an immension interesting story—the story of a girl, Fisther Cox, who was attended everywhere she went by aghost, who upset things scenerally, etc. But buy and read for yourself.—New York Herald. The author's affidavit as to the truth of his statement, accompanies each volume. For sale by all Booksellers. Sent possibil on receipt of price. BRENTANON, Union Square, New York. 101 State Street, Chicago, 111. Ap21

ONSET BAY. Old Colony trains new stop at the Onset regular trips. Buy excursion the street railway is making My26

QUESTIONS on Health, Business, etc., an-swered for \$1.0-letters only. MRS. SCHOPIELD, 38 Tremont street, Boston. 3w* My26

subscribe

FOR THE

BANNER OF LIGHT,

THE BEST

(Pupil of Dr. John Gordon of London, and Prof. Carl Eberle of Germany),

Boston, Mass.

Consultation free in all chronic complaints.

taste and will steadily reduce the flesh. Treatise sent

tending a fat condition should be known.

a troop of ills to enter in.

as the blood is purified.

upon application.

and Magnetized Remedies.

Respectfully,

5

Sunapee Lake. N. H.

To the Editor of the Banner of Light : The meeting of the present year at this charming location on Sunapee Lake bids fair to surpass in varied interest any that have preceded it. Dr. H. B. Storer, the former President of the Onset Bay Asso-ciation, has the Sunapee meeting in charge, and the speakers, mediums and musicians already engaged rank among the best before the public. The programmes of the meeting, giving full particu-lars as to hotel accommodations, reduced fares on the raitroads, excursions, time of exercises, etc., will soon be ready for delivery.

be ready for delivery.

be ready for delivery. Among the speakers engaged may be mentioned: Dr. (ieo. A. Fuller, Mrs. Juliette Yeaw, Mrs. E. B. Craddock, Mr. J. Wm. Fletcher, Dr. H. B. Storer, Mr. A. E. Tisdale, Roen Cobb, Esq., Mrs. Susle Willis-Fletcher, Miss Jennie B. Hagan aud Joseph D. Stilles. Three of the best platform test-mediums in the coun-try-Joseph D. Stiles, J. Wm. Fletcher and Edgar W. Emerson-will exercise their psychic powers in the de-soription of spirits present. Dr. C. H. Harding and Madam Snow will also give tests and psychometic readings.

readings. Especial attention has been given this year to the musical exercises and the Saturday evening enter-tainments. The "Fraternity Quartette," Mrs. Nettle Wentworth, director, will furnish music for the platform, and take charge of the entertainments.

form, and take charge of the entertainments, which will be a literary and musical *melange* comprising professional and varied talent. The dances on Thursday evening have always at-tracted large assemblies, and will receive as much at-tention as beretofore. Steamboat excursions upon the lake will be an-nounced from time to time

nounced from time to time. Mediums intending to be present to give public or private sittings should notify at once Dr. H. B. Storer,

private sittings should notify at once Dr. H. B. Storer, 406 Shawmut Avenue, Boston. Those who decide to spend their vacation at the Camp this year will not be disappointed. A cheery and fraternal spirit has always pervaded these meet-ings; the intellectual character of the platform has compelled respecteren of skeptics; and in the charms of natural scenery Sunapee is unsurpassed. The Ladies' Ald Fair and Entertainment will be held on Tuesday and Wednesday, Aug. 14th and 15th. The Camp-Meeting commences July 29th and closes Aug. 29th.

Aug. 29th. 17

California Camp-Meeting.

The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st inclusive.

inclusive. The camp-grounds are located on the eastern shore of Lake Merritt, at the northwest corner of Tweifth street and First Avenue. The grounds are in the form of a natural peninsuls. The adjacent and surrounding scenery reflects the triumph of nature's great artist. Visitors arriving by the line of the C. P. R. R., local trains, should alight at Oak-street station; those trav-eling via the Narrow Gauge should alight at the ter-minus, corner of Webster and Fourteenth streets; a brief walk will in each case bring them to the camp entrance.

By alighting at Broadway dépôt of C. P. R. R., visitors can take Brooklyn horse cars, which pass the camp-

By alighting at Broadway depot of C. F. K. K., visit-ors can take Brooklyn horse cars, which pass the camp-grounds. The officers of the Association are : President, I. C. Steele, Pescadero ; Vice President, Chas. E. Eliot, Oak-land ; Recording Secretary, Mrs. S. B. Whitehead, San Francisco; Treasurer, S. B. Clark, San Francisco; Directors, I. C. Steele, C. E. Eliot, S. B. Clark, Mrs. A. Eliot, W. W. McKaig, G. H. Gliman, Mrs. J. Schlee-inger, Mrs. S. B. Whitehead, W. E. Walker, Mrs. H. F. Michener, G. H. Hawes. The objects of this Association, as set forth in its Constitution, are to encourage Spiritual, Moral, Intel-lectual and Social growth, and to bring the rapidly in-creasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy. With the view to accomplish the above ends, in part, at least, the managers have made their Annual Camp-Meeting on the Pacific Coast. The managers have placed the matter of music in the hands of a capable committee, and they have great pleasure in stating the eugagement of Mr. J. T. Lillie and Mrs. Eugenia W. Clark, with other excellent tal-ent, in this department. The San Francisco Cornet Band, brass and string, will furnish concerts each Sun-day, both outside and inside the Grand Pavilion. As the test medium, the management have this year secured Edgar W. Emerson, who will certainly appear not less than four times each week. In accordance with established custom, the local

evening, "Spirit Art," were then declared in order, and President Cross gave some of his personal experience with several mediums in procuring pictures in crayon, oil, and by photography. He was followed by Mrs. Beach, Mr. Van Horn, Mr. Clark, Mr. Jeaneret, Mrs. Williams, and others-many interesting facis being presented for consideration.

As scarcely a beginning was made in regard to the highly important subject, which covers a wide field. It was continued for discussion at the next meeting. Reporters from the New York Herald and New York Sun were present.

The next regular meeting will be on Wednesday evening, May 30th.

JOHN FRANKLIN CLARK, Cor. Sec'y New York, May 17th, 1888.

New England Annual Convention and Festival.

The Twentieth Annual Meeting of the New England Woman Suffrage Association, will open in Tremont Temple, Boston, Monday evening, May 28th, at 7:30 P. M., and will continue on Tuesday at 10:30 A. M., and 2:30 P. M., in the Meionaon. This will be followed by the usual Anniversary Festival in Music Hall. Wednesday evening, tickets for which may be purchased of Miss Catherine Wilde at the Woman Suffrage Headquarters, 3 Park street, Boston.

THE EIGHTH ANNUAL MEETING OF THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VAC CINATION was held in that city, April 11th. The Presi dent, William Tebb, was unable to be present, he being sojourning in the south of Europe for the recuperation of his health, which has suffered from his devotion to the cause. Remarks were made by C. H. Hopwood, O. C., John Pickering, Rev. John Page Hopps, Alfred Milnes, M. A., and Rev. Isaac Doxsey. Letters sympathizing with the object of the meeting were

addressed to it by Jacob Bright, M. P., Thomas Mills, Rarl Dysart, P. A. Taylor, Dr. W. J. Collins, Mrs. E. C. Wolstenholme Rimy, P. A. Siljeström of Stockholm, Dr. Boöns of Charlerol, Dr. Pigeon of Fourchambault Count Zedtwitz of Vienna, and others. The audience completely filled Balmoral Hall, and deep interest was manifested in the proceedings from first to last. On account of the absence of Mr. Tebb, Mr. C. H. Hopwood, Q. C., Recorder of Liverpool, presided.

wood, Q. C., Recorder of Liverpool, presided. MR. RICH'S BENEFIT.—" The Highest Bidder " and "Editha's Burgiar" were given at the Hollis Street Theatre, Monday evening, May 21st, by Mr. K. H. Sothern and his company for the benefit of Mr. Charles J. Rich, the assistant manager of the theatre. The house was crowded by a fashionable audience, which was as anxious to do honor to Mr. Rich as to witness the excellent double bill. The young manager has made himself very popular by his courteous treatment of the patrons of this theatre, and his efforts to pro-vide for the comfort and pleasure of all, and the sub-stantial recognition of his endeavors made hast even-ing cannot but encourage him to continue the polloy which has made the theatre so successful and himself so popular. A handsome souvenir programme was given out, containing a portrait of Mr. Sothern on the Hart page. "The Highest Bidder" and "Editha's Burgiar" will be given every ovening and on Wednes-day ad Saturday afternoons this week.

In the June number of THE GROWING YOUTH, the new Magazine for young people, will appear "Old Jack," a story for children, by our talented contributor, Miss M. T. Shelhamer. See advertisement on our fifth page.

in another column the publishers announce the issuance of the twelfth edition of that standard work in spiritualistic literature, "THE VOICES," by Warren Sumner Barlow.

by one of the icle purported to be attendance, and as it was overdrawn in nearly every particular, and the date of the scance was incorrectly stated, I at once made au investigation of the subject and found that no member of the circle had anything to do with it, unless it were the medium, and as the article was sent to the publisher with a fictitious signature, the origin of it is, to my mind, self-evident. I am a firm believer in the true principles of Spiritualism, but do not propose to have my name and residence used to favor sleight-of-hand performances or

T. M. KENNEY. deception in any form. 130 Austin St., Cambridgeport, Mass., May 18, 1888.

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances, and greatly in need of help from the kindly disposed. She is confined to her bed at 12 Kendall street. Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipts in these columns, and see that the amounts are forwarded to their proper destination. The subscriptions for this worthy purpose are as follows up to date:

Dr. Henry Rogers, spirit-artist, is to leave San Francisco, Cal., the last of June, and will pass the season at the home of his mother, "Sweet Fern Cottage," Onset Bay, Mass., where he will give sittings for spirit-victures in gravon and in oil; and also demonstrate other phases of his mediumship.

NEW MUSIC .- We have received from White, Smith & Co., publishers, 516 Washington street, Boston, Mass., the nusical compositions noted below, especially fitted for "Decoration Day ": "Cover with Blossoms these Comrades of Ours, " song, mixed volces, words by Mrs. F. B. Pratt, music by Geo. Thorne; "In Peace they Sweetly Sleep," song, mixed volces, words by Geo. Russell Jackson, music by Harry Birch; "These Old Comrades of Ours," song, words by H. O. Hedge, music by C. A. White; "Their Country was Calling," song, male volces, by ('. A. White; "Come we Again," song, mixed volces, by C. A. White.

THE MOST artistic upholstery fabrics shown by J. H. Pray, Sons & Co. in their new and extensive store; perfect light, and on the street floor.

To Correspondents.

AS Nosttention is paid to snonymous 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.

H. P., ITHACA, N.Y. -Some time ago we saw the state ment made in a New York daily paper that the great inventor you mention has admitted to a visitor that he felt himself to be aided in his work by powers outside of his own intelligence; but we are not now able to recall the name of the urnal.

Notice to Speakers and Mediums.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Plat-form Test Mediums combined, relative to engagements for months of 1880. Blate what months they can be engaged for and phases of Mediumship. Address O. O. STOWELL, Sec'y, Care The Way Publishing Company.

Train-Time to the Camps.

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 8:35 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 2:45 P. M.

558 and 560 Washington Street, 30 to 34 Harrison Ave. Extension, BOSTON. My19 AMANDA M. COWAN. 219A Tremont Street, Boston,

 Sinite 2,

 Will L be pleased to meet her friends on Sunday. Tuesday and Saturalay alfornoons, at 2:30, Sunday and Wednesday evenings at 8. Address all communications to CHAS. D. COWAN, Manager.

 My26



Independent Slate-Writing Medium, 219A TREMONT STREET, Boston, Mass., Suite 2 Sitters may bring their own slates. My26

"OLD JACK." By MISS M. T. SHELHAMER, I N The Growing Youth for June. Also serial storles by Carlos Noggs, Elison Eliwood, Those subscribing now (\$1 per year) will receive April and May numbers free. Growing Youth is for girls and boys, and for older peo-ple with young hearts. F. B. HAWKINS, Publisher, Mount Vernon, New York, Specimen copies free. My26



Dr. Gunn's Magnetic Compound.

A wholesome, streng thening and invitor to fill the solution of the solution o

BOOK CHAT.

THE KEY and COMPANION to all the leading magazines of the world. Every reader should subscribe to BOOK CHAT. It is INDISPENSABLE. It indexes the contents of all magazines, gives list of all new Books published here and

FOR SALE,

A MORTGAGE on Cottage and Ground at Onset, Mass., This property is situated on Longwood Avenue, in the heart of Onset, and is valued at \$1500. For further particulars, aldress GEO. A. DELEREE, No. 4 Warren street, New York City.

MRS. D. E. PUTNAM

HAS settled at Onset for the season, and is ready for busi P.O. Box 52. May 26,00 per week My 26

DR. J. C. STREET, 78 Montgomery street, Boston, Mass. Ap7

A DVICE relative to Health, Business, etc. My25 My25



Verbatim Reports of Grand Lectures; An-swers to Questions by Invisible Intelligences of the Grentest Inter-est to the World at Large; Characteristic Messages from Decarnated Individuals to their Friends and Relatives in the Earth-Life; Editorials on a Great Variety of Subjects; Current Events; Highly Interesting

Correspondence from all over the Country, Etc., Etc.

Our Premium List,

Which entitles each Subscriber to an Interesting Book or a Fine Engraving.

Is also a Strong Inducement for the People to Subscribe.

AS THE BANNER is sold at nearly all the Periodical Dépôts in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. REMEN BER THIS FACT!

The Phantom Form.

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

Through the trance medlumship o MRS. NETTIE PEASE FOX.

MRS. NETTIE PEASE FOX. This is one of the most deeply interesting Bpiritualistic works ever published. Given in a narrative form by a lady whose earth-life was one of strange vicissitudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fully entranced organism and power of another, gives her earth history, followed by revolations from spirit-life, in-teresting and instructive to those who would know the con-dition, opportunities and employments of those who have crossed the "Narrow stream meandering these two worlds between." A bettar understanding of this remarkable book may be obtained from the following table, giving a few of the many subjects upon which we have revisations from the spirit-world: Death Foretoid; Death-Bed Vision and Revelations; Is Thore Another Life' Angel Ministrations; SpiritPrephecy

Death Foretold; Death-Bed Vision and Bevelations; Is There Another Life Y Angel Ministrations; Bpirit Prephocy Fulfilled; Saved from a Horrible Fate by Bpirit Warning; A Father's False Representation Corrected by the Spirit-Mother; Life Baved by Bpirit Power; My Death Foretold; My Sudden Departure from Earth Life; First Awakening in Bpirit-Life; Mansion in Spirit-Land; Beturn to Earth-Life; Bome Spirits Worship a Personal God; Spirit Life; Temple of Science; Liburay; Modes of Traveling; Visiting Another Planet. Many Bevelations are given of life and its employments in the spirit-world deeply Interesting. Cloth, pp. 169. Frice \$1,00; powerd 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.

BT INKO. NETTIE FEASE FOX. These two books, contained in one large, nicely bound vol-ume of nearly six hundred pares, are written in narrative style, said by the spirit author to be founded on fact. They more as entertaining as any novel ever read, and contain more of the phenomena and philosophy of bpiritualism than ever before written in the same space, and they are written in such an attractive form that they cannot fail to phease and deeply interest thousands outside the ranks of Bpiritualism. Price 4.50; postage free. For sale by COLHY & MICH.

M y 26

DR. MARTHA LYON. MEDIOAL PSYCHOMETRIST, 620 Tremont st., Boston

LAKE PLEASANT.

LIGHT. BANNER OF

6

Apirliant Free-Circle Meetings Are held at the HANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and Fut-

DAY AFTERNOON of each week. On fuseday aftersoon Miss M. T. SHELHAMER occu-ples the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-

The Hail quotitions as may be introduced for consideration.
On Friday afternoon Mins. B. F. Shirrii, under the infuence of hor guides, will afford an avenue through which individual spirft messages will be given.
The Hail (which is used only for these soances) will be open at 20 clock; the services commence at 3 o'clock reinformation of the doors will be closed, allowing no ingress or egross. The public is condition with the analytic for the door and the door and the service of the door and the door and the door and the service of the service

son. All express as much of truth as they preserved inter-more. Age it is our earnest desire that those who recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Age Natural flowers upon our Circle-Room table are grate-fully 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 Spiritual-ity their floral offerings. Age 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. Shelhamer.

Report of Public Séance held March 27th, 1888. Spirit Invocation.

Spirit Invocation. Oh ! thou Great and Eternal Spirit, in the uplifting of our hearts we would reach an understanding of thy power; we would that thy smile might shine down into our lives, illuminating our entire being with a warmt and radiance drawn from the heavenly worlds. Oh ! our Father God, we feel the need of spir-litual strength and of soul instruction; may these blessings be vouchsafed to each one of us at this hour. May influences from thy great eternal home, brought by ministering spirits, be productive of rich and rare fruit in the hearts of thy children. We reach outward for that which will indeed water our lives, and make them bear good seed and rich harvests for the time to come. We would receive truth and gain the wisdom which the angels have to teach, and apply it to our own lives in outward ways, that our minds may grow strong and beneficial to all humanity.

Questions and Answers.

CONTROLLING SPIRIT.-You may now pre-sent your questions, Mr. Chairman. QUES.-Is it absolutely necessary, and one of

the immutable laws of nature, that mediums must temporarily lose their physical health; and also some be subject to obsession while they are in process of development?

Ans.—It is not absolutely necessary. It is not an immutable law of nature that mediums, in passing through their development, must lose their physical health, for we know of many mediums who have borne the very best of phys-ical health during the entire season of their development, and also in later years. It is true that some of those very mediums of whom we speak latterly exhausted their physical powers. but this was because of the over-exercise of those occult powers, so to speak, set in opera-tion through the development of their medium-ship. They were not wisely gourded by spirits their physical health, for we know of many ship. They were not wisely guarded by spirits, nor did they wisely regulate their own line of work. Ignoring the fact that the nervous energies are largely drawn upon in the exercise of mediumship, certain of those individuals con-tinued to ply their profession week after week, month after month and year after year, without resorting to that rest or cessation from labor which their physical bodies demanded for recuperative purposes, and then the vital forces ran low, and the person suffered mentally and phys-ically in consequence; but they had violated a law of nature, and hence had to pay the pen-

alty. It is also true that there have been mediums who did not discover their medial powers until they had passed through a season of physical pain and suffering; ill health encroached upon them, the nervous forces ran low, and thus they were brought into a receptive or negative state. where brought into a receptive or negative state, through which the invisible intelligences of another life could not only approach them, but could make an influence felt throughout their organism. The reason of this probably has been that when in full health and physical strength.

it is wise for that person to surround himself with positive elements, with friends who pos-sess great will force, and also, so far as possi-ble, to exert his own moral will force in demand-ing that he shall be freed from the encroach-ments of such an annoyance. And it would be well for the mediumistic person who cannot free himself from such an annoyance, to refuse to at for further development until the head bean to sit for further development until it had been removed, and at the same time to earnestly re-

quest and desire the presence, guidance and assistance of wise, good spirits who will protect him from harm. Q.-If the physical and spiritual organisms are so closely related that what affects one affects the other, what is the meaning of those words of the medium of Nazareth, "It is not what entereth into a man that defileth him," Does not our material food affect our spiritual body through our physical organism

nining in a second second with the second second

A - To an extent, yes; but nothing to the ex-tent that your thoughts, aspirations and desires tent that your thoughts, aspirations and desires affect the body which you are by-and-bye to wear, and also the surroundings and habita-tions which are to be yours in another life. We know that a man may take in his mouth food that is of a poisonous nature, so that through its influence his blood may become vitlated and his entire system diseased. This will, to a cer-tain extent affect the approximate of the spir tain extent, affect the appearance of the spir-itual body, if long continued, and we know that the man who delights in refined food, that which is dainty, and we might almost say of a spirit-ual nature, will find his physical body becom-ing finer in its elements, and more spiritualized in appearance, while the spirit body which is being built will compared here dogree being built up will correspond in a degree. And again, we see that the thought, the aspi-ration and the tendency of the mind, the moral vidual, determines more largely than anything else the appearance of the spirit after it loosens itself from the corporeal frame. We have no doubt that the man of Nazareth meant to im-ply, by his statement, that it did not matter whether an individual on earth was obliged to live in a humble, frugal manner, partaking of the coarsest food, provided that his mind was clear, his spirit intensely seeking after that which is elevating and purifying in its charac-ter, growing wide and serene, through the va-rying experiences of life, for if this were to be the promit of emerge them would be find rying experiences of ine, for it this were to be the result of a man's career, then would he find himself after his passage from the outward body surrounded by beautiful scenes and ele-vating objects, then would he discover that he had built up for himself a home, fair to look

of spirituality would, even if obliged to partake of coarse food, retain only in his spiritual sys-tem the most refined quality of that food; there-fore, we say, that the Nazarene intended to trache locare that while must may be and teach a lesson, that while much may detend upon external things and conditions, it is also in the power of man to extract from the coarsest and most rude of these that which may prove a lesson to his soul, even that which may

prove the stepping stone to higher things and grander results. Q.-Music is sometimes heard from invisible sources during the night, and sometimes like choirs singing beautiful anthems. What is the

cause A.--We should judge the questioner to be highly endowed with mediumistic power, es-pecially clairaudience, and undoubtedly, dur-ing the hours of the night, when the bodily powers are relaxed and the nervous system has come into a state of quietude, his spirit is en-abled, in a measure, to detach itself from the outward body and from the things of physical life, and to enter into an atmosphere which belongs really to the spiritual state. Under ed, and sounds that are unheard by mortal ears may, at the time, be sensed and realized. and even plainly heard, because of the medium-istic unfoldment. This is a very beautiful phase of mediumship, which one would do well to cultivate, for not only does its exercise afford enjoyment to him who may possess it, but it may also lead to the unfoldment of other medial powers and to certain communication between the two worlds.

Q.-Is life, after the death of the mortal body, eternal; and does the spirit then go through other similar deaths?

A.-So far as we know, life is eternal, con-tinuous, for, having passed through that whichwas called death on earth, and finding him-self alive, filled with consciousness, activity, and with memories, a spirit is safe in conclud-ing that there is no death in the universe, after

has been attracted into the atmosphere of the mother and attracted into the atmosphere of the holding it in contact with this external form, even though it cannot properly express its pow-er or its thought. When the dasth of that idlotio body occurs, the spirit is detached, and it en-ters again into the apiritual atmosphere. If it is satisfied with its experience, and de-sires to have nothing more to do with the earth, it will enter the spirit-world and take up its associations with that life and its conditions, and go onward as best it can, developing its

associations with that life and its conditions, and go onward as best it can, developing its powers and gaining in knowledge. Or perhaps that spirit is not satisfied with what he has known of earth, but does not wish to again pass through the experiences and possibly the disappointments of a mortal birth, and so he remains in contact with the earthly atmos-phere, attaches himself here and there to pas-ive mediumistic access and through such a sive, mediumistic persons, and through such a condition, gains something of experience and knowledge of earthly things and of material laws.

Again, the spirit may not be at all satisfied with what he found, or what he lacked, in con-tact with the physical life previously; perhaps he is determined to again essay an attempt to make himself felt and expressed in the external condition, and there is a law, also, provided for the wants of this soul; the spirit may come under the operations of that law, in time (perhaps in a few years, perhaps not for many) he may again possess himself of a mortal organism, be born it to the outward relationships of life, come into vital contact with external, physi-cal objects and laws, and learn of humanity and of the universe in his close relationship with earth.

earth. Q.--Does a spirit keep the shape of its mate-rial body after he has left it? A.--Not always; although every spirit that we know anything of possesses a human form very much in the likeness of that which it pos-sessed when on earth, yet we have seen a spirit whose mortal form was dwarfed, stunted in growth, one very much deformed in the physi-cal whose anything he doe is streight and sym cal, whose spiritual body is straight and sym-metrical, not at all corresponding, at a casual glance, with that of the physical body which it possessed; but again, as we gaze more care-fully, we find in the lineaments or features, in

the expression of the countenance, a likeness to that which it was in outward life. Again, we have seen a man who was tall, straight and well-proportioned on earth, who, in the spirit-world, that is, on his early enhad built up for himself a home, fair to look upor, and that the elements of his spirit-body had only retained the finer qualities and ema-nations of that which he had externally used. And it is a truth that even coarse food on earth possesses certain qualities, and has a power of exhaling special emanations which are of a refined or spiritual character, and the man of arefined or spiritual character, and the man on earth was very narrow and contracted in his opinions, selfishly inclined, dwelt more up-on the material things of life than the spiritual, and, indeed, cared very little for the growth and welfare of his spiritual qualities if he could reign supremely happy and influential on the earthly side. What was the result? The spirit did not grow in proportion to the out-ward structure; it was dwarfed; the natural abilities of the man and their emanations went to the external life more than to the spiritual. and when he entered the spirit-world it was with a body, as we affirm, stunted, lacking in

true harmony, proportion and growth. Such a man would be many years in drawing to himself those nourishing particles and those beautiful elements which will supply his system with the needed strength and vigor, for growth and for gaining in beauty and symmetry. By earnest endeavor, by realizing his con-dition, by facing himself boldly, and without fear, passing judgment upon his deeds, and re-alizing how he must set to work to overcome the difficulties of his position, the man may the difficulties of his position, the man may come under conditions and laws which will sup ply to him those elements of nutriment and of growth which his spiritual structure requires. There are many strange things connected with the spiritual nature of man which you have yet to learn, and it behooves each one to study himself closely and clearly, that he may not be found wanting in any next or portion of not be found wanting in any part or portion of his nature when he is called to step from this plane of existence unto the one beyond.

Johnnie McArthur.

Mr. Pierpont said I might come and say a few words for my father. I want to thank him very much for the beautiful flowers, and to say that I know he does not forget the anniversary when it returns to him, and that he always has a thought of his boy when this season of the year comes round. It did not need the floral remembrance for me to realize his affection, nor to understand his thought, as it comes out to me in the spirit-world; and I come to day to give him mine in return and to say that it is to give him mine in return, and to say that it is all true, as the good spirit has said to him. that I can gain experience and learn of earthly things by coming to him sometimes, and mak-ing use of his mediumistic power. Mother has felt this, and she has spoken of it before. She sends her love to father to day, and says she too recognizes the beautiful thought which would bring a flower to her and to me, and appreclates it in great measure. Mr. Pierpont has said what he thinks concerning the offer which my father has made. It has nothing to do with the public, Mr. Chairman, but it concerns me especially, and I am glad to speak of it to day, and now I bring my little thought in regard to it. I would be highly pleased to be made useful in the way suggested and I hope I can do so, for I have seen many cases where want and suffering have been, and where a little aid would have been very useful to those in need. I do not know whether I can accomplish that work or not, but I thank father for his thought and his kindly remembrance, and will do what I can to help others when I thought I had a great deal to say, but some I dow it slips away. It can just be remembered. I am about the same as I was a few years ago, when I went from the body, older in years, tailer in stature, but with the same warm, lov-ing, boyish heart for those I love on earth. I think my father will accept my few words, and understand the affection which calls them forth. Johnnie McArthur.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mes. B. F. Smith.

Report of Public Scance held March 23d, 1888-Continued from last issue. Appleton Oakes.

Appleton Oakes. With your permission, Mr. Chairman, I would like to say a few words here, thinking they may reach some one of my dear ones who would be glad to know I have n't been dead these seven-teen years. You may place me in Troy, N. H., the old Granite State. Appleton Oakes. The children are here, Eddle's children. Geor-gle, Jennie May, are here with me. I have a great anxiety for this letter to be sent right along to Troy. I guess it will have to go over to Fitzwilliam, for Lucy Jane is there. We lived in Troy when I went out. I am in hopes, and I think I shall not be disappointed, that this letter may reach Fitzwilliam. I am happy. I would not exchange places to day with one mortal, I do n't care who it is. Brainard said, and he held here a pretty good position, that he did n't wish to return to stay. The family will understand who that is. I am satisfied with the home I have. Eddie, I know mother will say: "Ohl nol nol if your father was coming to earth to talk he'd come right into the house and say what, he had to say." Well, I have spoken a good many times, but I find we must have an instrument to help do the work. It is seventeen years-no. not quite. find we must have an instrument to help do the work. It is seventeen years—no, not quite, somewhere, as nigh as I can reckon, from fifteen to seventeen, since they said Appleton Oakes was dead.

1 see, Lucy, the change you have made, and feel that you have no regrets, as I certainly have none. I am satisfied with the change; if you and Stephen are happy, I am satisfied with it, for in heaven we shall come together.

Georgie is here, and Mamie, too; yes, and doggie, too, for he has his pet dog all the same. Do n't think, mortals, the intelligence of the animals is lost. No; for the animal kingdom is the same.

Many times I have thought they must have felt I was not far away, but just where they placed me I was unable to tell; but I know where my abiding place is, and thank the great God he has kept his promise that he would give us a mansion, and to day I am happy in my spirit home.

Eddie, go and visit mother as often as you can, for there will be a last time when you visit in the mortal, for these privileges will soon cease, but never will they cease, for us to visit you from the spiritual.

Dr. John Jennison.

It seems a little hard for me to understand how to come into your meetings. You may place me in Keene, N. H. Dr. John Jennison. I have some things that weigh a little beavily on my spirit, or I should never have made ly on my spirit, or I should never nave made the attempt to speak in public. I would like this letter to reach Lizzie and Mary and as many of the other relatives as possible, but they come uppermost in my spirit to day, for they have composed the family. I am satisfied with the home I have found. The first that came to great me were father.

I am satisfied with the home I have found. The first that came to greet me were father, sister Amanda and brother L. J. Oh ! how glad they were; but that do n't half express it. Mother B., let me say to you that I met Mr. Barber and also Isabel—not a little one, but grown to womanhood — and I know you will be cled when row some to ign the heavy. be glad when you come to join the happy band. My own dear mother, who was laid away so many years ago, came with outstretched hands

to welcome me. I feel a little troubled sometimes, as I drift into earth life, thinking perhaps they may feel that 1 hold no interest in the dear ones since they laid the body away, but not a day has passed without my coming into the surround-ings. I know, Lizzie, you have made quite a number of changes since I left you in the mor-tal. I feel to day that some of them have been of an advantage, and some not. I do not come to find fault, by any means, but

would send greetings to each one, for I have some relatives there, and some westward, some in New Haven, Conn., and others scattered

even to far off Southern California. How glad we are to be able to speak even a few words, although I felt I could hardly do it in the start; but, having belp from the good, kind spirits that stood beside me, I havespoken rather imperfectly, but have done the best I could for the first time. One mother-two mothers-and a good mother you were to us. When the dear mother was taken out of the home you came to fill the place, and you did it well. Father and sisters send greetings, also brother L. J., and dear Rosie.

you to help open a channel where I may speak privately. Edmund, not an hour of the day since the anxiety came to you but mother has stood by your side, and Elmira too. I filt out and in, but not so often as some of the others. Frank is present too. I am satisfied with the home they gave me, for I know it is the home I built when here. I will advise all within the hearing of my voice to try and build that home beautifully, for they will have the privilego while dwelling in the mor-tal. I am also satisfied with the way things have been done since I left them.

Erastus Bates.

Erastus Bates. My home was in Cambridge, Mass., my name Erastus Bates. This is not the first time nor the twentleth time I have tried to make myself known. When I found Addison Gage the ice-man could speak, I thought it was about time I was using a little more force. I would say to Sophia and Mary that Lucius is here and will send a message as soon as pos-sible. We can't all talk at once, even if we do get the floor; there's a little something else to be done. I am happy. I often meet some of

to be done. I am happy. I often meet some of the old Cambridge people. who pass and repass just the same—one goes out and another comes just the same-one goes out and another comes in, but in time there is very little said of the one that is gone ! Well, I used to say, if they do n'tsay any good of us they better not say any-thing. I would like them to know I often come into their homes. Sophia knows it full well, for she has a great deal of mediumship : and if she has been able to see Hudson, I think in time she will be able to see some of the root of we she will be able to see some of the rest of us. Mother is here, father is not ; the little child is also here that was laid away years ago and for-gotten by some. Grandmother Estes is here, and says that Addie will understand. When

and says that Addie will understand. When they can get a chance to send a little budget along they will try to improve it. As soon as I found the channel was opened and had permission from the controlling spirits to make use of it, I felt so glad that I hardly knew where to begin, but I think I have made a little inroad, and I shall not stop here, for in time I shall be able to make them know I have come again.

Mason J. Chapin.

You may place me at Wrentham, Mass. [Aside:] Yes, Helen, grandpa won't forget to say you are here. I have tried, as we all say, to make myself known. I know on account of early teachings, they cannot just understand how we should come and control another spirit in the body. I did n't understand when here. But, Charles, go on; you are learning something every day that will help you to progress in spirit-life. I would like for the children-the girls-to understand, and mother also, that the paper contains a word from father. Charles, remember, I have asked you many times to have it conveyed to the home. They can't refuse what this child has spoken before me; and as your mother reads many times, I think she will understand now the passage that says, "And a little child shall lead them." This little angel child has often been able to send a letter. She said : "Grandpa, can't you do it now? I

bill show you how to make the first line." Darling child, grandpa thanks you to day. Charles is here and William, and we have thought many times that the band ought to be who has given us all these privileges; it was no provision of man that we should commune to gether, and that there is no death, only a change from the body to something better.

NPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 30. – Joseph Wight; Sorena Brackett; Mary Tur-ner; Dr. Reuben Hill; Phillp Richardson; Charlotte Stone; Sarah Maron; Charles Wetherbee; Samuel Frost; Polly Witham: Freddle Wood; Hermann Metzmer; Ephraim Chase; Mary Cutter Clement; Emma Jane Cranville.

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

May 11.—Martha Noble; Isaac C. Abbott; Elbridge Cur-rier; Saauel Colburn; Newton Chandler; Abble A. Sph-ny; Annie Beals; Olive Hint; Saliv Emery; James Dicke); Jason Batkon; Jeani Warren; William Seavey; Charles Rhodes; Olie Scavey.

A Satisfactory Spirit-Message.

A correspondent puts us in possession of the appended communication, which was received as follows :

"Mrs. Lydia Dunklee, widow of the late Wm. A. Dunklee, called, May 10th, upon Mrs. Mary F. Lovering, 81 White street, East Boston, Mass. While on her way she prayed earnestly that she might obtain a word from her husband, and

those mediumistic persons were so positive in their nature that they were impervious to the influence and encroachments of the spiritual world, and could not reflect such influences into outward life; but having come into a state of ill health, they grew more passive to these and other conditions, hence were more easily op-erated upon by external intelligences.

It does not follow that because a person is mediumistic he must break down in the physical system before he can become a useful in-strument of the spirit-world. And, on the other hand, it is a law of nature and a law of physics when a human being, or indeed when any object in life uses up or exhausts the vital energy which keeps it in motion, there will be a ergy which keeps it in motion, there will be a period of inertness or weakness in the individ-ual—of physical debility—and if a medium exer-cises his mental powers or exhausts his nervous energy by a constant and never-ceasing operation of his gifts, he will in time find himself prostrated, not only physically but probably mentally.

It is not a law of mediumship that one who possesses the power of coming into communioation with the unseen world, or of reflecting from that life the conditions and influences pertaining to it, must come under the obsessing influence of spirits. We make a distinction between obsession

and possession. A spirit wise and intelli-gent may come alone, or may associate himself with others equally as benevolent as himself and he may take possession or guardianship of a sensitive on earth, for the purpose of performing some good work in connection with his subject. Such a spirit will only exert his influence over the medium when he feels that it will be useful, either to his instrument or to some other human being, mortal or spirit. Such a spirit, in pursuance of his good work, may at times use up all the vital force which the medium has to supply, but he will do his best to restore the wasted energy by imparting magnetic strength to his medium. Such a cating through his organism personally, and for

On the other hand, a spirit, carnal-minded, seeking the gratification of his own selfish ends, ignoring the fact that a medium has rights and privileges of his own, may come in contact with privileges of his own, may come in contact with a sensitive on earth, and find that he may fasten himself upon that medium, so as to live in the external atmosphere, partaking of what-ever impinges upon or exercises the mortal in-strument. Such a spirit cares not whether he exhausts his subject or not, provided he may work out his own ends. This is a case of obses-sion. The spirit will attach himself to the me-dium as a paragite attaches itself to a plant dium, as a parasite attaches itself to a plant absorbing his vitality, drawing in all the influ ence from the medium which may be beneficial to himself, not minding whether the result works disastrously or not to his benefactor.

There are many such spirits who come in contact with sensitives on earth, doing their best to gratify self at the expense of others, it is true; but at the same time it is also true that the is a sensitive and the same time it is also true that there is exercised over mortals, and especilly over faithful mediums, a wise guardian-hip from the higher planes of spirit life, and through the exercise of this guardianship, magnetic laws and associations are set in operation which protect, to a large extent, those who might otherwise become the prey of these unprincipled spirits. Such spirits are indeed themselves brought under the dominion and surveillance of the wise and good, and are, to a great extent, held in restraint by the exercise of a higher magnetic law which they cannot overcome.

cannot overcome. If a person developing in mediumship dis-covers that he is obsessed by a persistent spirit whose aims and objects are of a selfish mature, and who will not be dispossessed, and will not detach himself from the sensitive, then i at the death of the physical machinery in motion has the physical machinery in motion has not manifest to its own satisfaction or to that of any other. Then you will ask what becomes of the spirit will not detach himself from the sensitive, then i at the death of the physical form. This spirit do better, perhaps, and have more to say.

all; that what seems to be so is merely a transformation or a change. Change always leads to something else; so, if we proceed onward, and by and by e meet with a change, we understand that new experiences are to open be-fore us. Very well: that has been done, as far as the first passage from one plane of existence to another is concerned. The man who lies down in the threes of death on earth opens his eyes in the spirit-world to new conditions and surroundings, and he discovers that he never was more alive in his life; perhaps he feels quickened in thought and active in expression. Naturally he looks around him and begins to ponder upon the things he may see and hear, and he questions others whom he may approach, and he discovers that his expe-rience has been the experience of all whom he may meet. It is only natural for a thinking mind to conclude that, having passed through one such experience, he may do so an infi-nite number of times; having realized that he has exhausted all that he can gain from

the earthly condition, he realizes that he has taken up a new plane of activity, to extract from it all that he possibly can, for his expansion or his convenience. It may fol-low, then, that when he has received all that low, then, that when he has received all that is possible from that plane of existence, other scenes, other changes await him; there are worlds upon worlds in space, planets upon planets revolving with their grand conditions for affording life, intelligence and knowledge to human beings. May it not be that the ad-vancing man may by-and by find the condi-tions for reaching those planes of existence and reaching those planes of existence and reaching those planes of existence. and reaping the experiences which they afford? So we believe; and we do know that as man advances in the spiritual realm he grows more refined in appearance and in knowledge, gains greater power to overcome the limitations which have confined his energies, and we have seen those who have traveled on from planet

to planet, sending back the information and knowledge which they have found. In the spirit world such changes are not de-lored. We do not look upon the transforma-

tion or elevation of a spirit to a higher world in the light that you gaze upon death; it brings no saddening reflection to our minds; we know that if our friends have passed onward to grand-er elevations, so may we do so; it is in our power to so expand and so grow in thought and in active expression as to find our limited condi-tions useless to us, and we may also rise to those other planes of which we speak; therefore we no such word as death over there ; we do know of changing experiences, of gradual ele-vations, of grander unfoldments for the human soul.

Q .- Does the born idiot possess a spirit? or is death to him complete annihilation? A.—The born idiot has a spirit which cannot

express itself through the outward organism. The idiotic brain belongs to the physical struc-ture alone, and it is only that the brain of the physical body is not developed sufficiently for the spirit to make use of it, and therefore whatever expression may be given is perhaps unintelligible, certainly of a very unlovely charac-ter. We know of no births in mortal life that there we know of no pirtus in mortain the that have not the attachment of a human spirit ex-cept those which are cold, senseless and still, when they appear in mortailife. The spirits which had desired to attach themselves to such outward forms have become detached and separated from the magnetic atmosphere of the mother, and therefore could not retain their hold upon the physical body they desired to in-habit. But the idiot who comes into mortal life with the physical machinery in motion has

James Spalding.

I do n't know, Mr. Chairman, but I intrude. I have had an invitation from the other side to come in and speak; I did n't know whether it was in order or not, however, but the tempta tion was so great to try to reach my friends, that I thought I must take advantage of it, that.

even if I imposed on your good nature. My name is James Spalding. I was not much over forty when I passed to the spirit-world. It was not exactly from an accident, yet I went more suddenly than I desired to, and before I had completed my plans, or arranged matters as I would like. I suppose, no matter how long as man lives, he has some plans in view that he wants to complete. Probably, if he went on living a thousand years, he would have some-thing coming up before him he would want to live to finish. I do n't know as I have any right to complain; in fact, I do n't complain; I only feel it will he a pleasure to send a word of feel it will be a pleasure to some a word of greeting and affection to my friends, and to tell them that I am very well satisfied with the spirit-condition.

It was strange to me. I did not understand It was strange to me. 1 did not understand this life out of the body; I did not know into what place I should go; but, taking it all to-gether, looking over the past to the present, and a little ahead to the future, I have come to the conclusion that it is just as it should be. My friends live in Springfield, this State, and probably some of them will learn of my return. There is a medium whom I never knew in the body, but somehow I have been attracted to her because she is a medium, within a year or two, and I feel that sometime, perhaps, I may communicate through that woman. It seems to me as though I must get familiar enough with her organism to do that. She lives in Worcester. I hardly know what she is called, yet I feel I may some day make use of her in-strumentality in reaching my friends. Some one or two of my friends have business rela-tions in the city of Worcester, and are some-times called to that place. I just give out a word and thought here, hoping they may go to their destination. I shall follow them to see how they are received. If in such a way as I would like, I will make an effort to come again; if not here, at some other place where I can do better, perhaps, and have more to say. two, and I feel that sometime, perhaps, I may

Mary Bowers.

Will you please to say, Mr. Chairman, that l came from Ackworth, N. H.? Mary Bowers. have often felt a strong desire to come into communication with some friend, that I might make them know we were not dead people by any means. John is here, and Hannah and mother. All are not present at one time.

I have been in your meetings many times, and have thought every time that I would sure ly give out a word or two, but have failed to make my voice heard. I send greetings to each one. In the old home few are left; some are in Unity, and some in Walpole, N. H. How glad we are, from the depth of the soul, when we speak to some one who will try to help us convey to some loved one the knowledge that we are alive, not dead. We just commence to live when we shake off the mortal. I suffered much while here, but none in passing over; but the beautiful beyond came in sight before the

spirit had taken its flight. I am happy. We all tell the same story, and I often hear mortals say our stories are too beautiful te be true. Walt, mortals, until you try and test for yourselves. Never will you find one little child that will ask to come back to stay. The children—God bless them all ! I left them here to the cold world, but the angels have watched over them, and have been faithful to their charge. I am satisfied with my home.

Lydia Batson.

My name is Lydia Batson, of Lunenburg, Mass. I want to say a few words. I have been waiting here patiently while three spirits have been talking. I knew no more where I was going than a child who could not walk; but I did think if a spirit lived, and could come to bearth Lydia world; so that led down on thet I did the a spint invertient and could come to earth, Lydia would; so I settled down on that. I find, although I had many struggles here, I 've got just as good a home as any of the rest of 'em. I didn't have much of this world's goods; I didn't suffer any, but I had to earn what I did have.

John is here, also Henry and Lucinda. Moth-er says they could n't all be present at once. Most all have crossed the boundary; only some

Most all have crossed the boundary; only some distant ones are left. I would like to say to that medium in the au-dience: You know you have the power, and you ought to be at work. The fields are white and the workers few. Now I think if I had as much power as that lady I'd set myself to work and see what the appel world could do with me and see what the angel world could do with me. You don't know how many aching hearts you might be instrumental in relieving.

How glad I was when I found there was a place where we could come and send a letterfor I never got in before.

Hiram Gage.

With your permission, Mr. Chairman, I would

With your permission, Mr. Chairman, I would like to send a message, for some loved ones are waiting anxiously to know if we can send a orumb of spiritual food to them. Not but what they understand a great deal of spirit-return, but would be glad to hear from us. My home was in Skowhegan, Me., and my name, Hiram Gage. I am thankful I am able to speak a few words. I would like to have what I say conveyed to Daniel Gage, of Cam-bridge. I have a brother that holds by a thread to day-Edmund Gage-and I often visit him. I to-day -- Edmund Gage-- and I often visit him. I reel that they understand a great deal about our coming. Father, mother, Elmiraand Henry atand by my side to day. Julia is with me--and Julia also yet left in the mortal. I desire that this may reach them, and Frederick also. I must acknowledge I did not understand this theory when here, and I found I must com-mence and go to school. Becky, I would like to come into communica-

tion with you as soon as it is convenient for

on arriving at Mrs. Lovering's home she remarked: 'I think if you will sit down, William will give me a message through your pen.' Mrs. L. replied that she had not written spirit-mes-L. replied that she had not written spirit-mes-sages for a long time, and did not know that she could now do so, but was willing to comply. After playing upon the plano, 'White Wave,' her Indian control, indicated that 'brave Dunklee' was present; she then sat down in a passive condition, but not under control, and the following words coming, into her mind, she the following words coming into her mind, she wrote them on paper. She knows that they were not in her mind when she sat down to write:

'From the land of light and song, of love and blessings, I descend earthward, and breathe a message of hope and cheer to the lonely one I left behind. There is so much, Lydia, Ilwould say, and my capacity for speaking is so cramped, a little may suffice at this time to encourage you on in the path marked out for your feet to travel in. Surely mysterious and winding is the passage leading to the home eternal; yet in all the darkness of my sudden exit from your side, great light is yet to dawn upon you in your on-ward course. I was taken first. I heard the call from the spheres: "Come up higher." I entered in at the open door and received a joyful welcome from a host of loved ones-friends and neighbors. I felt as though I was making

and neighbors. I felt as though I was making a visit without taking you with me; then I realized "It is all over; the river of death has been safely crossed; I have forded the stream; it was only a ripple; all is well." I found I needed rest for a while; I was in-formed of all your doings, anxieties and changes, and my spirit was filled with joy that kind friends were raised up to assist, care for and protect the one I loved on earth, who patiently endured the trying ordeal with Christian forti-tude and devoted love. Our past is in God's keeping; the book of memory is ours, and in spirit-land I shall read its pages with pleasure, and recall the happiness of our lot and earthly pligrimage together. To the writer I say, you certainly have the

To the writer 1 say, you certainly have the approval of the angel helpers; faithfulness will have its reward; prove as true in the future as in the past, and all will be well. I would take every brother and sister by the

hand, and say, God speed yeu on in the good way. I shall ever be interested in the move-ments of the Society of which I was an honored member-thanking them most earnestly for all the kind words and tokens of affection bestowed the kind words and tokens of affection bestowed upon my cold remains, assuring them I still live, and have the cause at heart. As I move on I will bring to bear upon various minds the importance of the work more fully, so that others will be brought in who will assist in many ways to help on the cause of Spiritualism. Let this be the voice of a departed brother from the upper suberse subtracting you all to a from the upper spheres, entreating you all to a more perfect harmony and unity in the future, that hand in hand you may work together for

the good of humanity. Lydia, my spirit will be with you in your travels; many crumbs will be dealt out by the wayside by good Sister Lillie, and your soul will be refreshed thereby.

What more can I say in this message, my first attempt through this organism to give utter-ance to my pent up expressions of love, goodwill unto all a

Be of good cheer; your spirit guides will ad-vance you one step higher upon the ladder of progress this season; and a confiding faith will e yours through the discipline of the past

aStrange ! is it not? my second visit in this home under the present circumstances. "Hope on, hope ever," is my watchword given you at this time

From your loving companion and husband, WILLIAM A. DUNKLEE.

The message was read to several of the inti-mate friends of Mr. Dunklee on Sunday, May 13th, and it so pleased them that they requested that it be forwarded to the BANNER OF LIGHT

MAY 26, 1888.

for publication. Mrs. Dunklee was delighted with it; there were words frequently made use of in the message which were particularly ohar-acteristic of Mr. Dunklee, in conversation, so that the communication came home to her with poculiar force as a reality, and as coming from the source designated."

Verifications of Spirit-Messages.

ROBERT WITHERS. Once more am I highly favored, through the Ban-

ner of Light Free Circles, by the beautiful and very accurate communication (in the BANNER OF LIGHT of May 12th) from my dear father, ROBERT WITHERS, It is true that my father passed away in Palmyra, N. Y. I have a brother Robert in this life, to whom my father refers, and it is true what he says about my having to hurry away from him while he was talking to me quite recently. The Mr. Remick spoken of I do not remember, but will try to find out if there was such " an old time friend."

Again, thanking that grand medium, Mrs. B. F. Smith, and her controls, and THE BANNER for the great privilege conferred on me, I remain, Yours for truth, I. G. WITHERS.

132 East 29th street, New York City, en route to San Francisco, Cal.

WATSON B. HASTINGS. In the BANNER OF LIGHT, April 28th, I read a spirit-message from my son, WATSON B. HASTINGS, and although convinced by it of his identity, still there are some mistakes. He passed away the first of January, 1887. He left his office in Boston about two P. M., and the spirit was released from the body, by apoplexy, at six o'clock the same evening. His son Frank, whom he refers to, was in business with him. Watson manifested at my home several days before his message appeared in the BANNER, saying he had been to the office and reported, but was not satisfied, owing to the confused state of his head, but would try again. His mother, MARY A. BOYER. Reading, Mass., May 17th, 1888.

BETSEY STONE.

I recognized the message purporting to come from BETSEY STONE, printed in the BANNER OF LIGHT May 12th, received through the mediumship of Mrs. B. F. Smith, at your circle March 16th. Mrs. Stone resided on Worcester street, and was fondly attached to her home and friends. Formerly she resided at Dennis, Mass., where her remains were taken for interment. Yours sincerely,

L. A. HINCKLEY,

CORA BELL SINGLE.

I was very much pleased to read a message given through Miss Shelhamer, and printed in the BANNER OF LIGHT of April 28th, from my darling child, who has been in the spirit-world many years, CORA BELL SINGLE. I fully recognize it, and feel very grateful for her kind words to her mother. I also recognize the spirit who was with her and gave the name of Katle-her full name is Katle Thompson-and I hope she will soon be able to give a full message to her friends, who are anxious to hear from her.

Grateful thanks, LYDIA N. SINGLE. Wausau, Wis,

Passed to Spirit-Life,

From his home, in Newburyport, Mass., April 18th, 1888. Volney Lincoln Fuller, son of Henrietta F. and Frank H. Fuller, aged 13 years and 9 months,

Foller, aged 13 years and 9 months. He was an invalid for nearly eight years, which doubtiess was the cause of his peculiar unfoldment in spiritual per-ception, having been clairvoyant several years, and during the latter part of his sickness his entire spiritual faculties were highly unfolded. The funeral was attended by many triends. The floral tributes were beguttful, and upite in keeping with the departed spirit. Mirs. A. H. Luther gave the address, full of demonstrating and philosophical argn-ment as to the necessity and beauty of death, that individu-ality might be continued into a life of greater wishom. Cost. Gienora, Yates Co., N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psy-chometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowiedge with keen and searching psychometricpower. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epliepsy, Paralysis, and all the most dolicate and complicated diseases of both seves. 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 Ofroulars, with References and Terms. Ap7

From Boston, Mass., April 26th, Oscar H., son of Mr.

From Boston, Mass., April 26th, Oscar H., son of Mr. Silas F. Allen, aged 22 yeats. Oscar was a young man of much promise, and sincerely beloved by all his friends. Realizing the truth of spirit communion, he went calmly into the other Hic, knowing that he could often be with and bless and confort his father and brother, whom he leaves in carth-life. The funeral services were conducted by Dr. J. L. Paxson and the writ-er, with singing by friends. The local tributes were beau-tiful, emblematic of the life he lived. Internient at Mount Hope. Muss. M. W. LESLER.

From the residence of her daughter, Mrs. Mattie Codington, near Excello, Butler Co., Ohio, of heart trouble,

Ington, near Extend, Funder (c), Onlo, of heart frombe, Mrs. Susan J. Morris, aged 63 years. Hor malden name was Susan J. Floyd. Her father, Mar-tin L. Floyd, was a native of Salem, Mass. His sister Susan is now residing at Brockton, Mass, (aged 92 years Dec. 18th, 1887). The spirit above mentioned has a brother in this city, J. Q. A. Floyd. Springfield, Ill., April 27th, 1885.



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SECOND EDITION.



WHAT I SAW AT CASSADAGA LAKE. ВY

A. B. RICHMOND, Esq.,

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

The synchronized control of the synchronized

May 13th, Mrs. Lydia B., wife of Abraham Fuller, aged 77 years and 7 months.

(7) years and (months). She has been an earnest Spiritualist many years, and has now joined her beloved husband in spirit-life, who preceded her several years before from their home to Waitham. It was her request that I should officiate at her funntal, which now place at the home of Charles Daniels. Kind friend tendered their sympathies to the family: heautiful flower were laid upon the casket; angels gave conforting thoughts and Spiritualism proved once more its value to morials. Stoneham, Mass. M. S. Woop.

From Warsaw, 10., Sanday morning, April 6th, Prof

Amos II. Worthen. At the burial the pall-bearers were his Six sons, five of whom Hye In the neighborhood of Warsaw, and the other at Keokuk, Iowa, about five miles distant. Prot. Worthen was born Oct. 21st. 1813. The funerat services took place from his late residence on Tuesday. May 8th. at 2 o'clock P. M., conducted by Mrs. Nettle P. Fox, of Des Molnes, Iowa. ____

*

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

Spiritualist Meetings.

ALBANY, N. Y. -- First Spiritualist Society holds meet-ings each Sunday evening at Van Verbien Hall, 119 State street. --- Ladies' Ald Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Foro, President; J. D. Chism, Jr., Secretary. CLEVELAND, O. -- The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

evening of each week, to which all are made welcome. **CINCINNATI**, **O.**—The First New Splittual Church of Cincinnal, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th Street, Dr. Janues A. Billss, Pastor. The public are cordially invited. Seats free. Sun-day School meets at 12 o'clock moon every Sunday. Splitt-ualists, come, and bring your children with you.

GREACHOLD and Dring your children with you. **GREACAGO, ILL.**—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Arenue, every Sunday at 2% P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, Presi-dent, 17 Wisconsin street.

More of Weisconsin street.
 CHATCAGO, ILL. -The Ohicago Association of Universal Radical Progressive Spiritualists' and Mediums' Bociety, organized on the 6th of May, A. D. 1884, meets in Spirits' liberty Hail, No. 517 West Madison street, every Sunday, permanently, at 2% and 7% F.M. The public are cordially invited to attend. Admission 5 conts to each meeting. Dr. Norman McLeod, President.
 CHATCAGO, ILL. -Arenue Hail, 159 22d street. Children's Meeting, 3 F.M. Soliables every Tuesday.
 CHATCAGO, ILL. -Marcus Cora L. V. Bichmond discussion for a street.

CHIRCAGO, HLR. - Mrs. Cora L. V. Bichmond dis-courses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

(Ada street) had every sunday morning and evening. **OHICAGO, ILL.**—The Young People's Progressive So-clety meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7%. 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 t Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting

conducting. **LANSING, MICH.** — Spiritual Progressive Meetings are hold each Sunday morning and evening at the Hall 106 Washington Avonue, Lecture, readings and tests by Mrs. Lunc Parker and Lily May. Also investings overy Wednes-day ovening. W. T. Parker, Chairman.

NEW HAVEN, CT.-Meetings are held each Sunday voning at Courier and Journal Building. Mrs. Eila Ba-on, President; Thos. F. Davie, Secretary.

NEWARK, N. J. Mootings will be held every Sun-sy evening at No. 139 Congress street, commoncing at 7 'clock, Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.-First Association of Spiritualists 77 Halsey stroet, corner of Market, evenings at 7% o'clock. 1. G. Avery, President.

II. G. Avery, President. PHILADELPHIA, PA.—The First Association of Spiritualist, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, si0 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Beeretary, 940 Warnock street. Becond Association meets Sunday afternoon and evening, at 18 Church, Thompson street, east of Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:80 P. M., N. E. corner Ninth and Spring Charden street. Joseph Wood, Chairman, Fourth Associ-ation meets Sunday evening, Ninth and Callowhill streets.

atton meets sumary evening, winth and Callowhill streets. **PATERSON, N.J.**-Meetings are held every Sunday attornoon and evening in Fidglity Hall, corner Market and Church streets, at 2% and 7% P.M. Lecturers and test mediums are requested to communicate with John A. Ro-ney, Cor. Sec'y, 65 Holsman street.

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The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC FOR THE Choir, Congregation and Social Circle. BY S. W. TUCKER. CONTENTS: Angels, Come to Me. Angel Presence, Beautiful Isle. Come Angels. Shall We Know Each Other There?

The Phone Phone Each Other The Phone Phone Phone The Angel of His Presence. The Soul's Destiny. The Angel of His Presence. There Is No Death. The Better Land. The Better Land. The Music of Our Hearts. The Freeman's Hymn. The Vanished. They Will Most Us on the Shore.
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 The Other Side.

 I Thank Thee, oh, Father.
 Will You Meet U
 The Eden 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. Waiting 'Mid the Shadows. Welcome Home. Welcome Angels. We Long to be There. Jubilato My Bpirit Home. Ny Spirit Home. Over There. Passed Un. Reconciliation. Repose. She Has Crossed the River. Strike your Harps, Some Day of Days,

NEW PIECES.

Ready to Go. Sweet Rest at Home. They 're Calling Us over the Gono Home. Invocation Ubant. Isball know his angel name. Nearing the Goal. Our Home Beyond the River. Parting Hyma. Rest on the Evergreen Shore. Boak. St Caning Us over the We'll Know Each Other Hore. We'll Meet Them By-and-Byo. Will Bloom Again. When Earthly Labors Close. Boards. Price: Single copies, **B5** cents; per desen, **33**, **56**, (A few copies of old edition at 25 cents per copy, or twalve copies for **52**, 50.) For sale by COLBY & RICH.

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Bethany. By love we arise. Gone Before. Gone Home.

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BY EMMA HABDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by COLBY & RIOH. Bent free on application to COLBY & BIOH t'

RULES TO BE OBSERVED WHEN FORMING

BANNER OF LIGHT.

A Fraternal Example.

was evident from the applause which greeted their re-dial. Mise 5. L. Austin, a professional solo singer, ren-dered two enjoyable selections during the avening, ao-companied by Misses Whittemore and Vinal. Miss Maria Walls recited selections which aroused much en-thusiasm by their force and freshness. Mrs. Nietoher, in her limitable manner, made earnest remarks upon topics of interest to the Club, and testified to the regret she feit that these harmo-nious meetings were nearly over. Mrs. Annie E. Gardnerfrecited an exquisite improvi-sation, and Miss Fay coulduded the programme with a piano recital. In spite of the heat the audience was as large as usual, and the outlook for autumn is toward Parker Memorial Hail, or one equally as large, for these meetings. To the Editor of the Banner of Light : Amid the difficulties and asperities that beset public life in all movements-ours no less than others-it is always gratifying to record evidences of fraternal courtesy when extended by one worker to another, who is laboring in the same sphere of usefulness.

There is no reason why co-workers should not be friendly and fraternal with each other, though, possibly arising from our common frail-ties, such is not too often the case. But lately, out here in the Golden State, the writer is rejoloed to say that a fraternal example has been set among us that gives modern pith and point to the old injunction to "in honor prefer one another."

The event in question-leading to the above-The event in question-leading to the above-indicated result-was a Basket Pionic given by Mrs. E. L. Watson, of "Sunny Brae," Santa Clara, Cal., to Mr. J. J. Morse and family, of England. Among the guests was our good friend Mr. Pawley, of the San Francisco Daily Chronicle, and the following article from his genial pen affords independent testimony as to the plenume art of the factural referred the pleasure and extent of the festival referred to; says our friend :

the pleakure and extent of the festival referred to; says our friend: A reception and social was given in honor of J. J. Morso, at the residence of Mrs. E. L. Watson, near Son José, last Thursday. For the past year Mr. Morse has been the speaker of the Relig-O-Philosophical Society, at Metropoli-tan Hail, in San Yrancisco, and has become desorvaly popular. Nearly two hundred invitations were issued, and it is said that every one was responded to in propria per-sond. The San Francisco contingent leit by an early morn-ing train, and were met at the station by a number of car-riages, and conveyed in good time to Sunny Brae, where the hostess and the already arrived guests welcomed the new-comers. A delicious huncheon was served under the shade trees, where the most complete arrangements had been made. The pleasure of the occasion was still further increased by the attentions of the bevy of fair Hobes who administered the commissariat, for they, in their airy cos-tumes and fancy caps, contributed not alittle to the gen-eral galety. The sentiments peculiar to such an occasion were expressed in excellent brevity and taste, and were much applauded. Vocal and instrumental music and dancing added to the day's onjoyment, while lawn sports and the cherry grounds had many devotes. Late in the fermion about fifty of the guests returned to San Fran-cicco, and a large number remained to participate in the festivities of the evening, returning on Friday. The ex-cursion was heartily enjoyed, and Will long be pleasantly remembered by those who participated in it. Among those present were: Mr. and Mrs. M. B. Dodge, Mr. and Mrs. Schultz, of San José; Prof, and Mine. Arril-larg, Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mrs. H. R. Robinson. F. H. Woods, W. Miss Libble Hill, Mr

some forty, tendered a reception to Mr. and Mrs. J. E. Hall, at their residence, 128 West Brookline street, on Tuesday evening. May 8th. Dr. Moore being invited to officiate as Chairman, made a few appropriate remarks, referring to the long and successfui services as a healing and test medium of Mrs. Hall; and to Mr. Hall as a faithful worker for more than twenty five years in the cause. Remarks suitable to the occasion were also made by Mr. J. H. Lewis, President of the Spiritualistic Phe-nomena Association, and by other officers, in which they alluded to Mr. and Mrs. H. as most untiring workers in the Association (of which both are Direct-ors). Mr. and Mrs. H. appropriately responded, Good

that he has steadily increased in our regard, and will presently leave us with the united re-grets of all sections of Spiritualists in this city. Thinking the before related fraternal exam-ple might be of interest to all and sundry, must be my excuse for trespassing upon your

Must be my excuse in the second secon

An Open Letter to Mrs. O. B. Gray.

Madam: As you are aware, (being at your residence on a professional errand.) I stopped at your scance last evening. Having been shown in The World of this morning an account of a so-called exposure at that scance, I have no hesitancy in pronouncing the same from beginning to end untrue. It misstates the usual method of conducting your scances, and misrepresents the point made of catching a form, "Sarah," or of catching any form, and finding the medium. The "grabbers" tried to catch a form which had materialized upon the top of the table—"Carrie Miller"—who dema-terialized at once. And as to the medium—the son, who has no side whiskers, as stated—he did not make his appearance from the cabinet until some minutes after, when the "grabbers" had left the scance-room. Madam: As you are aware, (being at your left the séance-room. I consider the attempted exposé a signal fail-

Ure every way. Very truly yours, IRETUS GREENE CARDNER, M. D.

MASSAUHUSETTS' VERDICT. The Outspoken Views of Well-Known

People.

Truth alone cannot be doubted. Herewith are published some interesting truths spoken by your neighbors and personal friends. You know their good characters and that they would not willingly be parties to fraud. Living in your own community, some of them are accessible. If there exists any lingering doubt in your mind, ask them personally what "Warner's Safe 'Uure," the giant of medicines, has done for them. Messrs. H. H. Warner & Co. offer \$5,000 for proof that, so far as they know, the testimonials published by them are not strict truths. The following are samples of testimonials daily received from this section of the State:

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 beneficial results.



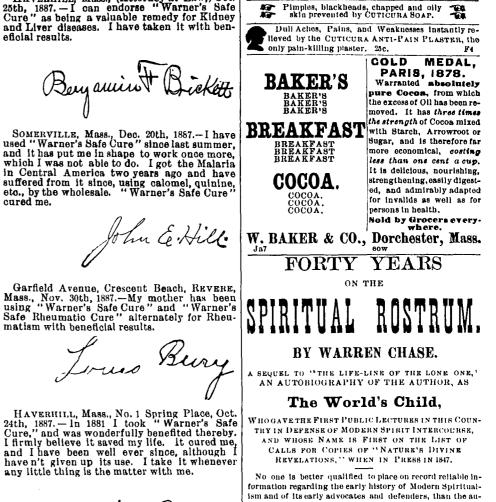
MAY 26, 1888.

NOTHING IS KNOWN TO SOLENCE AT ALL comparable to the CUTICURA REMEDIES in their mar-velous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

OUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautiflor, prepared from it, externally, and CUTICURA BREOLVENT, the new Blood Furifler, in-ternally, ours overy form of skin and blood disease, from pimples to sorofula.

Bold everywhere. Price, CUTICURA, 50c.; RESOLVENT, II; BOAF, 25c, Prepared by the POTTER DRUG AND CHEM-ICAL CO., BOSTON, MA88.

AG Bend for "How to Cure Skin Diseases."



thor 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 bet-ter 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 career has been almost phenomenal in persistency, efficien-ry and self-sacrifice. He has been a pioneer-a pathfluder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of free-dom-loving men and wemen that was to follow and destroy it. For this reason this autobiography of his should flud place in the home of every friend of human progress and spiritual enlightenment, and be valued as a modument to his memory and his work.

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CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convuisions, Per-sonal and Goneral, resulting in a Social Ef-fort by the Author.

fort by the Author,
 Birth of Spiritualism. Failure of Fourier-ism. Political Career Opened, and Sketches on the Path of Life by the Crooked and Tang'ed Line - The First Spiritual Paper, The Univercalum, and its Objects Ex-objects Ex-

plained.
111. Early Work - Boston Investigator Univer-calum, Spirit Messenger, and Early Workers, etc.
1V. Catalogue of Names and Short Biographical Notlees of Early Workers and Persecutions,

V. A Brief and Brilliant Political Career

F. Bing, Treasurer. **Children's Progressive Lyceum No.1.**—Sessions every Sunday at 11 A. M. in (large) Pane Memorial Hall, Appleton street, near Tremont. All seats free, Every one invited. Benj. P. Weaver, Conductor; Henry O. Torrey, Correct conding Secretary. Sowing circle at 1031 Washing-ton street Wednesdays at 3 P. M. Supper and social meet-ing in the evening. Mishawum Hall, City Square, Charlestown District .- Well attended meetings were held in this place, last Sunday afternoon and evening. Dr. Smith, the chairman, made the opening address on the "Phenomena of Spiritualism." Miss Josephine Webster gave an excellent address, closing with a fine improvisation. Mrs. Shackley and Mrs. M. A. Chandler gave tests which were recognized, and Dr. Sutton Clark of California gave very interesting spir-itual experiences while in the United States Navy. At the evening seesion the welknown medium Dr.

was evident from the applause which greeted their re-

Parker Memorial Hail, o. one the senectings. Next Monday afternoon and evening a Strawberry Pestival will be held, and with this the Monday even-ing meetings will close for several months. F. V. FULLER, Sec'v.

Reception .- The officers and members of the Spir-

some forty, tendered a reception to Mr. and Mrs. J.

workers in the Association (of which both are Direct-ors). Mr. and Mrs. H. appropriately responded. Good music by M. Peet and others added much to the fes-tivities. At a late hour the party were invited to a bountiful repast, which closed a very enjoyable enter-tainment. M.

THE ANNUAL MERTING 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.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th

Avenue.—The First Society of Spiritualists holds meet-ngs every Sunday at 11 A.M. and 7% P.M. Admission free.

Columbia Hall, S75 6th Avenue, between 40th and 50th Streets.-The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Medlums and speakers always present. Frank W. Jones, Conductor.

Meetings for Splittun Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2% F.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue. - Meetings of the Progressive Spiritual-ists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium 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.

First Society of Spiritualists .- Mrs. Amanda

M. Spence spoke in the forenoon of last Sunday upon

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2% F.M. and Wednesday even-ings at 7%. Seats free. Ings at 7%. itual experiences while in the United States Navy. At the evening session the well-known medium, Dr. C. H. Harding, lectured acceptably and gave convinc-ing psychometrie readings. Dr. Clark gave descrip-tions of spirits. Dr. C. H. Harding, psychometrist, will speak and delineate next Sunday alternoon and evening at this Hall.

Banner of Dight.

BOSTON, SATURDAY, MAY 26, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boom, No. 0 Bosworth Street.-Béances are held every Tuesday and Friday at-ernoon at 80'clock prompty. Admission free. Forfur-her particulars, see notice on sixth page. L. B. Wilson,

Chairman. Boston Spiritus I Temple, Berkeley Hall,-Lec-tures by able speakers Sundays at 10% A. M. and 7% P. M. Bichard Holmes, President: O. F. Rockwood, Becretary; Mrs. Mary F. Lovering, Corresponding Secretary; Abert F. Ring, Treasurer.

Ings at 7%. Beats free. Opliege Hall, 34 Easex Street.-Bundays, at 10% A. M., 3% and 7% P. M. Ebon Cobb, Conductor. Eagle Hall, 616 Washington Street.corner of Easex.-Bundays, 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' Ald Society meets every Friday. Mrs. H. O. Tor-rey, Secretary. Frivate scance for members only, first Friday in each month; doors closed at 3 P. M. Public meet-ings overy Friday evening at 7%. The Independent (Usb. 1031 Washington Street.

The Independent Club, 1031 Washington Street, bolds regular meetings every Monday evening, at 8 o'clock. The best speakers and music, Itualistic Phenomena Association, to the number of

Mishawam Hall, City Square, Charlestown.-Modiums' meeting every Sunday at 2% and 7% F.M. Dr. Mark Smith, Chairman.

mars smith, Chairman. **Chelsen.**—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 198 Cheenut stroet, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary. **Cambridgeport.**—Meetings held each Sunday evening at7% 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. Ad-ams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday the morning service opened with singing by Mr. and Mrs. Lillie. After an invocation by ing by Mr. and Mrs. Lillie. After an invocation by the latter and a song by Mr. L., Mrs. Lillie's guides spoke upon "Our Work." Forty years ago, they said, certain phenomenal events transpired which called forth millions of spirits who were near earth, though taught heaven was far away. Since that time our work has been to uproot error and plant truth in its place. Spiritualism has brought advancement, im-provement and all that blesses you to-day. During the past forty years it has entered your pulpits. It comes to your homes, and your little children are in-fluenced to speak words of wisdom. It displays it-self in your works of art, in your literature, in your social life, and its mediums bear messages of immor-tality more potent, convincing and satisfying than any other form of religion has ever conveyed to mor-tals. It is touching the hearts of the people and reaching their needs; it talks of a God of Love. The churches look on in holy horror; by-and-bye experi-ences will come to them; they will weary of the old and seek the new. By-and-bye they will modify their be-liefs; ere long the main body of Protestants will ac-knowledge that is quietly advancing. The people will bold on to its teachings in the future and all be brought into the fold universal. After an impro-visation Mr. Lillie closed the exercises with a song. *Eventing.*—Following the proliminary exercises the guides of Mrs. Lillie spoke upon "Mediumship, the Bedrock of Spiritualism." Remarking that were there no mediumship there would be no Spiritualism, a review of the inmense advantages that have accrued to mankind from mediumship since the first raps at Hydesville was entered upon, deeply interesting a very attentive audience and leading every one to a higher appreciation of the spiritual gifts that in the natural order of evolution come to mankind at this time. the latter and a song by Mr. L., Mrs. Lillie's guide

time. At the close of the lecture Dr. A. H. Richardson made a motion that the sympathy and goodwill of the society be extended to Mr. and Mrs. Lillie in their future and journey westward, and a unanimous vote future and journey westward, and a unanimous vote was taken. After some closing remarks by the Pres-ident, Capt. Richard Holmes, Mrs. Lille gave an im-provisation, "Love"; Mr. Lille a song. This closes Mrs. Lille's engagement for the season. She will oc-cupy the same platform again next October. Mr. J. W. Fletcher will speak next Sunday morning, and in the evening at 7.30 give bis illustrated lecture, at which a colored quartette will sing. MARY F. LOVERING, Cor. Soo'y. 81 White Street, East Boston.

ences; to grow and learn self culture and self-control. Were there no effort, no aspirations after higher and better things, there could be no growth. However dark the cloud of earthly suffering or adverse experi-ence, its sliver lining was the compensation of added stature to the soul. All nature heaved and panted with the struggle for diviner expression, and this was life. Its opposite, of perfect rest, was death. Who could limit the human soul in its expansion or its growth and development? and if we cannot limit it, we cannot limit the conflicts which it must perchance endure to gain a more perfect expression. It has been thought that in spirit-life was unend-ing rest, and peace, but suich was not the case. Life, It has been thought that in spirit ille was unend-ing rest, and peace, but such was not the case. Life, on whatever plane of existence, was in a sense an un-ending struggie, unending effort for the soul to express itself through substance with more and more perfec-tion and power. The guides closed with a beautiful poem pertinent to the subject elucidated. *Memorial Service.*—Next Sunday will be the last service of the season, the Temple being closed until the early Fall. On this occasion will be given a me-morial service for the late Mrs. E. R. DYAR-CLOUGH. Mr. D. E. Casweil and Mrs. Lake will conduct the ser-vices at the usual bour of 2:45 p. M. There will also be the usual Temple Fraternity School at 12:30 p. M., and sociable on Wednesday evening at 7:30 o'clock. All friends are cordially in-vited; seats free.

Mesmerism and Magnetism as Applied to Spiritualism and its Teachings, Ancient and Modern," with great force, and sustained her arguments in a logical manner. In the afternoon Mrs. Spence made Interesting remarks upon her experiences as a trance medium. holding her audience in breathless silence for an hour and ten minutes, and assuring her hearers that Spirit-ualism is a positive knowledge, and not simply a be-lief. Miss Mamie Horton's whistling elicited applause that was dealening. Miss Lily Runals sang "The Breaking of the Day" and "Ninety and Nine." Mrs. E. A. Wells gave a large number of tests, that fully came up to the record of this famous medium, after which Miss Runals sang "It Matters Not." and the meeting adjourned at a late hour. In the evening Mrs. Spence spoke upon the "Phi-losophy of Spirit-Phenomena." Mrs. Brigham will occupy the platform of the First Society next Sunday. and ten minutes, and assuring her hearers that Spirit-

MARY F. LOVERING, Cor. See'y. 81 White Street, Kast Boston. First Spiritual Temple, corner Neuchury and Exeter Streets.—Last Sunday Mrs. Lake's guides spoke upon the subject given, viz.: "The Conflict of Life." They said the normal condition of earthly life was one of conflict. We were here to gain experi-ences; to grow and learn self culture and self-control. Were there no effort, no aspirations after higher and better things, there could be no growth. However dark the cloud of earthly suffering or adverse experi-ence, its silver lining was the compensation of added with the struggle for diviner expression, and this was life. Its opposite, of perfect rest, was death. Who could limit the buman soul in fils expansion or its linas are in progress to expage that eminent artist, tions are in progress to engage that eminent artist, Miss Mamie Horton, the solo whistler, to take part in these exercises

M.rs Mary E Oxlupp

Cure."

235 West 34th street, New York, May 17th, 1888.

Autogman

ANNISQUAM, Mass., Dec. 3d, 1887.--We have used "Waruer's Safe Cure" in our family for years, and are never without it. Mother thinks that whatever alls us can be cured by "War-ner's Safe Cure."

trial, using six or eight bottles. I received radical benefit.

Master Chur Di Hodgkin

ROSLINDALE, Mass., (Pastor Baptist Church.) Jan. 9th, 1888.—It gives me pleasure to add my testimony to the value of "Warner's Safe Some years ago I gave it a faithful

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:

Garfield Avenue, Crescent Beach, REVERE, Mass., Nov. 30th, 1887.-My mother has been using "Warner's Safe Cure" and "Warner's Safe Rheumatic Cure" alternately for Rheu-matism with beneficial results.

Bery amint Bicket SOMERVILLE, Mass., Dec. 20th, 1867.-- 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

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street. - Sunday, May 20th. after the music, reading, and the march, in which one hundred and fourteen participated, pupils took part in the exercises as follows : Singing by Mabel Waite. Gracie Scales; duet by Bertha and Maud Davis; rec-Gracie Scales; duet by Bertha and Maud Davis; rec-itations by Leroy Thorpe, Emma Russeil, Rebecca Rosenthal, Alice Cummings, Mary Lichtenstein. Mr. Augustus Day of Detroit, Mich., made pieasing re-marks. Mr. Luther Colby, the editor of the BANNER or LIGHT, was also present. We assure these true and earnest workers that their visits were highly appre-ciated. At the close of the Lyseum a gentleman, ap-parently a stranger, expressed to one of the Leaders his surprise and pleasure that there was a Lyceum in Boston conducted in such an able manner. He said he lived out of town, but next Sunday he should sure-iv attend and bring his children. If people who live he lived out of town, but next Sunday he should sur-ly attend and bring his children. If people who live out of Boston take such an interest in the Lyceum, is it not a good example for the Spiritualists who live in Boston to imitate? If they cannot attend themselves, let them send their children. The Lyceum Bewing Circle of last Wednesday was well attended. The evening exercises were unusually interesting; after singing by Mabel Waite and read-ing by Louise Barlow, Mrs. Butler described some of the various phenomena she had witnessed in the

ing by Louise Barlow, Mrs. Butler desorbed some of the various phenomena she had witnessed in the West, after which Mr. Oraig made interesting re-marks, followed by Mr. Collier and Mrs. Whitlock. There will be a Strawberry Festival and Dance, for the benefit of the Lyceum, in Paine Hall, Wednesday evening, June 6th. A cordial invitation is extended to all to be present. Memorial services held by the Lyceum Sunday, May 27th. HENRY O. TORREY. Boston, May 20th, 1888.

The First Spiritualists' Ladies' Aid Society

1031 Washington street. - The meeting Friday evening, May 18th, was well attended. The exercises opened with singing by Charles W. Sullivan, Miss

Balley and Miss Wakefield, followed by a short ad-dress from Dr. Richardson. After a duet by Miss Balley and Miss Wakefield, Mr. Day, a prominent Spiritualist from Detroit, Mich., spoke upon the Spir-itualistic movement in Detroit. Song by Mrs. Gertie Itualistic movement in Detroit. Song by Mrs. Gettle Hanson; remarks by Mr. Wagner; song by Mr. Sulli-van, Mise Balley and Mise Wakefield; tests by Mrs. Lewis of Brooklyn, N. Y. We hope all will remember our Poverty Party for May 25th, also the Memorial Services on Sunday, May 27th, at 2:30 P. M. and 7:30 P. M. Able speakers, good test-mediums, also good music. Contributions of flowers solicited. ALICE P. TORREY, Secretary.

The First Independent Club .- Miss Florence Vinal opened the evening's programme with two instrumental selections, followed by Mrs. Whittemore, who favored us with a vocal selection of superior merit. Miss Lily Vinal rendered with dramatic effect the tale of "Bim's Little Girl," to the interest and pleasure of all. Prof. J. P. Wild delivered an instrucpleasure of all. Prof. J. P. Wild delivered an instruc-tive and highly entertabling lecture upon "Phren-ology," noting its discovery and rise from the investi-gations of Dr. Gail, to its wide acceptance at the pres-ent day. As a means for disclosing business adapta-bility, and as an aid in self culture, the solence stands unrivalled. Mrs. S. W. Fletcher and Dr. J. L. Parson were briefly examined by Prof. Wild, and that their characteristics and qualities were correctly sketched New York, May 20th, 1888.

People's Spiritual Meeting .- Last Sunday a poem, Mathew Arnold's "Wish," was read at the opening, and remarks by Mrs. Self, Mr. E. W. Capron,

8.

opening, and remarks by Mrs. Self, Mr. E. W. Capron, Mrs. S. A. Slocum, of Brooklyn; Mrs. Morrell, Mr. Bunce, Mrs. H. Lane, Dr. B. M. Lawrence, and others, and psychometric readings by Mrs. Morrell, consti-tuted the exercises of a bighly interesting session. In the evening remarks were made by S. A. F. Good-speed, Mr. Lane and Mr. Wilson Macdonald. Next Sunday, the 27th, we shall observe the Whole World's Soul Communion for thirty minutes with closed doors, commencing precisely at 3:15. Bunday, June 3d, we celebrate our Fitth Anniver-sary at 2:45 and 7:45. Mrs. N. J. T. Brigham will be with us in the afternoon. Other mediums and speak-ers will be present, and take part both afternoon and evening. Musical and literary exercises will enliven the occasion.

F. W. JONES. he occasion 230 W. 30th street, New York, May 20th, 1888

Testimonial.-The friends of Dr. B. M. Lawrence will tender him a complimentary testimonial at Spence's Hall, 14th street, on the evening of Friday, May 25th.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and

Frateralty Booms, corner Bedford Avenue and Nouth Mecond Street. - Services every Sunday at 7% P.M. Children's Lyceum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at 8 P.M.

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

Progressive Spiritual Conference,-Saturday evening 19th inst., Mr. D. Elwell of Brooklyn made

the opening address upon "The Relation of Spiritual Life to Civil Government." Mr. D. Elisworth of New York, C. L. Harris, W. O. Bowen, Mrs. E. C. A. Hall, Emily B. Ruggles, and Mrs. S. A. Blocum, filled out the Emily B, Ruggico, and End. C. State and State

Washington, D. C .- Friday evening, May 18th. was characterized by one of those delightful social events which our friends, Prof. and Mrs. D. C. Chapman, of 104 O street, Capital Hill, so well understand

evenus which our friends, frof. and Mrs. D. C. Chap-man, of 104 O street, Capital Hill, so well understand creating. There is no one connected with the pro-mulgation of the Spiritual Philosophy who visits Washington who has more earnest and appreciative friends among our intellectual people than has Mrs. CLARA A. FIELD of your city. On her way North from Florida, where, as you know, she has been health-seeking during the winter, she sojourned here a few days, the guest of Mrs. D. C. Chapman. On Sunday night last she followed President Wolff's stirring rebuke to Dr. Talmage with a few felicitous remarks. On Friday evening, after a month of social intercourse crowded into one short week, her friends rallied, by Mrs. Chapman's invitation, to bid her good-bye. The evening was unpropitious, but the attrac-tions offered tempted a large concourse of Mrs. Field's friends to take the risks of the inclement weather. The usual programme of music, recitations and short addresses was most charmingly carried out. As this is merely a notice, and not a report, I shall not at-tempt to gire Mrs. Field's crophy to the weicome which Mr. Wolff. asspokesman for the company, extended to her. Suffice it to say it was full of beautiful thought excellently expressed, sparkling with wit and often tender with pathos. At 10:30 the guests bade Mrs. Field good-bye, having remained until the last mo-ment allowed for her preparations for departure; and not one was there who did not feel cordially thankful to the genial host and hostess for the delightful treat j enjoyed.

Haverhill, Mass. - Music Hall.-Sunday, May 20th, before large and appreciative audiences, at 2 P. M., Mr. E. W. Emerson made remarks upon "Little Things," claiming that it is the little things in our everyday experiences by which we grow to manhood and womanhood, and round out our individual char

and womanhood, and round out our individual char-acter into true nobility. At the close of his remarks he gave an exercise in mediumship, reporting forty-six full names that were fully recognized. As this was Mr. Emerson's last ap-pearance in this vicinity for at least one year, persons were present from neighboring towns and cities, in-cluding Merrimack, Merrimackport and Newbury-port, Mass., all of them receiving reports from their spirit-friends. *Evening.*—The Home Orchestra, Miss Jessie M. Little, precentor, opened the service with a half-hom

Evening.—The Home Orchestra, Miss Jessie M. Little, precentor, opened the service with a half hour musicale, rendering selections of cholee music. The choir sang "Memory's Golden Bhore," which suggest-ed the theme of Mr. Emerson's remarks on memories of the past. At the close of the remarks be gave an exercise in mediumship, reporting sixty three full names, many of them to parties who have never be-fore been at a spiritual scance, and of which your scribe hopes to speak more fully in the near future. Mrs. Cella M. Nickerson will occupy the same plat-form next Sunday, the 27th. W. W. CURRIER. May 21st, 1888. orm next Sunday, the 27th. May 21st, 1888.

Haverhill and Bradford .- As the present lecture course approaches its end, the interest in the Spiritualistic cause appears to deepen, and the signs pointing to the future indicate the approach of an-other season of growing interest. Mrs. Lizzle S. Man-chester of West Handolph, Vt., was again the instru-ment of utterance last Sunday, giving two addresses of great power and elegance of diction, as well as foreible in conclusions. The theme of the atternoon was "Give us our daily bread"; in the evening, " I will write my law upon their hearts, and they shall be my people, and I will be their God. Mrs. Man-chester is to open the next lecture course the first Sunday in October. Next Sunday Mrs. S. R. Stevens of Boston will give the concluding lectures of this course; Mrs. Hattle P. Grifiln will render a selection in the evening, and the exercises will also be of a soldiers' memorial character. E. P. H. Haverhill, May 21st, 1888. pointing to the future indicate the approach of an-

Willimantic, Conn .- Sunday, the 13th Inst., Dr.

Geo. A. Fuller gave us two excellent lectures. It was his first appearance here, but we hope not his last. We were well pleased with him both as a man and ecturer.

20th, Mrs. Ida P. A. Whitlock occupied the The 20th, Mrs. Ida P. A. Whitlock occupied the platform. Bhe gave two excellent lectures, accom-panied by psychometric readings, and to the entire satisfaction of all. This lady should be kept busy. Next Sunday we have Dr. F. L. H. Willis of Roches-ter, N. Y. He is an old favorite here, and we hope to give him a full house. He has chosen for his subjects -afternoon: "The Potent Influence of Spiritualism upon Public Opinion"; evening, "The Crucifixion of Truth Ilustrated in the History of Spiritualism, ad-dressed to the Rev. Clergy who of late have been fir-ing hot shot into the Camp of Spiritualism."

Lowell, Mass .- Dr. Dean Clarke occupied our platform Bunday, May 20th, and very good audiences, afternoon and evening, assembled to listen to his inspirational lectures .- Next Sunday is the closing one of onr meetings for the season. Mrs. Lizzle S. Manohester will occupy the platform. In the evening a Memorial Bervice will be conducted under the inspiration of Mrs. M. Post 185, G. A. R., has been invited, and has ac-cepted the invitation, to attend. B. S. FREEMAN, No. 5 Brooks street.

Portsmouth, N. H .- Sunday, May 20th, we had with us again Mrs. E. Clark Kimball, of Lawrence, Mass., who gave in two test scances over a hundred recognized names and incidents of a private character. The operation of the share and contents of a private character. In the evening every seat was filled, and some had to stand,....On Bunday, the 13th, Miss M. T. Shelhamer gave two fine lectures, pleasing our people very much. We hope to hear from her again....Next Sunday, the 27th, Mrs. E. C. Kimball will be with us. C.

Providence, R. I .- The Ladies' Spiritualist Aid Society meets in Slade's Building, corner of Eddy and Washington streets, every Thursday afternoon and evening, Room 14. All are cordially invited. Scance in the evening, Mrs. M. H. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. H. O. Troop, Secretary.

[From the New York World of May 21st,] Spiritualism—Fair Play To the Editor of The World :

I am not classed as a Spiritualist, nor do I visit the

mercenary mediums, yet, with the public at large, wish to see fair play among all disputants. On all sides, in the church and out of it, among all classes, there is a vast amount of trickery, fraud, deception ex-posed does not disprove a single truth nor fact. Sneers in the pulpit or out of it prove nothing. Science rests upon evidence, demonstration of facts, realities. "That," as Lord Bacon said, "should be the field of our twestigation." I know nothing of Spiritualism from any personal experience. I only know that many of the most schoiarly and literary people in the world proclaim its truth, such as Prof. Wallace, the great naturalist; Crookes, the chemist; Varley, the electri-clan; Zöllner and Flammarion, astronomers; Uirici, Fichte, Thackeray, the Brownings, Howitts, Mrs. Beecher Stowe, and many others. What is it among millions of adherents that has so shaped their beliefs? The advice of W. E. Gladstone is deserving of atten-tion. He says: "Spiritualism is a question, in the first place, of evidence; it then follows to explain, so far as we can, such facts as have been established." Orange Valley, May 19th. Greenwick. Mass. By invitation, the Indoned mercenary mediums, yet, with the public at large,

Greenwich, Mass .- By invitation the Independ ent Liberal Church lattended, by delegates, the ordination and installation of H. H. Brown as pastor of

enc Enterni Church jattended, by delegates, the ordi-nation and installation of H. H. Brown as pastor of the First Congregational (Unitarian) Church in Pe-tersham. The delegates were Mrs. Yeaw, Mr. H. W. Smith and Miss H. B. Lochlan. Mr. Brown, for sever-al years one of the ablest speakers upon the Spiritual-istic platform, has not "stepped down and out" from sympathy with his former co-laborers, but has beeu settied in his new position after a two years' course of study at Meadville, Pa., by the unanimous vote of the society, with a full knowledge, on their part, of his views in relation to spiritual inspiration. The sermon was preached by Rev. John W. Chad-wick of Brocklyn, N. Y., and was liberal and compre-henaive enough to satisfy the demands of advanced thinkers. "The Right Hand of Fellowship" was given by Rev. Mr. Balley of Ware, a former army comrade of "Capt. Brown," who feelingly welcomed him, not only to the fellowship of the so-called dead, the sacred companionship of such as Channing, Parker and Gannett. All the services in dicated a belief in the presence of "the departed." "The interest in our meetings is unabated, and the attendance good. The speaker last Sunday, Mrs. Yeaw, elaborated the theme of Mr. Chadwick, "The Field is the Word," emphasizing the necessity of broader intollectual and spiritual culture. The exer-cises of the Lyceum were spirited and instructive. The interest in the short, historical lectures, given by The interest in the short, historical lectures, given by Mr. Smith, illustrated by views presented by Mr. Photus Fisks of Boston, continues. Services for this season will continue through June, with the same will continue through June, with the same r. JULIETTE YEAW. speaker.

Worcester, Mass .- Prof. W. F. Peck occupied the platform for the Worcester Association of Spiritualists in Continental Hall, May 20th, afternoon and evening. He was listened to with the closest atten-tion, by large and appreciative audiences. Mr. Peck has but few equals in the lecture-field, either in his lectures or his beautiful scars. He will close his present engagement with us next Sunday, May 27th. Miss Jennie B. Hagan, who made herself so popular with our people during her stay with us last Novem-ber, will be with us again for the month of June. T. R. J. T. R. J.

Pittsburgh, Penn .-- Mrs. H. S. Richings lectured before the Secular League of this city, Sunday, May 13th. She had a very good audience. The League meet at Maliby's Hail, No. 76 Fifth Avenue. "Spir-itual phenomena," says *The Post* of the 14th, were taken up by the speaker in answer to questions, and she backed up her belief in Spiritualism, mediums and mesmerism with an excellent flow of reasoning."

Norwich, Ot .- The Spiritual Union closed its fifth year's services in Grand Army Hall, Sunday, May 20th, with special ceremonies, of which mention will be made next week.

The Eagle favors woman suffrage, cremation, the abolition of capital punishment, the complete secu-larization of the public schools, the repeal of the in-famous medical act passed in 1887 and designed to re-strict competition in the practice of medicine.—Sara-toga (N. Y.) Eagle.

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