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The Spiritual Rostrum.

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

A Discourse Delivered through the Trance Mediumship of

MRS. R. S. LILLIE, Before the Spiritual Temple Society, in Berk ley Hall, Boston, Mass., Sunday

Morning, Feb. 5th, 1888. [Reported for the Banner of Light by Miss Ida L. Spaiding.

INVOCATION. Ministering spirits of wisdom and love, ye who ever willingly turn earthward to direct our thoughts and to bear us richest blessings from your homes above, wend your way toward the land of mortals this morning, bearing that which shall open our intuition and understanding, and enlighten our spirits. Encased as we are in mortal forms, encumbered with many cares bowed down by life's responsibilities and obligations, at the close of the six days of labor we turn toward the spirit and the spiritual, that we may refresh the inner man that ever gives strength to the outer as the builder thereof. Lift us above the care of mortal life into the realm of spirit, where we may drink from living fountains of wisdom and knowledge, and find that peace which cometh with an understanding of the truth. Receiving the thoughts given us as a blessing from you, we return you our thanksgiving now and evermore. Amen.

DISCOURSE. Our subject this morning is "The Law of

the Spirit, and the Spirit of the Law."

There is no height and no depth throughout the universe that is not permeated with a power, a something, call it what you like, that animates all living things. We find it as a controlling force alike in the blade of grass, the insect, and the planet. Mankind, recognizing this principle but not understanding it, have reared lofty temples and builded altars at which to worship this mystic power, and out of their different definitions of it have arisen all forms of religious belief. The Christians call it God. According to their formula God is a spirit, and they who worship him must worship in spirit and in truth. So far as we can understand the law of the spirit, it is that | Spirit of Life, Wisdom, Energy and Power which man seeks to grasp, or reaches after, and vet does not control; it is the motor power of all life, and of his own soul as well, which, in his endeavors to understand, he can but indifferently comprehend at best.

As an element or power we will speak of it first. We believe it to be world-making, world-controlling, and form-producing, therefore creative in its elements and substance. We cannot shape or give form thereto with our puny, finite understandings, and whenever we attempt to do so we but show the measure of our own souls and not the measure of that which we seek to define. From time immemorial, however, man has endeavored to gain a comprehension of this principle, but wherever he has left his record, we find innumerable mistakes and but a faint glimmer of the infinite truth toward which he reached.

Incomprehensible and elusive, spirit vet contains all that is, all that was, and, we believe, all that ever shall be. To the forms which come into that state where we as forms may meet each other understandingly, we give the name of matter; and if we attempt to analyze this also, we find that it contains a problem almost as insolvable as that of spirit, for when the power or principle within it, which is the life and substance of it, is withdrawn, matter is left in such a condition that it immediately begins the round of change that belongs to it eternally. Whatsoever man has called this life-force, Father, Jehovah, Allah, or God, he means the same always—it is but his attempt, in the different stages of his spiritual unfoldment, to clothe his thought in reference to this power that we denominate spirit.

As we understand it, spirit is the law which produces and governs all things and gives variety of external expression; it is the power of life and energy, God, if you choose; it is the ascribed to the Delty the attributes of their embodiment of all law, and matter or outer form is its expression, and, consequently, is subject to it. The law of the spirit, then, is the controlling law of this vast universe, or. in other words, is the law of God. The manifestations of life, from the least to the greatest, are but forms that spirit has assumed the Spirit of God being the producing or creating power. Although we may find differences of opinion in | brings the offering.

regard to this principle, one denominating it one thing and another something else, is it not, nevertheless, true that in our endeavors to gain a comprehension of it we are all walking in the same direction?

What at the present time is denominated Modern Spiritualism recognizes the law of the Spirit, or the law of God, more fully than has any religious system of the past, because the light of to-day is greater than the light of the ages gone before, and because man's understanding is now sufficiently developed to enable him to grasp the truth in relation to the spirit. He no longer attempts to tell how his God looks or to give the measure and form there of; but, looking forth into the realm of Nature, he accepts all things as the manifestation of His power, and then, his soul expanded and his spiritual perceptions quickened by the entertainment of this lofty conception of the Infinite, he rises in the grandeur of his manhood to praise and adore. This is the result of evolution. It was as natural for man, when controlled by the lower forces of his being and of nature, to bow the knee and worship in fear and trembling, as it now is for him to rise in the dignity of the grand truth that appeals to his understanding and unlifts his soul.

Great as is the light which material science has shed upon mankind, there is a line beyond which its rays cannot penetrate. Modern scientists are unable to lift the veil of materiality that hangs about them. Some are honestly acknowledging that they have found the unanswerable. Some of them have said, "This may be the spirit, as a force or substance, that so many are talking about. It may be that we shall find a law of nature by-and-bye that will interpret it." Such minds as Zöllner, Crookes, Wallace and others, have stood in the presence of this power humble as children, and admitted that it is the spirit, the same creative, formproducing power, which, throughout the limitless ages, has wrought the various forms, worlds and systems of which we are now, and man in the past has been, cognizant. Aside from this acknowledgment on the part of a few of the learned ones of the present, there are experiences taking place with a vast number of human beings scattered over the entire earth, especially among the civilized nations, which, together with the latter day interpretation of the power producing them, constitute the movement known as Modern Spiritualism, From the humble home at Hydesville, where it had its birth, it has spread all over the globe, until in every land the story of the angels' visitation has been told.

In every inst place of the former religion of the individual who accepts it as a truth. That devout Methodist mother, startled by what she had received through the mediumship of her children, prayed constantly, day and night, for guidance, holding reverently to her church and creed, until she became so illumined with the truth that at last the church naturally receded from her, not she from the church. It was a growth into a knowledge of the truth, and its acceptance brought a blessing not alone to her own home, but to thousands and hundreds of thousands of other homes. It answered that most important question that mankind, through all the ages of the past, have never ceased to ask: "If a man die, shall he live again?" and it answered it so satisfactorily that they became convinced that God is not the being they believed him to be; that he has not the attributes they ascribed to him; but that he is the everywhere apparent.

With the acceptance of this belief there comes more or less of a conflict in the mind of the receiver. You have a cabinet of what has been held by you as valuables-texts, creeds, dogmas, man's assertions as to what God is where he is, what he has done, what he has said. This cabinet of treasures is a legacy from the past, an inheritance from your forefathers. Your parents handed it to you with tears in their eyes, and earnestly prayed you to accept it and jealously guard it. Tender associations cling to it, sacred memories cluster about it, and the human heart, with its strong, filial emotions, reverences it. You ask: "What is true?" Satisfied of the identity of the loved ones gone before, who now return to you, you ask them, "What was your experience? whom did you meet? did you see God, or his Son, Jesus?" and the answer that has always been given is: "God is the infinite, unperceived Spirit of Life; we are finite; we do not meet God personally; we meet but the works of the Infinite, which we believe to be the works of God; we find no avenging personage, no frowning countenance, no angry hand uplifted against us, and no place of torture or punishment that our own deeds have not prepared for

With this message from sincere investigators on the other side of life, pause a moment and look at these treasures of the past, handed down to you, it is true, in all honesty of purpose. What are they? Chapters from the Bible of the ages; a record of angelic messages given to your foreparents thousands of years ago, when the conviction of mind was such that the truth could not be presented as it has been presented to you. Their spiritual nature had not evolved to any extent, consequently they own undeveloped nature. When they saw the lurid lightning and heard the thunder crash, they thought God was angry, and sought to appease his wrath with offerings. They had not learned to subdue their passions, for he who cultivates the nobler manhood within will never believe that God is a being to be pacified with a gift when all is his, even the hand that

there has come up a new sect, as it is sometimes called, but it is the purpose of every wise returning spirit to prevent crystallization into a form which shall make one more, with its vast divisions, of these large religious bodies. It differs essentially from those which have preceded it with this latter-day interpretation, and yet there is not one of them that has not had the same or similar manifestations, that has not had spiritual experiences, and that is not in reality the outgrowth of the law of the spirit which is ever working upon man and producing these results physically, mentally and spiritually. The more a man has grown and outgrown what he was, the clearer his mind and perception, the finer his judgment concerning the Infinite, the future state of the soul, its rewards, punishments, etc.

This truth, as we said in the beginning, takes the place of religion, or what has been previously held as such by all who accept it; and more than this, it solves problems that material science has not been able to solve. That which scientists have been unable to name with certainty, it designates with positiveness as the spirit. It teaches you how to establish a line of communication between yourselves and your loved ones in a more refined realm of being, the realm of the spirit; hence it is a science. Again, it gives you as much of a code of the laws controlling life as the human mind is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of the law. It comes in conflict with, and opposition to, previously conceived opinions and fixed ideas in reference to spiritual matters, or rather religious matters. It comes more directly in conflict with the dogmatic part of religion, which is its externalism, and which consists of creeds, assumptions, assertions and conclusions unsustained by proof other than that afforded by the Bible. and turned in every direction, in the hope of crushing this movement, and at last have relaw which they would have passed? It is the spirit of tyranny, oppression and persecution which in the past caused the blood of martyrs to flow, but which in the nineteenth century cannot take that course, for the minds of so many are too far advanced, and though they may not be Spiritualists, they are liberal in their views. Even as Christians, some of them accept the broadest interpretation of our Constitution, which asserts that man shall be free to worship God according to the dictates of his own conscience.

Spiritualism is governed by the higher law, spirit of the law as some would interpret it. tice of medicine to graduates of colleges, which

These signs shall follow them that believe, spirit of the law which is the law of God. .. they shall lay hands on the sick and they shall recover." This, then, is being done by Bible-reading communities in a land of Christians! They lay aside their Bibles Monday morning, and, hastening to their legislative halls, seek to make enactments in the interests of a selfish class of practitioners, or, if not doing so themselves, they allow others to do so, when if they believed in the religion taught by Jesus while on earth, they would as "believers" lay hands on the sick and heal them, even as do the Spiritualists of to-day.

Thus far you have been able to successfully oppose this measure in Massachusetts, but in many other States, through the apathy of the liberal-minded, it has been carried into effect Even here, however, you have need of much watchfulness to guard your rights, for we find a petition before the Judiciary Committee of your Legislature to provide a Bill for the punishment of those detected in palming off fraudulent physical manifestations for genuine, but which, when once enacted, may be used against honest mediums for this class of phenomena. We have the true and the false; but remember those who are false are human beings, gifted at times it may be, and we believe at times they are, with the genuine power of mediumship. Outside of this class there are bold, unscrupulous pretenders, who, in the name of Spiritualism, seek to deceive the public with spurious manifestations; but, I affirm, a law that provides for the bunishment of a fraudulent minister in the Church is good enough to use in meting out justice to the fraudulent minister in our ranks. We appeal to you upon the earthly plane to work discreetly and wisely, for, we repeat, a law intended to reach only those pretending mediumship will be so construed that it will be made capable of reaching mediums who need our protection and the pro-

*This effort of the opporients of Spiritualism was signally defeated shortly after the delivery of this lecture, by a report of the Committee that it was inexpedient to enact a law of the kind proposed.—ED:

With this interpretation of the Infinite Spirit | tection of the law. If the laws now in force are not stringent enough, we bid you beware how they are made more stringent, for there is more danger in this direction than in the other. We believe that the law of the spirit will and must control, and that the law of Spiritualism, which is the law of the spirit, is sufficient to adequately deal with all pretenders and evildoers within our ranks. This is the place where they should be met and dealt with, for the law of the land, as you well know, is capable of misconstruction, and in the cases of this kind that you have seen tried, a little technicality instead of truth has been able to turn the scales of justice. Spiritualism, or the law of the spirit, is sufficient in itself to right these matters.

Spiritualism is a religion, and whatever law is enacted must be subject to the Constitution that protects you as religionists, whether or not it does as scientists, investigators or experimentalists. Spiritualism is your religion, your mediums are your priests and priestesses, through whom you communicate with those gone before, and your legislators have no more right to lay the hand of violent oppression upon them than they have upon any minister of the gospel. If on Sunday a minister preaches purity, virtue, integrity and uprightness, and during the week commits fraud, theft or perjury, he lays himself liable to the law as do our own offenders. During the past forty years Spiritualism has passed through experiences which prove it capable of taking care of itself. We do not believe that it needs any special laws any more than we believe that Christianity does. You should not permit laws to be enacted that, in their application to religious bodies, may be used as a means of venting the spite of any petty tyrant upon his fellow-

See what Spiritualism has done during its brief career! It has grappled with every problem of life; it has dealt with every subject of by proof other than that afforded by the Bible. This is handed you as the only true word of the only true God, and you are told that in it may be found all that is necessary to guide you in your life. You take it look it over, find contradictions here and there, and you begin to make queries, but you are instantly hushed, and told that you must not ask questions. As a reasoning being you are naturally unsatisfied. These communications from your loved ones are in opposition to some of its teachings, but as a rule they conform to the best part of them. Those who have in their keeping the Bible and the Church, finding that the spirit-world opposes their creeds and dogmatic assertions, violently assail us. They have tried in every way, and turned in every direction, in the hope of vital importance that has come before the pubualism will move on through the States of Illinois, Indiana, Michigan, Iowa and Minnesota, sorted to the law. What is the spirit of the | through the states of Sin and Misery even, until it emerges into the state of Perfection, having at last thrown off these encumbrances and gathered in their place new forces and powers.

Let us shout and be exceeding glad that our Spiritualism has within itself that power of spirit and the law of the spirit that conquers difficulties, overcomes obstacles, molds, shapes and fashions all with which it comes in contact, and it will so mold the thought of this century that eventually there will not be enough bigots in any Legislature to pass so unjust a law, one covertly designed to defraud honest people of their rights, as it has been proposed which is the law of the spirit, and not the that your legislators shall enact. By-andbye some one will read their Bible to those We would say to you as Spiritualists, There is who have allowed their prejudices to destroy work for you to do. Open your eyes and be- the brotherly love they should bear one anhold what is taking place about you! How other, and they will be surprised; for they have many States in the Union have passed, or are so long a time turned over its pages as so endeavoring to pass, laws restricting the prac- much rubbish that they have really forgotten the kernel of truth there is in it; but the Revelaws are in direct opposition to the spirit of the lator of Spiritualism will show them that we Constitution? I take up my Bible and I read: are kin-brothers and sisters all-under the

> For the Banner of Light. EVENING IN THE FOREST.

BY GENA SMITH FAIRFIELD. Mantled in purple mists, the mountain In silence sleeps, While an entrancing, solemn sweetness

O'er all things creeps. The dreaming streamlet softly murmurs To shaded shores, And night dews kiss the blossoms starring Their mossy floors.

The swaying leaves have fulled to slumber The happy birds, And nothing but a breeze's whisper The calm disturbs.

And over all a blue arch, studded With many a gem In beauty, for earth nightly fashions A dladem.

Enchanting hour of dusky evening, Sleep, prayer and thought, From out thy influence so holy Are sweetly wrought; And angels seem to float around me,

Shapes of delight,

Who charm my ear with silvery music, My eyes with light. My thoughts chime with a thousand others In harmony;

The universe seems one grand spirit Of unity. On Heaven's broad and loving bosem

Barth rests her head, While God's most tender benediction On both is shed. Rockland, Me.

Recent returns give the population of the Russian Empire as 108,787,235. European Russia has 81,725,185; the Vistula region, 7,960,304; Finland, 2,176,421; the Caucasus, 7,284,547; Siberia, 4,313,680; and Central Asia, 5,327,098. A big country. No wonder England

Spirit-Communication.

"Man as He Was and Is." To the Editor of the Banner of Light :

I herewith send you a communication titled as above, and written by a spirit giving the name of "Dr. John Mansfield," in May, 1855, through the hand of Dr. A. H. Griswold, then quite a young man, who has long since passed to his spirit-home. There are some things in the message quite interesting and far in advance of the prevailing ideas at the time it was written. It will be noticed that the Darwinian ldeas are presented.

Fraternally thine, M. W. Comstock. Niantic, Ct., 1888.

When man was first created he was not pure, as many think, but he possessed a nature capable of being developed to a degree as to know that he was above the brutes around him, and this was all. What an advancement has been made! From what little beginnings a great superstructure has arisen, and all is yet in its infancy. When mankind made the discovery that they were superior to the brutes around them, they began to exercise authority over them; that was the first attempt toward agrandizement, and since then mankind have steadily increased in knowledge and power. But man's first step toward spiritual development was much later; for a long time he did not ever suspect that he should live after his earth-life was ended, but when the first rays of that truth dawned upon him, new energy was imparted to his nature. It was the simplicity of his nature that prompted him to worship everything that appeared mysterious to him, yet he did not worship those things for any good that he thought they might do him, but from desire to know of the being he supposed they represented. Then mankind first desired knowledge, and then purity as they understood it, and so it has ever been. When a child first commences to think, it is for knowledge, and till that is in some measure sutplied. a child first commences to think, it is for knowledge, and till that is in some measure supplied,

he does not aspire after purity.

Mankind, like children, first desire to know who made them and how they were made, and provement, for this would be his only existence and he would have no need for a more elevated condition than the brutes now enjoy.

God works by means, is an old truth, but

God works by means, is an old truth, but mankind only receive it when it suits their convenience. If God works by means in one instance he does in all, and if not in one, then all is done by his word. Thus you must see that were God to do every little thing by a direct interposition of his will, all would be dependent on him; but it is not so; he does not operate by the direct force of his will, but through laws as various as are the things are through laws, as various as are the things ore-ated. Were not God to impart to those laws ated. Were not God to impart to those laws effective force they would be of no value; but when they were first instituted they were endowed with power to carry out these ends. Thus the law of development was endowed the power of reproducing in a higher condition each separate germ.

This law of progress has operated through all past time. The first germ of mineral life was past time. The first germ of mineral life was perfected and transformed into a higher life, namely, vegetable, but of the lowest kind. Then the same law, operating on vegetable, developed it to the animal, perfected it through a long succession of ages till it assumed the lowest type of man. Once again this law of progress was made active in developing this low type of man; and it does not stop on this sphere, but operates the same in spirit-life, and will operate till all men are made perfect.

It has been considered by opponents of the law of progress that it was fatal to God's su-

premacy, but it is not so; God works by the laws he has instituted, and those laws are immutable; were they not, there could be no harmony between them, but perfect harmony exmony between them, but perfect harmony exists in all their operations. The thunder-storm is no less an operation of certain laws than the opening of a flower, or the singing of a bird; but mankind mourn and pray to God to protect them from the lightning, when in fact God is present in the lightning as in the flower, nor would he make inoperative the law that produces either to relieve man's fears or suffering. Should he do so, what might be the consequence? A world stop in its course for man's comfort? No! It is folly to suppose that God would, could he; but he cannot alter one of his laws, for doing so would imply imperfection. laws, for doing so would imply imperfection, and that is impossible. Were imperfection in God possible, there would be no certainty that the earth would roll on its course another day. But to return to the subject I am treating: It has been produced as a seeming argument against this law of progress, that, were it true, against this law of progress, that, were it true, new forms would be constantly assuming shape and that new races would arise here and there over the earth's surface. The folly of this argument lies in a misunderstanding of this beautiful law. When once a being, animate or inanimate, is developed so as to be a type of its kind, the law that produced it ceases to act and a new one takes its place, more heaviful and animate, is developed so as to be a type of its kind, the law that produced it ceases to act and a new one takes its place, more beautiful and better suited for its purpose. There are different races of men on this earth, but the law of progress did not make them, neither will it ever make another. This diversity of appearance is occasioned by the different circumstances under which they were developed. It must be kept in mind that, during the early development of the race, many ages elapsed even before they knew that they possessed powers above the brutes around them. During this time men became separated, scattering hither and thither over the face of the earth, and the circumstances attending their development were very different; and differently affected them. This is the cause of the great diversity of nations among men. Were it not for this diversity of appearance there would be no diversity of intelect; all would be nearly on one plane as regards their spiritual development. When all become of like purity those diversities will very much diminish, but never entirely cease to exist, for they are indications of separate individuality which must eternally re

main in order for each man to be a personality, separate and distinct from his fellows.

Why is there such a diversity between the Caucasian and African races? The cause is this: When the inhabitants of this earth were in their infancy all were alike ignorant and undeveloped. (I do not wish to be understood as saying that there was no difference in their abilities.) Not one of them knew why he had an existence, or even supposed he possessed a spiritual nature. (It should be borne in mind that the southern part of Asia was the birthplace of the races.) At this time emigration began, and some went North, others South and West. The nation from which the Caucasian race (as it is called) sprung was the first to min West. The nation from which the Caucasian race (as it is called) sprung was the first to migrate. They settled first in the western part of Asia; there they remained for many generations, but that was not to be their abiding-place. Again they marched westward, and their next abode was on the borders of the Red Sea. Here they did not remain long; soon they commenced to separate; some left for the northern regions of Europe, and others for the northern and eastern parts of Asia; the remainder passed to the southern part of Europe bordering on the Mediterranean Sea, and from this portion sprung the race which were antecedent to the Greeks, and from which they sprung. The branch from which the present inhabitants of the United States sprung settled in the midof the United States sprung settled in the mid-dle and western part of Europe, and were a part of the same family that settled the shores of the Mediterraneau. They were the progenitors of the Celtic race, who subsequently set-tled England, all the British Isles, as well as France, and other European States. The other branch started southerly, and finally peopled Africa. This branch first settled in what is now Africa. This branch first settled in what is now a part of Asia Minor. From there they crossed to Egypt, and thence they sent forth branches that peopled various parts of Northern Africa, and south, along the eastern shore of the Atlantic. In Egypt they advanced rapidly, and soon exceeded all other nations of the earth in knowledge and skill; but they have passed away, and nations that were then unborn are now far superior, spiritually and mentally, but

away, and nations that were then unborn are now far superior, spiritually and mentally, but not bodily, to them.

The difference now so apparent, for ages did not exist, and it is mostly occasioned by the peculiarities of climate under which they were days loved. When manying love to read exist. developed. When mankind learn to read aright the history of the world they will see that all these seeming inconsistencies are but develop-ments effected by certain unchangeable laws; and what now seems contradictory will then seem plain and simple. Thus it was with me when I entered spirit-life, but from a long study of earth's history, I have learned to read its secret workings and trace the rise and fall of nations that existed more than 60,000 years ago. Not much beyond that period could lind reliable traces of man. He previously existed, but his condition was so low that it was impossible for him to transmit a knowledge

was impossible for him definitions.

While man was in that low condition he did not perceive the workings that were constantly taking place around him, workings wonderful to the imaginings of us at the present day. How much greater than even thought can conceive of must have been those wonderful revolutions of must have been those wonderful revolutions — those that threw up lofty mountains and sunk mighty continents, yet men coëxistent with them viswed them with no eye of interest, for they had no mind to take cognizance of those mighty events. Yet they expressed no fear if they showed no interest, for they were alike incapable of both fear and interest. When they first began to reflect, they supposed that the earth was alive, and these wonders occasioned by the animal's excessive sufferings. Soon they made an improvement on that idea: they next supposed it was on account of his anger toward them; and this they soon changed for a still higher idea, namely, that it was a monster on whose back they supposed they resided.

posed they resided.

Thus you see from what small commencement this wonderful superstructure, whose maker and builder is God, has arisen. When maker and builder is God, has arisen. When all mankind become of one degree of spirituality, then will take place a new series of events, but that will not occur for many thousands of years. All in the spirit-world and all on earth must first become like the Nazarene, pure and holy. Then a new creation shall take place. The old shall have been transformed into spirit-life ere this grand event takes place, for it is to take the place of this. Why is it that mankind cannot see the truth? It is because they love old things and bear a reverence for them. They do not wish for knowledge if it does not come in old vessels. They cannot see that truth is ever new and fresh and cannot be confined between boards or leaves. The knowledge of to-day is not the food of man, only so far as it is suited to susfood of man, only so far as it is suited to sus-tain hisspiritual nature. But most of mankind look for their sustenance in old decayed and musty lessons of the past. They care not for the fresh nourishing food that is every day placed before them, and this is why they do not become wiser and better; and so long as they thus feed, so long will they look like skeletons—yes, spiritual skeletons.

Suppression of Vice.

ANTHONY COMBTOCK BEFORE A HOUSE SUB-COMMITTEE, MAY 17TH, 1888. The Law to Prevent the Circulation of Obscene Matter in the Mails Discussed—Mr. Comstock's Methods Opposed and Defended.

The bill to repeal that section of the Revised Statutes under which Anthony Comstock and the Society for the suppression of Vice exerclies authority to prevent the circulation of obscene matter through the mails, was taken up scene matter through the mails, was taken up by a sub-committee of the House Committee on post-offices and post-roads to-day. Parties representing both sides of the question were heard. Much feeling was shown in the discus-sion. Mr. J. B. Wolff and Mr. A. E. Giles of Hyde Park, Mass., spoke in favor of the repeal of the law. Mr. Wolff declared that the law was opposed to the institutions of this Govern-ment and was vicious and cruel in practice. ment, and was victous and cruel in practice. He held that it was the function of the several States to exercise the moral police functions. The law was a wrong to suppress a wrong, and falled in its purpose. Morality must come by education and not by force. He held that it was not in the law to declare what was im-

proper in its character. Mr. Glies said that he believed in the eradication of vice, whereas this law aimed merely to suppress the external signs of vice, the ac-tion resulting in more repulsive immorality. He characterized the action of Mr. Comstock and his society as cruel and full of deception.

MR. COMSTOCK'S REPLY. MR. COMSTOCK'S REPLY.

Mr. Comstock replied to both speeches, defending the law and himself, and showing by example the necessity for the law and the good that has been accomplished by its enforcement. In speaking of the attacks upon and misrepresentations of him by his "Infidel, free-thinking and free-love" assailants, he referred to Mr. Giles as a graduate of free-love conventions.

Mr. Giles said this was untrue.

"It is not untrue!" emphatically declared Mr. Comstock.

The committee interfered to prevent further personality.

Mr. Comstock said that circulars for immoral ournoses were sent into female schools. He said that it had been many years, before this Society began its work, an organized business to dis-tribute corrupting literature and violous contribute corrupting literature and vicious contrivances among young people. He said that the Society had fifty tons weight of criminal circulars, etc. Four thousand people were engaged in this work.

Rev. Mr. Hensen, of Chicago, followed Mr. Comstock in defense of the law, pleading for it in the interest of Christian morality.—Washington Evening Star.

ington Evening Star.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1,00. Let it do its work; buy it and circulate it.

Banner Correspondence.

New York.

BUFFALO.-Willard J. Hull writes: "The cause of by the presence of Dr. Henry Slade, upon whose brow rests serenely the many triumphs it has been his portion to witness and enjoy through his own instrumentality in the field of Truth versus Bigotry and Igno-

rance. It seemed a fitting close to a prosperous season of intellectual achievement, that this gifted gentleman should be our guest, and by the excellence of his medial powers demonstrate to all who might choose to avail themselves of the opportunity, the fact of intelligent intercommunion between the world of spirit and this rudimentary existence; and I am glad to say that a goodly number visited him, and obtained a glimpse of the power of spirit upon matter.

As a lecturer Dr. Slade is intensely interesting, and in the three discourses he delivered from our platform proved himself an adept in the art of narration

It was my good fortune to enjoy a sitting with him. and I feel that a word of testimony is always acceptable; furthermore I believe that the prime duty of the investigator in whatever department of Nature's domain he may penetrate, is acknowledgment and avowal of the truth; hence this communication.

Upon viewing the manifestations taking place in the presence of such an instrument, there comes the thought that we are indeed upon the very outer boundary of a world we little reck of, and that amid the busy and changing scenes of every-day life, there are unseen intelligences at work, whose potency in a great measure moids the affairs of men and shapes the destiny of nations.

Accompanied by my wife, I called upon Dr. Slade, taking with me three new slates. The room was well lighted, the time being the middle of the afternoon. In the center of the room stood a common table, perhaps four feet square. Dr. Slade took his seat at one side of it, at the same time holding one of the slates in his right hand; but before I could think what might occur, the slate shivered to pieces in his hand; not only the slate but the frame was broken into splinters and fell upon the floor. Following this the medium placed his fingers lightly upon the back of my wife's chair, when instantly chair and lady rose from the floor a foot and a half, poised a moment, gently declined to within two inches of the floor, and dropped heavily. While this manifestation was taking place a chair standing near the table, but at least five feet from the medium, moved backward, and tipped over with a crash, but was immediately righted, and again tipped over; simultaneously, loud raps were heard on the table and other articles of furniture. The spirit then signified a willingness to write, and the medium took the remaining two slates, placed a fragment of pencil between them, and held them against my wife's shoulder, his left hand resting upon my own. diately the sound of the pencil was heard, and upon opening the slates one side of the lower one was covered with writing which, upon examination, proved to be a communication from my wife's sister, signed with her initials. I then took a book of perhaps two hundred pages from a stand near by, and placed it on the slate; but before the medium had moved the articles from the table the book had vanished, nothing could be seen of it, and it could not be found in the room. After an interval of a minute the book as mysteriously reappeared upon the slate. This ended what, in many respects, were the most remarkable phenomena I ever witnessed.

Dr. Slade's powers do not appear to have diminished with age, and he bids fair to remain for some years to come a valuable instrument in the dissemination of the truths of Spiritualism, a subject in comparison with which all others sink into insignificance.'

GLENS FALLS .- M. G. R. writes: "Bishop A. Beals closed a three weeks' engagement with the First Society of Spiritualists of this place, on Sunday, May 20th, going from here to other fields of labor. That success may follow him is the wish of his many friends in this community. His lectures here have been deep, broad, logical and eloquent. His vocal and instrumental music added much to the interest and success of our meetings."

FARMERSVILLE STATION .- William Henry addresses the following as "AN OPEN LETTER TO REY.
T. DEWITT TALMAGE": "What you said in a recent to the sentiments of one recently delivered by you on Bigotry,' and another on 'Scandal,' that I can only or never read, Mr. Lincoln's memorable words: 'With charity for all, with malice toward none.' My wife and I, who have lived happily together for nearly half a century, and have been Spiritualists thirty-three years, feel that your assertions are extremely uncharitable. We will not charge you with willful misrepresentation but believe you lack proof of your accusations; and according to your own statement, no man has a right to pronounce others impostors, victous, insane or demented without the best of proof. Is it possible you have the proof that nine hundred and ninety-nine out of one thousand belong to the above classes? We have mingled freely with Spiritualists for over thirty years; attended their ordinary meetings, conventions and camp-meetings, and have not only usually been edified. comforted and confirmed in our belief, but feel justified in saying the great mass are among the most earnest. Independent, sincere and virtuous people we have met anywhere. We have children and grandchildren of both sexes. Thank God none of them are victous or drunkards. Not only is this true of our family, but the same may be said of two sisters' families who were raised under the influence of Spiritualism. We could say the same of many other families For ourselves we would make no protest. But in this age of toleration and charity we think it too hard for our children and grandchildren to be scandalized, and taught to look upon their parents as tricksters, or the victims of such. The only words we can find appropriate to say to you are, if you knew how many hearts have been saddened by your accusations-how many who were already nearly crushed by the loneliness. sorrow and other burdens every reformer has to bear -you would, like Peter, 'Go and weep bitterly,' and feel it would be a relief to be crucified, as Peter was, head downward, as a partial penance for the cruel injustice you have done a holy cause, and many self-sacrificing apostles and prophets."

Oregon.

among us of Mrs. Ladd Finegan of San Francisco. She was brought up from a child here, and has always knew her as a remarkable medium when only about fourteen years of age. I remember one incident in her mediumship which at the time created no little interest: A man had been missing for many months. None knew his fate, but suspicion was rife that foul play had been at work. A few persons concluded to consult the young medium, 'Siss Knott,' as she was called at the time; she revealed the fact that the man had been murdered and his body thrown into the Willamette River, and that a portion of the money was buried in a certain low piece of ground just south of the then city limits: she also described the parties who committed the deed. Search was made for the hidden treasure, and it was found just where she had said it was. But some of the parties were so injudiclous as to give the description of the men who did the deed, so that they fled the country and made their escape. This was some twenty-five years ago, but the medium still lives and has developed from one stage to another, until, as a platform test-medium, she has few equals, and I think I can say no superiors.

Her private scances are very fine. A few evenings ago was privileged to be present at one; I think there were some fifteen persons present, nearly each one of whom received a message from the unseen world, proving that their dead still live. But the best of the wine (figuratively speaking) was reserved for the last of the feast. A middle-aged lady present, of English birth, who, it seems, had had a very eventful life, drew the spiritual vision of the medium to her, when such a revealment commenced as seldom occurs. Father, mother, sisters, brothers, husband, children, seemed to vie with each other in their eagerness to

be recognized, when the lady remarked, ' How wonderful! Will the spirite now tell me something that will convince me beyond a possibility of doubt?'
The medium said: 'I see a burning building, many
stories in height. The fire is well under way; many
seem gazing at the upper windows of the burning Spiritualism in this city has received a fresh impetus | structure. A sash is thrown up : a woman appears at the window, wringing her hands in agony, and seems looking for seme means of escape. The ladder is many feet beyond her reach; if she throws herself from the window it is certain death. She hesitates; the flames burst through the roof, which goes down with a crash. The woman throws up her hands, shricks and falls backward into the flames and is gone!' 'My Lord and my God!' said the lady; 'my sister, my sister! No person in this country knew of her tragical death but myself. I never mentioned it to a living soul; I will doubt no more.' Then the cremated, translated sister came and poured the balm of comfort into her distressed and bleeding soul, assuring her there is no death.

One day last week I took to her (the medium's) son's esidence, a man recently from Michigan, an entire stranger to us both. I was invited to remain at the séance, and was well repaid, for such a revealment from the spirit-world seldom occurs, proof-positive that we are an open book from whose pages can be read every act of our lives. 'Spencer,' one of her controls, then entranced her, when the future of our stranger friend was mapped out most graphically, which, if truly done, you will hear from him in the spiritual vineyard, and that at no distant day. Mrs. Ladd Finegan is certainly a most wonderful medium."

Massachusetts.

SPRINGFIELD .- "T. M. H." wiltes: "Sunday, May 20th, our platform was occupied by Mr. A. A. Wheelock, as it has been for the past seven weeks, and the increasing interest and attendance at our meetings testify to the good work he is doing among us. His logical, instructive and eloquent lectures are highly appreciated. His subjects are generally a little out of the routine of most speakers, full of interest and forcibly presented.

On the 26th his subjects were handled in his usual forcible and eloquent manner, showing the difference between the 'old doctrines' and 'the new and bet ter way,' the theme having been suggested to Mr Wheelock's guides by an editorial in the Republican on 'The Good Old Doctrines,' and they paid a very high compliment to that 'excellent journal' for the fearless manner in which it commented on a sermon delivered in the 'good old days of 1666.' when the ministers preached from the pulpit the 'doctrines of damnation,' etc., by Rev. Thomas Vincent, of Maudlines, Milk street, London, extracts of which it printed and severely criticised.

Mrs. F. K. Rich, of Boston, has given tests and descriptions of spirit presence at the close of the lectures for the past two Sundays, which were excellent and convincing, and have given general satisfaction. All speak of her and her mediumship in terms of highest commendation.

The Springfield press has favorably noticed Mrs. Rich, and without exception has spoken favorably of her mediumship. She should be kept in constant em

WINCHENDON .- Mrs. E. M. Perry writes: "J Frank Baxter was with us in this conservative town Sunday afternoon and evening, May 13th. The audience in the evening was large, taking into consideration the clouds and rain and the sentiments of the people. Mr. Baxter gave fearless utterance to his views, and related some of his remarkable experiences, at the same time saying that many people would be rather skeptical in regard to some of the incidents which he related. He said: 'It would be nat ural for you to doubt some of these things; but please remember that I was there, and I know.

In the evening he took for his subject : 'Spiritualism; is it of God or the Devil? Biblical or non-Scriptural? Jesus-taught or anti-Christ? Reasonable or Absurd?' He quoted the sentiments of noted preach ers on the subject, and brought forward many Bible passages to sustain his position. It is my impression that some people heard parts of the Bible which were new to them. One remark he made is more than worthy of note. It was this: 'Ridicule is a potent weapon to the weak, and a weak weapon to the wise.

At the close of the lecture Mr. Baxter gave about a dozen names and short descriptions, all of which I understand were recognized-although not publicly. The ancient, time-worn, moss-grown speech was made sermon of Spiritualism and Spiritualists is so contrary by skeptics: 'Oh! well, the Spiritualists have visited the cemeteries and posted Baxter!' What profundity, what wisdom, what depth of thought is displayed charitably hope you had forgotten them; forgotten in such a sentence! In the minds of those who speak the thirteenth chapter of Corinthians, and forgotten, it, it probes the height depth and breadth of the theme of Spiritualism, and exposes all mediums. Well it is for mortals that they are given an eternity in which to grow; for society in the spirit-world would be very thought.(?)

> We believers in this town intend to 'put our shoulders to the wheel,' and not only secure the services of Mr. Baxter again, but also those of other lecturers and mediums.'

> ROSTON .- A correspondent writes: "Two levelheaded, intelligent business men have become blessed with spiritual gifts, and recently they visited a house in another city, where a private medium was holding a séance. They were entire strangers in the place and to all present at the seance with the exception of the writer; one of them was controlled to give a very satisfactory communication to the medium, teeming with practical instruction, and while the scance was in progress the other gentleman saw, as he declared. as many as twenty-five different spirits, one of whom he described as a lady with but one eye. The lady of the house said a person of the description given resided in the house before she purchased it, a long time previous. No one acquainted with them would question the standing of these men for truth and veracity. Hence no question can arise as to the verity of the statements of either, that they actually saw what they said they did, or that the spirit described was really the former occupant of the house-the opinion of Talmage that it was a demon instead to the contrary notwithstanding."

Arkansas

VAN BUREN .- Jesse Turner, Jr., sends us the advertising sheet of "Prof. Charles and Mrs. Martha E. Steen of London, Eng.," who announce themselves as "The Originals, No Peers in Their Line," "Assisted by Five of the Most Wonderful Mediums ever seen on any Public Stage, producing Materialization of Spirit-Forms in full gaslight," of whom he writes PORTLAND.-C. A. Reed writes: "We are having as follows: "When they first came here we were led a revival in Spiritualism on account of the advent to believe they were reliable mediums. We have been woefully disappointed. I think they may be clairwoyant, but their extravagant pretensions to materializresided in Oregon until within a few years past. I ing mediumship are without the slightest foundation in truth. They usually exhibit two nights at a place, their first night consisting of rather clever performances in mind-reading, promising their wonderful manifestations in Spiritualism proper, that is, materialization, slate-writing, communications, the medium floating in mid-air surrounded by a bevy of spirits, the spirits to be seen, recognized and talked with by their friends, in full gaslight-on the second night. When the second night comes and the audience is waiting in wonder for the astonishing manifestations promised, Prof. Steen appears and delivers an address, apologizing for a failure to come up to his advertisement, and postponing the exhibition for about ten days, when, after taking a little circuit around the country, they will be back to hold developing circles, exhibit all their materializing wonders and fill their bill. They never come back.

Steen in his address, while here, claimed that himself and wife were Spiritualists; indeed, that they were about the only genuine Spiritualists in the vorid; had a great deal to say against cabinets and dark circles, and claimed to be the only materializing mediums in the world who materialized on the rostrum in broad gaslight without cabinet or other appliances. This Prof. Steen and his wife, while denouncing mediums as false and traudulent, are base pretenders who cannot do, and never attempt to do, what they assure the people they will do. Such characters ought to be exposed from the housetop. They are doing Spiritualism more injury than all other causes put together."

[The "Prof. Steen" and the "Martha R. Steen' alluded to above are wholly unknown in the ranks of

Spiritualism. Severat passages on their show-bill sent us are word for word the same as on one sent out by Annie Eva Fay, on which she is announced as "Just from London with three of the best mediums in the world." The points of identity throughout are very marked .- Ed. D. of L.]

Connecticut.

NORWICH.-A correspondent puts us in possession of the following : " The Spiritual Union closed its fifth year's services in Grand Army Hall, Sunday, May 20th, with special ceremonies. The afternoon was devoted to memorial services for those who have passed to spirit-life within the year. On a memorial tablet formed of a thousand mountain daisies, fringed with smilax and bright-faced pansies, was wrought in purple immortelles in gothlo letters the names of 'S. B. Swan,' 'L. N. Taber,' 'E. W. Hull,' 'N. B. Dean,' and Charles Denison.' A handsome cross of apple-blossoms, baskets of out flowers, and bouquets of calla lilles, magnolia blossoms and other flowers adorned the platform, desk and chandeliers.

Music was furnished under the direction of Miss Kate Taber, who presided at the organ, by a double quartette. Miss Jennie Culver sang soles both in the afternoon and evening with clear enunciation, and a most finished and pleasing expression.

Mr. Fletcher spoke to large audiences during the day. His afternoon theme was 'Death as Viewed Orthodoxy and by Spiritualism.' In the evening Mr. Fletcher paid his respects trenchantly and conclusively to 'The Critics of Spiritualism,' among whom he noted Dr. Talmage of New York, the Rev. Mr. Gordon of Boston and the Rev. Mr. Mills of Newburyport,

The Spiritual Union's fifth year has been its best, and it shows steady growth. Large audiences have been the rule.'

SOUTH NORWALK .- 8. A. Farnsworth, a middleaged lady, writes that she is desirous of acting as a nurse or companion for an invalid, either permanently located or traveling, or as housekeeper at any of the Spiritualist camp-meetings. Ample recomm tions as to character and ability will be furnished.

Michigan.

CARLTON. - Mary A. Charter writes: "I have been very hard at work of late in Buffalo, N. Y., and Detroit, Mich., and am now in Carleton. I have met with our good brother and the old veteran, Dr. Ira Davenport, who is quite unwell at the present time. I find him also in very distressed circumstances financially. He needs our sympathy and the help of friends. I have done what I could for him, and shall try to do more. If any reading this shall feel moved to give him help, I will see that such funds as they may send to my address are promptly applied to the relief of his necessities.

My labors in the West have been willingly accepted in the church, in the temperance cause. Among our dear spiritual friends I am engaged for the summer months. Good mediums could do well in Michigan and other places West, if they would only come out and try for themselves, as I have done and shall continue to do.'

Indiana.

WILLIAMSBURG .- Leona L. Bond writes: "We ave no organized society at this place, but there are a number of firm believers in the spiritual phenomena. There has been a great awakening of the cause and much interest has been taken within the past year. For the past eight months D. A. Herrick of Jamestown, N. Y., has been located here. He has truly wonderful gifts as a magnetic healer; has all the patients he can treat, and I must say is having re-

Free Thought.

To the Editor of the Banner of Light:

Having returned to the United States after an absence of five years in India and Europe, 1 was very glad to see that the BANNER OF LIGHT is still flourishing; and I would ask its aid to send kind greetings to all my friends, and to let them know that I am as much of a Spiritualist (in the proper meaning of this term) as I ever was. In fact, my experience in foreign countries has made me still more conscious of the fact that there is a spiritual intercourse from the highest planetary spirit going down through ling light upon persons and incidents pertaining to our of existence, and that this intercourse only of the career of our oldest itinerant platform workerceases where the receptivity for influences com- | Mr. Chase will not, in the nature of things, remain ing from a higher plane of existence ceases to be active. I have come to a realization of the fact that we are all mediums or instruments that that we are all mediums or instruments through which higher powers are manifesting themselves, and that the nobility of a human being depends on his capacity to grasp high and exalted ideas, and to be a perfect and harmoniously attuned instrument through which spiritual accords may find external ex-

Spiritualism in my conception is the science which teaches the relationship existing be-tween "Spirit" and "Matter"; the two not being two essentially different things, but merely two aspects of the eternal infinite One which is beyond finite conception, or, in other words, two modes of its manifestation. Spiritual science requires a certain amount of spirituality for its understanding, and if properly understood it will be found to contain the truth; but as not all that comes under the thead of Christianity is true, and as not every-thing that is labeled "Theosophy" is divine wisdom, likewise not everything that claims to be Spiritualism is spiritual in its nature—a fact which is known to every enlightened Spiritualist, but which is willfully disregarded by those who have no power of spiritual conception and are not able to discriminate. Such persons reject Spiritualism per se, instead of trying to sift the true from the false and to remember the old doctrine, saying: "Examine all things and select that which is best."

Nearly all dissensions and disputations in regard to things belonging to the world of the unseen arise from a misconception of the terms which are used to describe those things. Difference of opinion exists only where true self-knowledge is absent. Two persons, actually having the same knowledge, will not differ from each other in their opinions, although they may call by different names that which they know. It seems to me, therefore, very advisable that It seems to me, therefore, very advisable that in Spiritualism as well as in any other scientific system we should have an exact definition of terms, and it would be well to employ the term "Spiritualism" to describe the higher and really spiritual aspect of this science; while the term "Spiritism" might be more appropriate to describe the phenomenal aspect and the dealings with the scoule or extra forms of the dealings with the scoule or extra forms of the deal ings with the souls or astral forms of the dead.

I know of many who having been disappointed in Spiritism, have also renounced Spiritual-

ism and sank back into Materialism, because they were not able to discriminate. The fact that an intercourse between man and the souls of the departed is possible, has been for many a stepping-stone for entering Spiritualism prope and the study of the Spiritual Philosophy has aided many to attain spirituality for themselves. On the other hand, there are some persons who never get beyond the merely phenomenal part of Spiritism, and consider the intercourse with the souls of the dead as the end and object of Spiritualism; while there are others who claim that they care nothing for phenomena, forgetting that we are living in a world of phenomena and would know nothing about the world if it were not for the phenomena that are occurring therein. Undoubtedly phenomena such prove nothing at all except the fact that they occur; but whether true or fact that they occur; but whether true or false—that is to say, whether they are produced in the way we suppose them to be or in some other way—they are calculated to induce us to seek for ourselves for the cause that produces them, and thus to attain knowledge ourselves. Unquestionable belief in authorities is as injurious in Spiritualism as in any other scientific are religious agreem, and hinders true progress: or religious system, and hinders true progress; we can have true knowledge only of that which

we have experienced ourselves.
Yours very truly, F. HARTMANN, M. D.
305 South Eleventh street, Philadelphia, Pa.

The Bebieber.

(From The Carrier Dove, San Francisco, Cal.)

FORTY YEARS ON THE SPIRITUAL ROSTRUM.
By Warren Chase. Colby & Rich, publishers,
Boston, Mass. Price, \$1,00.
The author of this book is one of the historic workers in the ranks of Modern Spiritualism, and while his book is, necessarily, largely autobiographical, it, nevertheless, possesses a large amount of general interest as a contribution to the earlier history of the

progress of the cause. Mr. Chase tells us that for several years prior to the advent of Modern Spiritualism he had experienced the workings of advancing thoughts in his mind, and that the influence of phrenological and mesmeric studies, in conjunction with an appreciation of the ideas of Fourier, had all tended to prepare him for our gospel. He was, at this time, and those who have heard him speak, or who have read his writings know him still to be, a stanch Freethinker in all religious matters, and his present book evidences that his mental attitude is unchanged. Indeed, the keynote of Mr. Chase's Spiritualism is a scientific philosophy, as altogether opposed to accepted theology. The opening chapter tells how its writer struggled amid poverty and trial, which pressed him on to discover some solution to the industrial, commercial and socials ills prevailing. The result arrived at was the establishing, in 1844, of the "Wisconsin Phalanx," in Fond du Lac County, Wis., the enterprise being named "Ceresco," and existing for some six years. During those six years experiments in mesmerism were made, by which

itual Philosophy a few years later. In the year 1847, the first book of A. J. Davis, "Nature's Divine Revelations," was given to the world, and Mr. Chase's name was first on the list calling for copies of that widely celebrated production. Mr. Chase perused the book with eagerness and profit, and soon was championing its teachings. In "the atter part of 1847, or early winter of 1848 (the exact date being lost)," Mr. Chase held a discussion in the schoolhouse at Ceresco, with Rev. H. H. Vanamringe, on the origin and merits of "Nature's Divine Revelations," which was his first public speech in defense of the philosophy and the general principles of Modern Spiritualism. Mr. Chase refers regretfully to the fact that Mrs. Hardinge-Britten omits all mention of his work as the first lecturer in our ranks, from her 'History of Modern American Spiritualism," but the missing link is thus supplied in the chapter under notice. Mr. Chase, however, pays several deserved tributes to the ability and zeal of Mrs. Britten in this country, and in her own.

the future advocate was prepared to accept the Spir-

The bulk of the book is made up of records of work and travel, in nearly all parts of the Union; work that was full of toll and discomfort, involving long journeys, and many up hill struggles; work that was poorly remunerated in this world's goods, however valuable its results in the form of experience and education have been. For a certain time Mr. Chase acted as manager of the New York Agency of Messrs. Colby & Rich, receiving from them, he says, "the highest and best pay I ever had." Subsequent to the closing of the above agency Mr. Chase removed to St. Louis, and reopened business for himself, dealing in "Liberal and Spiritual Literature," but it was a failure, by which he "came out as poor as a mouse."

Mr. Chase's forty years of public service have not been exclusively devoted to Spiritualism, for he has sat in "legislative halls," as the chosen of the people; he, too, has been quite an ardent political reformer, as well as an earnest champion of numerous commercial. financial and industrial reforms, as various pages in his book bear frequent testimony,

Aside from historical facts, and the recognition, by name, given to various early workers, the portion of the book that will be best appreciated is that included in Chap. VII., headed "What I Have Learned from Forty Years' Intercourse with Denizens of the Next Sphere." The chapter in question is " meaty and full of good things," tersely and ably expressed; the nature of spirit-life, the subject of "refugarnation," the character of the spirit-land, sex in spirits, are all touched upon, while Mr. Chase's "creed," on pages 165-8, contains a concise summary of the author's convictions.

As one of the oldest workers, in fact the oldest in our ranks, one who has literally " gone the length and breadth of the land," as one who, undaunted by all obstacles, has gone on in his appointed way with patience and persistence, Mr. Chase is eminently fitted to write the book before us. It is valuable, as throwall gradations of spiritual and terrestrial orders | early days, as well as for giving us a faithful resume many more years in the form, and if this should be his last work, it will remain, even as it is, the valuable testimony of a long, busy and useful career

The book contains a good likeness of Mr. Chase, and closes with poetical selections from various sources and authors, among whom are Mrs. Laverna Matthews, Mrs. Sarah A. Harris, and George C. Irvin, names well known to Spiritualists in this State and city. The work is well printed, and nicely bound in cloth, gilt lettered, and will undoubtedly meet a large sale, as indeed it deserves. J. J. Morse.

THE CENSUS OF MASSACHUSETTS: 1885, Pre-pared Under the Direction of Carroll D. Wright, Chief of the Bureau of Statistics of Labor. Vol. III., Agricultural Products and Property. 8vo, cloth, pp. 934. Bos-ton: Wright & Potter, State Printers.

One will, upon looking over this volume, readily accept the statement of its compiler, that the difficulty of collecting the statistics of, and relating to, the agriculture of the Commonwealth increases with each recurring census. From the vast amount of information it gives in detail we glean that Massachusetts not only holds its own, so far as the work of its farming population is concerned, but makes a reasonable progress in the interval of each decade of years. the increase from 1875 to 1885 being 28.82 per cent. In 1875 the production of Indian corn was 1,040,290 bushels; it is now more than double that, 2,147,390 bushels. The quantity of milk has been increased from 35,698,159 gallons in 1875 to 72,528,62% gallons in 1885. Potatoes and wheat have fallen, the production of potatoes being 46,041 bushels, less in 1885 than ten years previous; and of wheat, which the first State Census (1845) gave 47.986 bushels, has gradually declined to 7,1601/2 bushels in 1885. The wool product has increased 50,000 pounds the last ten years. There were 1.292,876 more bushels of apples grown in Massachusetts in 1885 than in 1875, and the increase in strawberries was more than two million quarts. It is impossible to give within our limits the many items of interest of this nature which this voluminous document places before us, but the few above cited will enable our readers to form some idea of what it contains and of the immense labor it represents, and which reflects great credit upon those engaged in the

Verifications of Spirit-Messages. CAROLINE, OR CALLYE.

I read in The Banner of May 19th a message given March 20th, through the control of Miss Shelhamer. signed CAROLINE, or CALLIE, as she was known to intimate friends. The names and descriptions given, with anxiety expressed, seemingly to me has opened the way, and nothing would give me greater joy than to assist you in your timely and golden undertakings of recognition. Trusting that the controls will again open the way for your better recognition, thereby substituting knowledge for hope, I remain yours in waiting.

IANTHUS TURNER.

The message given through the organism of Mrs. B. F. Smith, and printed in the BANNER OF LIGHT of April 21st, I recognize, and all parties spoken of, including my husband, sons and grandchildren, now passed to higher life. I can truly testify to the truth of the statement, and hope the good work will con-Yours truly, ANCELINE TURNER. South Lincoln, Maine.

Henry Bergh, nephew of the late Henry Bergh, and ecretary of the New York Society for the Prevention of Cruelty to Animals, has been elected president of

THE CHALLENGE. BY HDGAR L. WAKEMAN.

I heard to day upon the street.
Where beggars sang a careless song,
A note, a tone, so wondrous sweet
That I stood silent in the throng.
But, ah I saw not those who sang;
I heard not their wild madrigal;
A thousand voices round me rang,
And, sweeter still, one maiden's call,
For which I'd change the tame of men.
My load unloosed like Pligrim's thrall;
I fed my hungry heart again;
I saw my boyhood home and all—
And heard the blackbirds, nestling, sing
Their tender songs of evening!
Clear, martial call of buried hosts!

Clear, martial call of buried hosts!
How sure thy challenge passed the years!
I saw, like sentries at their posts,
A myriad forms; the pines like spears
Shot through the after-sunset's red;
The darkening fields; the gleam of panes;
The marky dusk, star-panopiled;
The lazy kine along the lanes;
The schoolhouse dun; the village spire;
The home-bent, dusty harvest folks;
The cornfields flamed with sunset fire;
And in our tryst beneath the oaks
We heard the blackbirds, nestling, sing
Their tender songs of evening!
Thus, Angel of our later days

Thus, Angel of our later days,

Thus, Angel of our later days,
With ever-hovering, unseen hand,
Are flashed upon our bilnded ways
The hidden shrines we understand.
We climb the rugged steeps of Truth,
And falter. Lo! thy helpings bring
The lesser to the larger Youth!
A note, a tone, the humblest thing,
Sweeps irresistless all between,
And there the Now prays with the Then,
Where once our heaven was lived unseen,
And where, like pligrims come again,
We hear the blackbirds, nestling, sing
Their tender songs of evening!

—New England Magazia

-New England Magazine.

Spiritualist Alliance.

Once More Injustice. To the Editor of the Banner of Light:

Another instance of unfair treatment of Spiritualists by the secular press is hereby submitted. In its issue of Sunday, May 13th, the New York World published an editorial upon the resolutions passed by the American Spiritualist Alliance-resolutions which were printed in THE BANNER of May 12th.

This editorial of The World prompted an answer at the hands of the Secretary of the Alliance. That answer was forwarded to The World's editor with a polite request that he publish it. The Secretary's action was endorsed by the Society at its last meeting, and it was resolved to send The World's editorial and the Secretary's answer to the BANNER OF LIGHT for publication, should The World fail to publish, as it would seem it was in justice bound to do.

As a week has elapsed and no attention has been paid by The World to the request of the Alliance, we enclose to you the whole matter, hoping you will grant us the hearing a prejudiced journal refused.

Respectfully, J. F. JEANERET, Sec'y A. S. Alliance. New York, May 21st, 1888.

WORLD'S EDITORIAL.

WORLD'S EDITORIAL.

The American Spiritualist Alliance has passed a series of resolutions with respect to the alleged disrespectful treatment of Spiritualism on the part of the press of this city in the matter of the Diss Debar trial. The Spiritualists protest against the mixing up of the character of the accused with the Spiritualistic creed, and assert that her character alone is the issue in question. It is admitted in the resolutions that she is a medium, but insisted that, to punish her for acting as such is a "species of religious bigotry" and "a violation of constitutional rights." It is resolved that Spiritualists meet and somehow prevent this alleged outrage. It is a little difficult to see how the medium can be separated from the individual in this prosecution for fraud, but if there is any way to punish the culprit without treading on honest though mistaken beliefs that course ought to be adopted. But we are atraid the mixture is hoppless.

To the Editor of New York World:

To the Editor of New York World:

Your editorial in last Sunday's World regarding the resolutions recently passed by the American Spiritualist Alliance in relation to circumstances growing out of the Diss Debar trial convevs to the minds of your readers an unjust and erroneous conception of the true meaning and purport of those resolutions.

You say the resolutions "assert that her fMrs. Diss Debar's character alone is the issue in question." No such assertion is made nor intended: indeed, the resolutions emphatically declare "and we do not here consider her character." The resolutions protest against mixing up Spiritualism and Spiritualists with the charge of conspiracy which has been brought against the defendants, and which, as expressed in the resolutions, is the "only ground" "upon which they can be held," therefore the only issue in greation.

Spiritualism and mediumship are not on trial on this occasion; nor on any other occasion can they be put on trial seriously, justly and im-partially, until the high-sounding pretences of prejudiced ignorance cease to clamor and proclaim their own fitness to pass judgment upon that which they have no conception of, because they have never studied that which, with their wonderful wisdom, they have already condemned in advance of all hearing. To interfere with the free exercise of any religion or terfere with the free exercise of any religion or religious belief is a violation of constitutional rights in this free country so long as those religious creeds are not inimical to the laws of the States. Spiritualism is the religion of millions of individuals in this and other countries, and mediumship is the basis upon which Spiritualism rests—not its belief, but its knowledge of what constitutes that religion. To ruthlessly interfere with either is therefore as much a what constitutes that religion. To ruthlessly interfere with either is therefore as much species of religious bigotry and violation of constitutional rights as it would be to interfere with religious services and ceremonies in a

Christian church.

If the exercise of mediumship has been will fully and knowingly used by Mrs. Diss Debar or any other medium to bring about results, or commit acts violating the laws of this State, she commit acts violating the laws of this State, she and all such mediums become individually responsible and should be condemned under the law. No true Spiritualist will knowingly uphold false pretences and fraud. In such a case, however, it is the individual medium who is to blame and should be tried, and not mediumship or Spiritualism. The resolutions passed by The Alliance do not claim immunity from purish. or Spiritualism. The resolutions passed by The Alliance do not claim immunity from punishment under the law for any individual because a medium, as your editorial makes it appear they do. Neither do the resolutions call upon Spiritualists "to meet and somehow prevent this alleged outrage," (this is your construction, Mr. Editor,) but invite Spiritualists to cooperate and devise means for the protection of their rights and religious liberty—quite a dif-

operate and devise means for the protection of their rights and religious liberty—quite a different object indeed!

As a whole, Mr. Editor, you seem in your comments upon the action of The Alliance to entirely misunderstand the purport of these resolutions. Mrs. Diss Debar is therein mentioned only incidentally (indeed, she repudiates Spiritualism, and calls herself a Christian) as the occasion which has been used by the press, and others, to deride, persecute and ridicule and others, to deride, persecute and ridicule Spiritualism and Spiritualists, and their adoption is not to be construed as an attempt to shield that woman from punishment—medium as she may be—if justly proven guilty of representible practices. hensible practices

It is against the abundant display of injustice, malice, projudice and unfair treatment which on the occasion of this sensational trial has been lavished upon us and upon our religion that we as Spiritualists protest through The Alliance resolutions.

The Alliance resolutions.

Only an act of justice would it have been had you, Mr. Editor, printed the text of those resolutions while commenting editorially upon them, thereby giving your readers an opportuto judge for themselves as to their intent

and purpose.

Respectfully,

J. F. JEANERET, Sec'y A. S. Alliance.

HEREDITY.

Secular Press Notes on this Important Topic.

ONE OF MANY.

The New York Graphic gives this pen-picture of one of the many victims of untoward pre-natal conditions:

"Well, the poor boy came into this world with a weak body, for his mother was troubled with much household care and labor when she with a weak body, for his mother was troubled with much household care and labor when she bore him, and his father, though a church-member in good standing, was an inordinate tobacco-chewer and kept his strength bolstered up through the stimulus of the weed. So long as the boy ran about loose with other children and played in the sand with bare feet he was tolerably healthy. But when sent to school he piped. At the boarding-school he was counted a good scholar and made great progress in memorizing. At eighteen he was tall, 'spindling,' and slightly stooping, always complaining, eating, according to custom, whatever was set before him, working and studying directly after eating, and complaining of a weak stomach. So he went on in life till the age of twenty-five. Then he married, was always in poor health and in frequent consultation with doctors. First, doctors at home; next, doctors abroad; then, special doctors; now, regulation doctors, with reputations and diplomas, and then in despair applying to outside doctors; herb doctors, bush doctors, botanic doctors; doctors who said it was the heart; doctors who said it was malaria; doctors who said sid he did n't make blood enough; doctors who starved him; doctors who stuffed him; doctors who parboiled him in medicated vapor baths; doctors who advised wet blankets; doctors who parboiled him in medicated vapor baths; doctors who advised him to go North; doctors who advised him to go South; doctors who suggested springs; doctors who recommended mud baths; but never a doctor who told him that half the damage had been done before he came into the world, and the other half through his own ignorance and that of the authors of his being afterward. But he died all right, and the doctors then found out what ailed him, and they gave the complaint a Latin name, and it's now raging round seeking whom it may devour." whom it may devour."

THE OLD-FASHIONED GIRL.

"Bless the old-fashioned girl," says a Bishop. "Heaven bless her and raise up others like her." So say I, and so say all of us, Bishop. But whose fault is it that there are not more of her? Not Heaven's, by a long chalk. Heaven is n't in the governess and nursery business today any more than it was when grandma nursed her own children, this very "old-fashioned girl" among them. The "old-fashioned girl," from all we hear of her, was a paragon of goodness and common sense when she was a girl, but—"eh, sirs, the falling off o' the goodly!" What kind of a mother did she make, that good people mourn so sorely over the new-fashioned girl? "Heaven raise up others like her." Why girl? "Heaven raise up others like her." Why does n't she raise up some like herself, Bishop? The "old-fashioned girl" can't turn her babies over, body, mind, and soul, to an untaught immigrant that landed in Castle Garden with one change of linen and a feather-bed only six weeks ago, and expect Heaven to "raise up" such children as her mother did. Heaven does n't take a silent partnership in that kind of a firm. Unprofitable servants that we are we want Unprofitable servants that we are, we want Heaven to do everything. The trouble with the "old-fashioned girl" seemed to be that she lacked staying qualities. She started off well enough, but got skittish about the distance pole, and, instead of perpetuating her own kind, she raised "new-fashioned girls." Put that in your pipe and smoke it, grandma. You and the evolutionists will have to solve this question. evolutionists will have to solve this question between you. It's too deep for the jester --Burdette, in Brooklyn Eagle.

The Lyceum at Melbourne, Australia.

The Spiritualists of Melbourne commenced the autumn and winter term of their Children's Progressive Lyceum March 4th, nearly the time when those on this side of the globe were closing. Mr. W. H. Terry delivered an inaugural address, directed specially to members and officers. It contained much good advice, and many valuable suggestions for the profitable

Harmony, he said, was the alm and end of the Lyceum; the recognition in its formula of the physical, mental, and spiritual, and their consentaneous cultivation was all in agreement with this central idea. the Lyceum might be likened to a musical instru ment, each group representing a string, and the twelve

The Lyceum might be likened to a musical instrument, each group representing a string, and the twelve groups the complete instrument. It rested with the leaders to tone their respective strings, bringing them into harmony with themselves; and when this condition was attained, he (the speaker) would endeavor to bring the whole into harmonious accord, which would be pleasing and elevating to themselves, and attractive to all harmonious minds who came within the precincts of the meeting.

With regard to the method, the minds of the youngest section must be reached through the affections; with those in the middle groups both the heart and the head must be appealed to; and those in the higher groups would be reached through the intellect and spiritual perceptions. Our business was to educe; dogmatic teaching was not in harmony with our system; repression might be necessary, but only in exceptional cases; the most angular nature has a germ of goodness in it which, if nourished, will germinate, taking the place of unsightly growths. The Lyceum should be a pleasant place for all to come to; be would not wish one unwilling child to be there. Discipline and order were essential bases of the harmony he aspired to bring about. Order is heaven's first law; it is not only necessary, but would be found in practice very pleasant.

In conclusion, (says the Harbinger, to which we are indebted for the above.) Mr. Terry urged the boys and girls to do their part and push the Lyceum ahead, to make it at least as good if not better than it ever had been. Let us deserve (he said) the name "Progressive," and make the Lyceum an institution to be proud of.

Passed to Spirit-Life,

March 13th, from his home in Kingston, Mass., Francis Washburn: his wife Judith passed on April 26th. Washourn; his wife Juniu passed on April 2015, his wife in June, 1804. Some six weeks intervened between the decease of these worthy people, who were well and widely known in their home locality. Just before his release from the body the husband said to his wife: "You will soon follow me."

line body the husband said to his where "To whit soon below me."

He was a firm Spiritualist in belief, and directed that "no minister" should "under any consideration" be employed at his funeral, as he wished the principles to which his life had been devoted might receive due recognition at that supreme hour.

Although one of the oldest men in the community where he resided, his ideas in every direction were of the most progressive and liberal character, as an instance of which it is recorded that he was one of the first to advocate and work for the introduction of water into the corporate limits of Kingston.

work for the introduction of water into the corporate limits of Kingston.

Mrs. Washburn was a lovely and gentle woman, and much esteemed by all who came within the influence of her acquaintanceship.

Mr. and Mrs. W. were the parents of Mr. Azel Washburn, proprietor of the Washburn House at Onset Bay, Mass. They left in the mortal five children—four daughters and one son—the demission of the parents being the first break in the immediate family circle.

Dr. H. B. Storer, of Boston, spoke fitting words on both funeral occasions—according to the wish of the deceased; Charles W. Sullivan adding to the spiritual lessons of the obsequies by sweet renditions of the "songs of the new temple."

From her home, in Pembroke, Mass., April 8th, 1888, Mrs From her home, in Pembroke, Mass., April8th, 1888, Mrs. Emily, widow of the late Isaish Walker, aged 83 years.

Mrs. Walker was for many years an earnest Spiritualist, and a subscriber to the BANNER OF LIGHT since its first publication, always looking forward each week for its coming, and reading it with great interest. She was a true friend to the mediums; her home was ever their place of rest; and all loved to visit there because of the welcome they received. Her husband preceded her to the spirit-world about eighteen months age with full faith in the teachings of Spiritualism, and just before she passed away she saw him awaiting her coming. All who knew her loved her. A large number of relatives and friends gathered on Tussday, April 10th, to pay their last earthly tribute to one who lived a useful life, and whom they had long cherished. Seven children surryve her—three sons and four daughters. It was long the wish of grandma Walker that Mrs. N. J. Willis and the writer should attend her funeral, and we were both present and spoke such comforting words as the spirits gave us to utter. It was long a home where we found rest when lecturing in Duxbury, and we feel that we have parted with a "mother in Isruel." We shall miss he pieasant smile and kind welcome, but we trust we shall meet again in the beautiful beyond. Singing and short addresses by sister Willis and myself were the order of exercises, and many present listened to spiritual teachings unlike anything they ever before received. May the same knowledge of Spiritualism comfort the ckildren as it ever did the dear mother. May her sainted presence cheer all in their lonely hours. Thus another of the true and good hath found rest.

Mrs. Sarahi A. Byunes. Emily, widow of the late Isaiah Walker, aged 83 years.

From Grand Ledge, Mich., May 5th, 1888, of paralysis, Mr. Joy H. Brown, aged 84 years.

He was born in Newark, N. J., and thirty-five years ago came to Grand Ledge. He was for over twenty years a firm believer in Spiritualism, and labored hard in the cause. He leaves a wife, who is an excellent medium. Funeral services were conducted by Mrs. I. H. Dunham of Ionia.

Camp-Meeting in Minnesota,

The Rice Co. Solentific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Bunday in June, 1883; and in connection therewith will be held a Spirimal and Liberal CAMP-RESTING, commencing on Wednesday, June 18th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and ald of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced tastes the all who may come.

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

we also invite opinions for holding scances will be furnished gratis.

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

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

Conveyance hourly between camp-grounds and scance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with Mirs. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sucur Co., Miun.

(Spiritual and Liberal papers please copy.)

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

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

THOMAS BUCKMAN, Sec'y.

Orion Lake Camp-Meeting. Orion Lake Camp-Meeting.

The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 24, 1888, and ending Monday, June 11th. Those-intending to camp are desired, if convenient, to 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 interested in progressive thought and united humanitarian works are cordially invited to be present.

MRS. F. E. ODELL, Sec'y.

The Lookout Mountain Camp-Meeting. Near Chattanooga, Tenn., will be held during the entire month of July. The following speak-rs and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free, Address

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The Eruption of the Talmage Volcano. Dr. Talmage, as we have taken occasion to say before, has "boiled over" on the subject of Spiritualism, and thereby given occasion to many Spiritualists to resent his riotous treatment of what is the gravest subject of modern

Taking the Saul-Samuel-"Witch" of Endor text, he proceeded to work up a narrative on it for a basis that is illuminated with the Talmagian conceptions of what a plain and simple narrative should be. And of course, agreeable to the Talmagian conception, when the spirit of Samuel appears to Saul, "the floor of the (witch of Endor's) tenement opens, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robes, appear to the astonished group, who stagger back and hold fast, and catch their breath, and shiver with terror; and the dead prophet, white and awful from the tomb, begins | spells and spasms that Mr. Talmage is most to move his ashen lips, and he glares upon King Saul, and cries out, 'What did you bring me up for? Why did you break my long sleep? What do you mean, King Saul?""

This is Talmage's conception of what an excarnated spirit is doing, in what form and garb it would come, and from what direction-downward !- it would make its appearance. And this is the key-note of this characteristic screed of the Brooklyn Boanerges of the modern pulpit. He ends the narrative thus: "The dead prophet stretched forth his finger to King Saul, and said, 'Die to-morrow! Come with me into the sepulchre; I am going now! Come, come with me!' And lo, the floor opens again, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes." And he admits that it was "an awful seance." We should certainly say so, too. It was enough to appal even the nerves of Talmage himself, who notoriously delights in such nightmares of the human imagination.

With all the peculiar expressions his practiced mouth can muster, Dr. Talmage assumes to assail Spiritualism. And yet, after saying his worst, he "hedges" by confessing that "some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." How intelligently he is helping forward the demonstration! He goes on with a recital of the list of deceptions that have been practiced, and then charges them every one upon Spiritualism. He undertakes to explain the true by blankly denying its possibility, and trumping up odd conceits that are yet more impossible to bring out to the light the "occult law" which he has to admit exists. All his shallow explanations of the phenomena have been exploded over and over again. He in fact explains nothing, but simply roars out his vociferous denials, asserting that "ventriloguism, and legerdemain, and sleight-of-hand, and optical delusion, account for everything." And still thousands of intelligent people, who are quite as capable of judging and reporting the evidence of their senses, are being continually convinced of the unassailable truth of the phenomena, and all the shouting and sneering and threats of damnation which a thousand Talmages could bring to bear would not shake their direct belief.

Dr. Talmage is especially euraged that so many of the phenomena are presented after the glaring light of day is withdrawn, or, as he loves to express it for the more impressive effect, "in the night." His specific against witnessing them under such very natural circumstances is "to stop eating hot mince pie and take a dose of bilious medicine." He asoribes the appearance of the phenomena in the night to "an outraged physical organism." That is his explanation of "an occult law," and no doubt it satisfies him. But he further denounces Spiritualism as "doom and death to its disciples." He certainly must have himself been a Spiritualist of Spiritualists to know what none others yet know. To prove (?) his tor of all things is impotent to communicate assertions he descends to a plane of personal | the streams of his influence to his children in abuse to the level of which we shall not follow but one channel, and that a few self-chosen

him - preferring to yield the palm of precedence to him in this direction.

Dr. Talmage is nothing if not ploturesque. He acts precisely as, on occasion, he charges mediums with acting—unconsciously, and without self-control. He is rapt in his costasies; while denying and denouncing all mediumistic gifts, he nevertheless employs them himself with the utmost freedom. He is evidently a creature of moods and tenses, knowing nothing of their coming on. The obvious trouble with him is that he acts too much, with tongue and hands especially. There can be no doubt of his being more or less of a medium, receiving the spiritual power in currents whose source he knows nothing of, and discharging it again in bolts whose explosions astonish none more than they do himself. His intellect may fairly be described as kaleidoscopic, his thoughts and conceptions being generally without form, of the most confused and contradictory colors, and never transgressing the limit allowed by the hand that turns the tube.

Not wanting to be counted out of the ministerial combination that is just now driving with all its energies at Spiritualism, attempting as it were a joint inquisition of belief whose progress it despairs of arresting in any other way, Mr. Talmage has come forward confidently in complete war-paint, brandishing his linguistic tomahawk and giving his most ferocious war-whoop. He is not going to be left in any background in this business, if his name conthues to be Talmage. Said he: "A cry has been raised to the effect that a new religion had been found. No! no! it is no new religion. It is as old as the text and older"the same "Witch" of Endor "chestnut" that he had been munching before his enraptured congregation. "The sorcerers," said he, "the soothsayers, the astrologers, the necromancers are all of them exhalations of the pit, and God never speaks of them but in tones of thunder. To him all those who have recourse to such are declared to be an abomination, and they are to be cut off from His people." There was doom in Spiritualism. Saul was doomed. Every one that had to do with mediums was doomed. And, he added, those who were familiar with spirit-rapping were not much fitted for the raps of the real world. This of course would exclude such raps as may be termed the Talmagian. Spiritualism, he said. was still further demoralizing. It was too closely allied with free-love. "The sooner it went to the hell whence it came the better. Down with it! Down with it! Away with it! Away with the religion of spooks!" Mr. Talmage may appear very dangerous,

but he really does not mean anything in particular in what he shoots off after this fashion. People who go in droves to hear him would be dreadfully disappointed if they were not treated to some such sort of action. To-day it is on one subject and to-morrow on another. The tide is closely studied by him. In the sweep of his numerous and varied performances he cannot very well help saying a great many things that are profoundly true, but that is when his mood is an elevated one, winged, so to speak, and carrying him far above and beyond all pulpit partisanship and personal prejudices. At such times he is to a degree inspired, becomes a medium, and unconsciously utters pure truths. Here is a man, now, who had just before preached on the curse of intolerance in the churches; in the next breath, almost he raves and roars and tears his hair in making a public exhibition of himself as a hater of Spiritualism and all who believe in it, abusing them in the diction which he has made classical, and calling down on them the thunders of worship as the common Father of us all - the truly himself, and therefore least to be heeded.

No Creed-No Leader.

A favorite expression of the ministers and clergy who are in the current combination to disparage, denounce, and, if possible, to destroy Spiritualism, and to offset its direct and distinct instructions, is that it is without a creed or any other theoretic form of bellef, and that it cannot show any leader. In other words, it comes to mortals without any Westminster Catechism, Syllabus, or Thirty-Nine Articles, and it presumes to declare the simple and welcome truth without the authority of any Peter or Paul, and regardless of the favor or disfavor of any synods or councils. They who insist that spiritual truth shall and, can be given to mankind in no way except through such channels ought to be fully able to show that there is absolutely no other, and, more than this, that they are exclusively possessed of a knowledge of the matter which none others have, and can speak with an authority nowise inferior to that of the Supreme Intelligence himself. Such a bold and blasphemous assumption they would hardly dare confess themselves equal to; yet, if they would pause to reflect, they could not well help seeing that it is precisely what they do maintain nothing more and nothing less.

We therefore stop to challenge these omniscient, but fortunately non-omnipotent preachers and teachers to prove to the satisfaction of the general mind that all the channels by which the All-Father has purposed to communicate the streams of divine influence to his earthly children have been opened in a remote past, and that his resources for their ultimate perfection are exhausted. We insist that they must either do this, or else forever hold their peace. We understand beforehand that they will instantly take refuge between the covers of their idol Bible for their answer, but that proves nothing and satisfies nobody, for the reason that the general intelligence is not willing to believe that God does not exist for his children anywhere except on the pages of a book made with human hands, before the compilation of which, according to their childish statement, the world of men was in a state of blank darkness. If there indeed be no God to communicate with his children, except through the Bible and its contending interpreters, manifestly he must have left his creation wholly uncared for during the ages prior to the human making of that collection of writings, and consequently he must be a God that is full of human imperfections.

Now there is no possible way of arriving at the truth, and especially spiritual truth, but by first peeling off the scales of idolatrous prejudice from the mind's eyes, and accepting its messages gladly from whatever quarter and in whatever way they come. We should do so. and in fact we must do so, unless we so far excel all others in knowledge as to be able to declare with perfect positiveness that the Divine Crea-

men are able not only to designate it but to control it.

As for the alleged lack of a creed and a leader for Spiritualism, it ought to be obvious that it is all the more authentic as well as valuable as a fresh revelation for the want. The time has happily come in human affairs when forms and men are not needed as symbols of divine truth, but it may be communicated through the humblest and most familiar agencies, and it may be obtained without intervention, permission or purchase. Because Spiritualism does away with all the machinery which men have constructed in the past for the assumed regulation of spiritual things, the machine hands naturally cry out against it and charge it with the desecration of what is divine and sacred. That is simply the fault of their superstition, nothing more. Because they have all their lives followed creeds and obeyed leaders is no sufficient reason, nor indeed any reason, why there never shall be discovered any different and better way. Let them scoff at and scorn the methods of Spiritualism as much as they will, they only betray the narrowness of thought and the poverty of spirit in which their iron-clad creeds have held them imprisoned and starving. Of course they would be expected to demand of Spiritualism that it shall be measured for their short and narrow bed, since they have never known any other. But that does not weaken the testimonies at all by which Spiritualism is constantly declaring the larger and the vital truth to mortals. If it were to depend on the autocratic assertions of any leader to impress its truths on waiting and hungering humanity, it would be far less worthy to arrest and occupy the minds of men than it is now and will continue to be to the end.

Sir Moses Montefiore-Jewish Charity. This distinguished Jew, who lived to be more than a centenarian, was born in London in 1784. He came from a wealthy Jewish family of bankers, and married into the still wealthier Rothschild family. According to a recent lecture on his life and work by Rabbi Schindler, he held strictly to the minutest prescriptions of the table laws, and clung to the belief that a restoration of the Jewish nationality was both desirable and possible. He visited Palestine in 1829 with that expectation, as another distinguished Jew had done a century before, in the hope of personally discovering a way for the realization of his chimerical dream. But an inspection of the situation dissolved his ideals into a mist. the oriental Jews, and the absolute necessity of elevating to a higher plane those living nearest to the Holy Land if it were ever to become a central station for the Jews scattered over elevation he devoted his whole life and all his energies, doing all that he could and in the best way that he understood.

He felt himself called upon to be an advocate for the oppressed Jews of all countries. He traveled to Russia, and interceded with the Czar for the Jews living in his dominions. He took active, though ineffective, steps in the Mortara affair. When he died after a hundred years of earth-life, the whole world mourned for him as for one of the noblest philanthropists that has ever lived upon earth. Charity was the inspiration and substance of his long life. It was none the less worthy of the world's admiring sympathy, though, as Rabbi Schindler observes, his money was spent to advance the cause of dying Orthodoxy, and though it impeded the growth and development of modern

On this much-worn, yet ever new, subject. the wrath of that God whom he professes to Rabbi Schindler remarks that the most profitable and best remunerative of all virtues seems parent of unchangeable love! It is in such to be charity. A Hebrew proverb says that it "saves from death," and according to a popular adage it covers at least "a multitude of sins." Rabbi Schindler felicitously defines it as an attempt to compromise between the rights of the individual and the imperfect state of society; as a kind of pendulum to regulate the relation between the rich and the poor, the fortunate and the unfortunate; and in this view he says it becomes self-evident that it will and must adapt itself to the demands of the time, and therefore that not only opinions respecting charity but its practice are subject to constant changes.

In times past, especially among Jews, hospitality was esteemed one of the foremost charities. All charity was then private, and was organized only when, as in a general calamity, individual charity was inadequate. No sooner, however, had the new era created new conditions than the sharp eye of the Jew saw that the system of his charities must assume a different form and grow to larger proportions, if it was to keep up with the demands of the time. Public charitable institutions, in which the poor were taken care of, then sprang up like mushrooms. There was hardly a large city in Europe in which Israelites would not found and endow hospitals, orphan asylums, homes for the aged and infirm, and schools for the instruction of the children of the poor. Both the orthodox and the reform Jews vied with each other to see which could show the most charitable men. New life began to circulate, new forces began to concentrate, and the Jews showed to the world by liberal deeds, by facts that spoke more loudly for them than the most glorious orations, that they were not a foreign element, that they were not clannish and seclusive, that they were not lacking in neighborly love, that they were not mere moneygrabbers, but that they were as public spirited, as liberal and as charitable as their fellow citizens.

The world could not always refuse to acknowledge facts that were so evident, and in less than half a century after the Jewish reconstruction their influence was directly felt by all civilized nations. And it is the glory of this reconstruction and reform that it keeps pace with the most advanced movements of the age in charity and abounding good works.

"On Tuesday next the May conversazione of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall. It will be an 'open' night, without any formal paper, but devoted to music, conversation and inquiry. Such of the audience as desire to ask any practical question, on which they seek for guidance or information, are invited to send up their queries in writing to the President." So says London Light of May 12th, which we here refer to as witness of what the English Spiritualist Alliance is doing. The American Alliance is holding similar meetings in New York City at the present time.

W. H. Terry's practical advice to the Melbourne (Australia) school, (see third page) should be read by every Spiritualist Lyceum worker and member in America.

Renan's Last Book.

The last book written by Ernest Renan, the 'History of the People of Israel," completes undertaking to write a "History of the Origin of Christianity." His "Life of Jesus" formed its most brilliant and notable part. According to his conception, the histories of Greece, Judea and Rome unitedly form the true history of daism by the liberal rationalism of Greece and the humanizing force of Rome. "If there is such a thing as one miraculous history," says Renan, "there are at least three. The Jewish history, which claims to have the monopoly of miracles, is not a whit more extraordinary than Greek history. If supernatural intervention is the sole explanation of the one, so it my opinion, the greatest miracle on record is Greece herself.

This history of the people of Israel takes them up from the period of their nomad state and follows them along from their settlement in Syria, through their organization into fixed tribes, to the establishment of the kingdom of David, their moral and religious development being particularly kept in view. The progress of the conception of monotheism, through the early Elohim of the wandering state and the lahveh of the nation, is the leading thought, and is found to consist in reverting from Iahveh to Elohim, in modifying lahveh, and in stripping him of his personal attributes and leaving him only the abstract existence of Elohim, or the present God of the human race. Iahveh is taken to be possibly the local God

of Sinai, or the provincial God of Palestine, and was the exclusive God of Israel until. through the prophets. Israel became changed from nationalism to idealism. Prophecy supplanted the divining machine or ephod. The prophet became a divine agent. Samuel contributed largely to the coming prophets of the eighth century before Christ, in their efforts to bring Israel back to the primitive Elohism of patriarchal days. David was lahvehist, creating Jerusalem, which was to be the loved capital of humanity; but he was ignorant of what the religion of Iahveh was to become As century rolled on after century, we shall find David, in the language of Renan, "the outlaw of Adullam and Ziklag, assuming little by little the airs of the saint, becoming the author of the Psalms, the type of the future Saviour. Jesus will be called the son of David. Pious He saw for himself the degraded condition of souls, delighting over the sentiments so full of resignation and tender melancholy contained in the finest books of the liturgy, will fancy themselves in communion with this bandit. Humanity will believe in a future state on the the world. And to the task of effecting this testimony of David, who never believed in it himself.'

> Greek rationalism is dominant to-day, but for all that, says Renan, the Bible, "whatever may be said, is the great book of consolation for humanity."

Poisoning by Vaccination.

An Ohio journal, the Sandusky Gazette, feels compelled to admit that it is a mooted question whether vaccination does not do more harm than good. Although medical men by a large majority uphold it as a sure preventive of smallpox, many other equally learned men in medical science regard it as highly dangerous to human health. The New York World recently contained a long article, in which was related the experience of a seven-year-old girl who had been vaccinated by an official of the Health Department of that city. Both of her arms became sore, and then the swelling extended to her legs and feet, and thence to her bright eight-year-old boy were interred in one of the cemeteries of that city during that week. whose death was due to vaccination. His parents had removed to Cleveland from Sandusky a little more than a month before, and the Board of Education of Cleveland ordered the boy to be vaccinated as the condition of admitting him to the public schools. Very soon his arms began to swell, and in less than two weeks he was dead. This leads the journal in question to say that the smallpox virus is often more dangerous than smallpox itself. It is blood poisoning, and nothing less.

We see it stated in the Boston Herald that according to the estimate of the Boston Board of Health, about one-fourth of the population of the city are without what is misnamed the protection from smallpox which is claimed for vaccination. The Herald thinks this reveals 'a rather astonishing condition of things in view of the law which requires that no person can attend the public schools without first presenting a certificate of vaccination," and recommends as a cure-all that "the first thing to be done" to prevent a spreading of the smallpox which now sporadically manifests itself in Boston-every isolated case of which is caught up and trumpeted abroad by the press—"is to see to it that everybody is vaccinated." But of the terrible results of vaccination itself not a word is said. The life-long suffering, the sapping of the citadel of life, the decay and destruction of the health, the lingering death-of all this the Herald says nothing, when it might add with greater truth that the ravages from vaccination are far more extensive and fatal, if they were only known than those from smallpox when it becomes epidemic. Vaccination simply means sure blood-poisoning, and it is attempted to enforce it by law.

The New York World once in a while blunders on the truth. Here is a fair specimen: "The number of Americans going to Europe this year is greater than ever before. The Atlantic steamship companies are having all they can attend to, and could make use of many more vessels than they own. It is becoming more and more clear that there is a brilliant future in store for Europe as an American summer resort. Though we have a population now of but 60,000,000 people, we already largely support the inhabitants of many interesting localities in the effects monarchies. By the time we reach 200,000,000 it can readily be understood that the energies of the Euroneans will be mainly devoted to securing a living through making it pleasant for us over there during our pleasure tours and sojourns for health."

The statement we copied from "Howard's Gossip" in the Boston Globe, last week, regarding Mr. Talmage's often-delivered lecture against Spiritualism, really owes its rise, it seems, to an interview held by a representative of the Brooklyn Citizen, Saturday evening, May 19th, (and printed in that paper for the 20th,) with Mr. Frederick F. Purdey of that city, from whose scrap-book the data were originally obtained.

"Reporter's" letter regarding "Mr. Baxter on Cape Ann" will appear next week. N. J.

More Profit-Sharing.

We have before us a sheet containing a printed report of the result of the first year of the the series which covers his long since begun profit-sharing plan at John Wanamaker's fa mous sales establishment in Philadelphia. It conclusively shows that the combination of the interests of the wage-earner and the wage-payer is advantageous to both in all ways. From this most welcome report it appears that during civilization. Christianity was evolved from Ju- the past year, under the profit-sharing system, the cash distributed to the employés of the establishment, over and above usual salaries, amounted to \$109,439,68, of which sum over \$50,-000 were paid in monthly dividends, over \$40,-000 in annual dividends, and \$10,000 to the pension fund in the hands of trustees. This pension fund is for the permanently disabled, who, by reason of old age or accident in the service must be of the other. I will even add that, in of the establishment, are no longer able to work.

Wanamaker established his business in Philadelphia twelve years ago, and the plan for dividing the profits among the employés together with the proprietor was given out on Good Friday of last year. It is practical and actual cooperation. The favored beneficiaries at least are not opposed to it. The payment of fixed wages merely can never secure the hearty goodwill, the earnest endeavor, and the best business intelligence of an army of employés, as profit-sharing can.

In his sincerely friendly address to the force employed in his vast Philadelphia establishment, Mr. Wanamaker said it was the first time that any retail dry-goods establishment in the United States had risen to the level of even partial cooperation. He acknowledged the pleasure it gave him to watch the monthly dividends. He assured them that the action he had taken in this profit-sharing was not from any fear of strikes, but simply to benefit them and inspire them to benefit their employers. "The house," he said, "might have been with \$109,000 more in bank to-night, had it kept the money, but we increase our capital by increasing your comfort, respect, intelligence and interest.

The monthly dividends, which are paid in addition to the regular weekly salaries, are percentages on the amount of the sales. Annual dividends are paid to those employés who have been in the service of the establishment for seven years. In Mr. Wanamaker's employ are men, women, girls and boys. Connected with this profit-sharing scheme there is a savingsbank, in which sums of two dollars and upward are received on deposit, and the rate of interest allowed on all general deposits is five per cent. per annum. A civil service system has also been set in operation, by which faithful and successful services are rewarded by promotion.

The Daily News of Newburyport, Mass.,

reports the Rev. Mills as still doing his best to misrepresent Spiritualism and prejudice his hearers against it. He undertook in an evening lecture recently to inform his audience something about "Purgatory," of which he doubtless knows about as much from personal experience as he does about Spiritualism, and consequently the information he gave of the one was on a par with that he gave of the other. The News states that before he led his auditors to the subject of his discourse (Purgatory) he said there had been seven different replies written to his sermon on "Spiritualism," but not one of them answered him to the point; that "each put a sermon in his mouth and answered it themselves." If this is so, he has no one to blame but himself. The writers referred to had no other reports of his discourse to guide them than what appeared in the local papers. As Rev. Mills did not-so far as we are informed-disavow the correctness of those reports, it was natural for every one to preears, face and eyes, threatening the destruc- sume he admitted them, at least in all essention of her sight, if not of her life. The Santial points, to be true. And probably he knew them to be so; but the statements, charges and insinuations appear to him different in cold type staring him in the face, than they did in the heat of a bigoted tirade in his pulpit. He has, quite likely, come to realize by this time that he was unfortunate in his choice of a model when he took Sydney Smith's Mrs. Partington in her vain attempt to sweep back the ocean with a broom.

> "M. A. (Oxon)" in London Light saysand with a good deal of unction—that the Spiritualists should organize on a broad and comprehensive basis. Mrs. Emma H. Britten, the veteran worker in the ranks, also suggests the same thing, and has offered a prize for the best essay upon the subject: "The Best Means of Advancing Spiritualism in Great Britain." THE BANNER has been urging for a long time organization in this country for business purposes-the result of which has been the formation of THE AMERICAN SPIRITUALIST ALLIANCE, with headquarters in the city of New York, which is in successful operation at the present time.

> What should be done now, with all possible speed, is the formation of Branches in every city in the United States. It is high time that Spiritualists recognize the importance of this movement, and go to work for its successful advancement. We urge this measure as a matter of safety to the Cause and its martyr mediums. We desire all the Spiritual Societies throughout the length and breadth of the land to take action in this important direction, for the very reason that the common enemy is now more active and vindictive than ever to crush out the grandest philosophy that was ever given to man, coming as it does from the supermundane sphere of life.

> We learn from the San Francisco Chronicle that Mrs. Esther Knox, daughter of the late Mical and Mehitable Tubbs, of Oakland, Cal., recently passed to spirit-life. She was a devoted Spiritualist. We knew the lady well, as herself and parents were dwellers in Boston for years.

THE SOUL.—The last number of The Soul contains interesting articles by Mr. Jacob Edson, Prof. A. E. Carpenter, Dr. O. H. Wellington, and a slate-writing with Mr. Mansfield before a committee at Paine Hall. See contents on another page. For sale at the Banner of Light Bookstore.

Attention is called to the advertisement on our third page regarding the published works of that interesting and thoughtful writer, Mrs. Nettle Pease Fox.

Willard J. Hull, of Buffalo, N. Y., writes us (see BANNER Correspondence) an interesting account of his personal experiences with Henry

The Fall Term of the Belvidere Seminary will begin Monday, Sept. 24th. For circulars address the Principals, Belvidere, Warren Co.,

Talmage Excoriated.

The state of the s

Some idea as to the storm of indignant protest which the late attack on Spiritualism by Rev. T. De Witt Talmage has aroused, may be gained by the numerous articles in the daily and weekly press of the country. We have at the present time, but cannot give publicity to, several such articles in which the Brooklyn divine is exhibited in his true light before the reading world. We have space only for excerpts, and choose the following at random as specimens of the racy flavor of all:

those scenes of horror in the last named locality have been specimens of the racy flavor of all:

"It is very possible that Judge Abram II. Dalley is not quite as well known in Timbuctoo or Nova Zembla as Dr. Talmage is, but to the two or three millions of people in and about New York he is as well known as the Tabernacle pastor, and in private or public his word will go as far and his character is just as good as the Doctor's. Judge Dalley replied to the Doctor's bitter philliple by challenging him to an open discussion in the largest assembly hall in Brooklyn. He offered to defray one-half of the expense and promised to furnish such proofs in open daylight as should convince the Doctor, but Mr. Talmage refused to meet him, denouncing Bpiritualists as liars and fools. Now Judge Dalley is a gentleman of good character, of extensive practice as a lawyer, and a gentleman every way as worthy of consideration and belief as Dr. Talmage himself. When the denounces the great body of Spiritualists as liars and fools, that proves nothing but the Doctor's III manners and bad temper, both of which are but indifferent recommendations for a first class clergyman. Judge Dalley asserts on his bonor that he has seen materializations, and that they have approached him and he touched them, and then that they vanished into thin air. There are many of us who do not and cannot believe all this; but this man says he saw it, not once but often, and his word would be taken in any court of justice just as soon as Dr. Talmage's or that of any clergyman in New York or Tarouklyn,"—" Broadbrikh," in Hampshire County Gazette, Northampton. Mass.

I charge (a la Talmage) that the eachings of Jesus have been misrepresented by the church and that they have been misrepresented by the church and that they and training, whose official position was a have been misrepresented by the church and that they and provided the call that the

Brooklyn."— BROADBRIM," in Hampshire County Gazette, Northampton, Mass.

I charge (a la Talmage) that the teachings of Jesus have been misrepresented by the church and that the doctrine of Christianity, as taught by the Church of to-day, is totally different from that taught by Jesus, and if the churches had a little more spirituality and less doctrine it might be better. Such a desirable result may possibly be attained through this very Spiritualism which they now condemn, and mainly condemn because they look at and consider only the phenomena of Spiritualism as manifested in various forms, rather than the grand philosophy which underlies it all. My own opinion is that Spiritualism will never form a distinct sect or religious organization of its own, but that it is destined to do its work among the various churches; fermenting, leavening and purifying the whole, so that at last there shall be but one battle-cry all along the line—the battle-cry of freedom from priestly tyranny embraced in the sentence: "The Fatherhood of God and the brotherhood of man."... Spiritualism now needs no defender, as it is upon us like a flood and 'carrying all before it. Under these circumstances it would seem that the clergy instead of fruitlessly attempting to stem the irresistible tide, should float with it. endeavoring rather to guide and direct those who are floating thereon than standing in the way and courting their own destruction by attempting to stem the ifde.—Frederick F. Purdey, in Brooklyn Dally Eagle.

"He speaks against Spiritualism because the world is beginning to investigate it, and he knows that if

Purdey, in Brooklyn Dalty Eagle.

"He speaks against Spiritualism because the world is beginning to investigate it, and he knows that if the people do investigate it, and he knows that if the people do investigate, nine-tenths of them will become Spiritualists, and then what will become of Rev. De Wilt Talmage?... The reverend gentleman not only tries to convince his hearers, but sends out his influence through the press. He sends forth this sermon to keep the people from danger, but side by side with the sermon we read of two Presbyterian elergymen who committed suicide. Had they been to a skace? No. One did not get salary enough and the other had typhoid fever."—MRS. C. M. NICKERSON, in report of tecture in New Bedford, Mass., Evening Standard.

No fair minded person who because the world

In report of lecture in New Bedford, Mass. Evening Standard.

No fair-mi_ided person who knows anything about Spiritualists or Spiritualism will believe him. [Talmage] and the opinions of others or of him we care nothing for. Nothing can be more false than his description of the physical and mental condition of mediums and advocates of the spiritual doctrine. Spiritualists are with few exceptions, temperance men and women, and are the outspoken advocates of all reforms in life and practice, and as for the licentiousness he attributes to the followers of the spiritual philosophy, all we have to say is that it is false, and that the clergy furnish more than four to one in proportion to their numbers, as any one who reads the daily papers can testify. His description of the origin of Modern Spiritualism is as incorrect as the balance of his tirade. The raps and noises by which the spirits sometimes make themselves known have been heard for hundreds of years, both in this country and in other parts of the world. The Rev. John Wesley, the founder of Methodism, states in his writings that similar occurrences took place in his home and he attributes them to the spirits, and says emphatically that With my dying breath I will defend these proofs of the immortality of the soul. No religion that ever occupied the minds of the people has made such rapid progress as it [Spiritualism], and if the millions who believe it are underwitted or dishonest, then is the condition of society deplorable indeed. On the contrary many of the world's brightest intellects, and practical business men and women are proud to be known as believers in the only proof of immortality."

—J. D. Chism, JR., in Albany, N. T., Telegram.

The Rev. Talmage seems exceedingly exercised over the supposed fact that most spirit manifestations occur

The Rev. Talmage seems exceedingly exercised over be supposed fact that most spirit manifestations occur In the night or hours of darkness, because "deception prospers best in the dark." Granted; but how was it that the wise men of the East, who came to worship the prospers best in the dark." Granted; but how was it that the wise men of the East, who came to worship the infant Jesus, as well as Joseph who protected him, were invariably warned of danger and only by night; or that Peter, of whom is recorded a most wonderful physical manifestation, viz. being released from prison while sleeping between two soldiers and bound with two chains, should have been loosed by an angel from those from bonds when the darkness was so dense that a spiritual light was necessary to light their feet past the guards of the various wards out through the great iron gate that led to the city? Also, Paul and Silas were released from prison at midnight by angel visitants; and a vision appeared to Paul by night, "praying him to come over into Macedonia." Thus we might multiply cases ad infinitum, but think the mirror in which Rev. Talmage is invited to see the reflection of a natural and universal law is sufficiently clear and many-sided to prove to reasonable minds, at least, that the same class of phenomena invariably occur, subject to the same conditions, in obedience to an immutable law of Nature...

Who dare assert that any cumulative evidence which proves that death cannot destroy individual faculties, nor blight the clinging affections of the home circle, is

proves that death cannot destroy individual faculties, nor blight the clinging affections of the home circle, is not the sublimest truth vouchsafed to the human

Lastly, the charge that Spiritualism ruins mediums and debases the moral sensibilities, is the chief of erroneous suppositions. That many mediums, like other human beings, make grave mistakes, and allow themselves to live unworthy the heavenly teachings they receive, proves nothing against the system of religion, since even the Christian religion, and notably Rev. Dr. Talmage's brilliant sermons, fall to make saints of all who sit under his ministrations, or are baptized into the church militant. Having lived under the blessed sunlight of mediumship for more than thirty years, many of them spent in public ministrations, i can proudly and conscientiously affirm that I never received a communication from the spirit-world that did not glow with pure and exalted thought; always teaching the healthful truth that whatsoever men sow, they must also reap in the life to come."—Mrs. E. F. JAY BULLENE, in the Daily News, Denver, Col. Lastly, the charge that Spiritualism rulns mediums

"DR. HARRISON A. TUCKER, trustee of Dr. Talmage's Tabernacle, has been obliged to confess himself a Spiritist, acting under the control of his uncle, a long-time dweller in the spirit-world. By means of the kindly-disposed relative, Dr., Tucker has made hundreds of thousands of dollars. This medium is very fearful that this rumpus will make a coolness between himself and Dr. Talmage. He need not worry. The Tabernacle needs money, and as long as the trance-medium is willing to keep his vast earnings in active circulation he will continue to be a cornerstone. Consistency and charity? Where shall we find them?-ELEANOR KIRK, in Caps Ann Advertiser, Gloucester, Mass.

READS LIKE OLD TIMES .- A tale which resembles those of the early days of the American merchant marine comes eastward by way of San Francisco, Cal., to the effect that ;piracy in the Chinese seas is still "on deck," and is as bloodthirsty and plundering in its instincts as ever. The costly steamer, San Pablo, Capt. Reed, struck a sunken rock in a thick fog early on the morning of April 24th; the reef was situate off Turnabout Island in the Formesa Straits; and as soon as the steamer was discovered, and in a sinking condition, she was attacked by a swarm of piratical junks, whose occupants endeavored to carry the ship by boarding in the old-fashioned style; but revolvers, repeating rifles and boiling water (the latter from the steamer's pipes) proved too much for the "yellow boys," and they retired after two assaults, with serious loss. The captain, putting orew and passengers into his boats, then fied to the mainland; whereupon the pirates, who had previously drawn off to a safe distance, bore down upon and looted the sinking ship, which was finally destroyed by fire, kindled, either accidentally or purposely by the robbers. Thus perished a vessel valued at \$500,000-said to be the finest appointed in the Pacific trade.

Read the call for the Sturgis, Mich., Annual Meeting, on our eighth page.

The Ultimate of the "Evil Spirit" Theory in the Past.

Fortunately we live in an age when those who in their ignorance attribute the manifestations of the presence of spirits to mailgn influences are restrained from resnacting the tragedies of centuries since, when mediums of various grades of development met their death as "witches," in obedience to an Old Testament command, at the hands of just such condemners of the truth ; 40,000 in England, 300,000 in France and 17,000 in Scotland, Reminiscences of those scenes of horror in the last named locality have been revived by R. Burns Begg, F. S. A., of Kinross,

dignity and training, whose official position was a guarantee that the proceedings were in all respects formal and regular according to the judicial views of the period.

The number of persons placed on trial was thirteen. consisting of one warlock, named Robert Wilson, and twelve witches-women apparently in the humbler ranks of life, one of whom is described in the ditty as of three-score and nineteen years of age." The Court held five sittings at Crook of Devon between the months of April and October 1662. At the first diet three women were convicted and taken the day after their trial to Lamblaires, to be strangled and burnt. At the second diet Robert Wilson and four women were brought to trial, and met with a similar doom. At the third diet two widows, one on the verge of eighty years of age, were condemned, and at the fourth diet two married women were convicted and burnt.

"The proceedings were," says the Journal, "analagous to those of a modern Jury Court, the Justice-General Depute sitting as the presiding Judge, while the jury consisted of fifteen persons selected from the land-owners and other responsible persons resident in the district. There can be no doubt but that the accused had their trial conducted before an intelligent Judge and jury. They were apparently men of recognized position and respectability, no doubt shrewd and conscientious, and fairly representative of the intelligence and enlightenment of the age and district." "Nor can It be doubted," continues the writer, "that they were men whose natural leanings would be toward the merctful side, and yet there seem to have been no misgivings amongst them as to the absolute righteousness of their wholesale condemnation of so many persons, their near neighbors, on such meagre and inconsequential-nay, even absurd and self-contradictoryevidence. No stronger or more saddening proof could be obtained of the deep and unreasoning belief in the Satanic influences, or evil-Spiritualism of the time prevalling among all classes of the community."

To this we may add that the course adopted by certain occupants of pulpits at the present time directly tends to the creation and dissemination of the same 'unreasoning belief''; but, as we remarked at the beginning of this article, fortunately, the enlightenment of the people and the pressure of public opinion restrain them from ultimating their nefarious plans and purposes.

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 receipt in these columns, and see that the amounts are forwarded to their proper destination.

We have received a letter from Mrs. Dimond, u desires to return her sincere thanks to the friends who have so kindly aided her.

The following sums have reached us for the Dimond fund since last report :

Decease of Abble E. Cutter.

A dispatch reached Onset Bay on the noon of Thurs day, May 24, announcing the sudden passage to spiritlife of Dr. Abble E. Cutter, at the Planter's Hotel, St. Louis, Mo.-she having been found dead in her room. It is supposed that her demise was caused by heart

disease. Mrs. Cutter was widely known among the Spiritualists of the country as a lecturer and medical practitioner (of the eclectic type). She was a native of Maine, and at the time of her decease had attained to sixty-seven years of life in the mortal. The latter portion of her life was earnestly devoted to the building up of the Wickett's Island Home for invalids, situated on an islet of that name in Onset harbor, which was her property. Her remains will be brought to Onset

THE INDEPENDENT PULPIT in its May issue re ports the decease of George B. Dutton, a resident of Waco, Texas, for thirty years, during which time he held several offices of public trust, being at one time county treasurer and for ten years a member of the city council. Mr. Dutton was a man of the strictest integrity, and it was a common saying in Waco, "George Dutton's word is as good as his bond." He was a Spiritualist, a reader of the Banneh of Light, of which, we are informed, " he was an ardent admirer." Of his last moments The Pulpit says, " If any man ever died without a single doubt as to his immortality, we believe he did, and his death was without remorse or fear." The Evening Day in a notice of the funeral service remarked :

"There were flowers on the casket and in the room, "There were flowers on the casket and in the room, and their aroma was all-pervading, but not an emblem of mourning. This was in accordance with the wishes of the deceased. He looked upon death as a happy release from an initiatory existence, and did not desire that crape and tears should be features of the last mark of respect shown him. Mr. J. D. Shaw was present by request of the family, and standing at the head of the casket spoke feelingly and eloquently of the life and virtues of the dead. He depicted his long and useful life; his steriling integrity; his broad, never-ceasing charity; his fearless adherence to principles and convictions; his temperate life and habits; his steady industry; his care and love for wife, children and friends—and drew from all these a lesson and example worthy to be learned and followed by any man who desires to live well and die well."

The Pulpit in addition to its "In Memoriam" of

The Pulpit in addition to its "In Memoriam" of Mr. Dutton contains a large number of articles upon subjects of much interest to liberal and progressive minds. Waco, Texas : J. D. Shaw.

CHRISTIAN SCIENTIST HELD FOR TRIAL,-Judge Pettingill, of the Malden, Mass., District Court rendered his decision on the morning of May 26th in the case of Mrs. Abbey A. Corner, Christian Scientist, who was arrested about three weeks since on charge of manslaughter, in causing the death of her daughter. Mrs. Lottie R. James, by not providing proper treatment during her confinement. The accused is held in \$5000 bonds to appear before the Superior Court.

C. R. WATKINS will for the next ten days give séances to Spiritualists-by the request of friends-at reduced rates. He is soon to leave Boston for a much needed rest before the camp-meetings begin.

The Eastern Star is now issued by a company of the same name, at Bucksport, Me.-R. Schuyler Wardwell being editor.

Spiritualist Camp-Meetings for 1888. The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined,

such convocations are to be held. The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated). either in extense or by briefer notice, into the columns of Spiritualist and secular papers in many portions of the country:

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Fleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sopt. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 25th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

nutre month of July. CALIFORNIA CAMP-MEETING. — The Fourth Annual Sathering will be held at Lake Merritt Park, Oakland, Cal., From June 3d to July 1st, Inclusive. SUNAPPEE LAKE, N. H. - The Sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th. QUEEN CITY PARK, VT. - Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH. - Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME. - Meeting opens Aug. 12th and ends Aug. 27th.

Aug. 27th.

CASSADAGA LAKE, N. Y.—Meeting commences July 21st and closes Aug. 28th. The Annual Picnic and Sunday Assembly of the Cassadaga Lake Free Association will take place June 8th. 9th and 10th.

NORTH COLLINS, N.Y.—The Friends of Human Progress will hold a Spiritual Festival at Forest Temple June 10th and 17th—Mrs. E. L. Watson and Dr. F. L. H. Wills being the speakers.

MISSISSIPPI VALLEY SPRINITUALIST ASSOCIATION.—
The Sixth Annual Camp-Meeting will commence at Mount
Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue
five weeks.

five weeks.

MANTIA STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

MORRISTOWN, MINN.—The Rice Co. Scientific, Moral and Reformatory Association will hold its First Annual Meeting at Morristown on the third Sunday in June; and in connection therewith will be held a Spiritual and Liberal Camp-Meeting, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

CLACKAMAS, ORE,—The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays. ORION LAKE, MICH.—The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, and ending Monday, June 11th.

PARKLAND, PA .- Meetings begin in July; dates not yet

A Philadelphia medical college paper says: "The medical legislator is not usually a pleasant figure to contemplate. The methods of practical politics are so degrading that the physician of high standing is seldom found who will stoop to their employment." These same medical autocrats, who feel so much above the politicians, are, however, frequently found trying to influence them both before and after election for their own personal ends, and have frequently proved themselves ready, in various States of the Union, to make direct use of the 'degrading" "methods" above criticised, to obtain the passage of laws obliging sick people to hire them-whether or no! Which is the least pleasant figure to contemplate-a medical legislator or a medical lobbvist?

Mrs. H. W. Cushman, the well-known medium for musical phenomena, will celebrate her birthday at 212 Main street, Charlestown District, this city, on the evening of June 2d. All are cordially invited to attend. --- On the 19th of June she goes to Onset Bay, where she will remain till July 1st, after which time she will make her residence at Lake Pleasant Camp, remaining there until Sept. 1st. She may, possibly, be able to visit Queen City Park, Vt., also during the season .- She returns special thanks to the BANNER OF LIGHT, and the friends generally, who have aided her in pecuniary and other ways in the past.

been spending the winter. He reports our date of May 26th, acknowledging the receipt of \$6, | cause as in a favorable condition there as far which we published, as contributed, last week. She as heard from. He desires to correct a statement made in a late issue of THE BANNER that Dr. H. F. Merrill is engaged to give tests at the Verona (Me.) Camp at the coming meeting—as he has not been engaged there.

THE JOURNAL OF THE AMERICAN AKADEME for May contains the paper on "Sentimentalism and Realism" read at the meeting of April 17th. A spirited discussion followed its reading, which is given in full. Both essay and discussion are of much interest. The editor (Alex. Wilder) writes of "Liberty and Government." The remaining contents are "Outline of the Vedanta Philosophy," "Electric Phenomena in Plants," 'A Meditation" (verse), translated by Julia P. Stevens, and a number of aphorisms. Newark, N. J.: 565 Orange street.

Movements of Mediums & Lecturers. [Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.]

Mrs. Meille D. Cofran will be located at Keyes Cottage, South Boulevard, corner of 4th street, Onset, Mass., after June 1st. Mass., after June 1st.

Dr. Dean Clarke has gone to Woodstock, Vt., where he may be addressed for summer and fall lectures till further notice. Societies desiring his services for the ensuing season are requested to apply at once, so that he can arrange his time practically.

Mrs. T. J. Lewis, platform test medium (late of Brooklyn), was engaged at Springfield, Mass. Sunday, 27th Inst. She would be pleased to make engagements with societies near Boston for the Sundays of June. Call or address her 205 Harrison Avenue, Boston.

Mary L. French having closed all engagements for the present season, will lecture, as she has in the past years, for the West Groton Liberal Association during the summer and fall. Is open for engagements for 1889.

On Sunday, May 13th, W. J. Colville addressed two very large and highly appreciative audiences in I. O. O. F. Hall, Spring street, Los Angeles, Cal.

Mrs. Ada Foye's Sunday night meetings in Washington Hall, San Francisco, are crowded to repletion, and her work never seemed so fruitful of good results Mattle E. Hull would like to make engagements in New England during September and October. Friends can address ber 601 East Locust street, Des Moines, lowa, care New Thought.

H. B. Philbrook is at present in Boston, stopping at No. 223 Shawmut Avenue, where he will be glad to see his friends.

Mrs. Kate R. Stiles spoke in Attleboro', Mass., last [The Secretary's letter will appear next

week.]

J. Frank Baxter lectured in Woonsocket, R. I., on Tuesday evening, May 29th, and left the last of the week for Cincinnati, O., where he will lecture each Sunday of June. July Sundays he will be in West Duxbury, Park Hill Grove (Scituate), Wachusett Park (Westminster), Parkland, Penn., Camp. Meeting and Hanson respectively. Address, wherever he may be, 181 Walnut street, Cheisea, Mass.

I have more than once expressed an opinion that Hypnotism is not a reasonable plaything, nor does increased experience lead me to modify that conclusion. Hypnotic experiments modify that conclusion. Hypnotic experiments in a drawing-room, as a more recent substitute for the "willing-game," are decidedly to be deprecated. Indeed it may be fitly said that no such experiments should be attempted at all except by a skilled practitioner who knows what he is doing, and is able to regulate the influence, and especially to remove it completely when the patient is aroused.—Mr. Stainton Moses, in London Light.

Back numbers of THE BANNER for no copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

| Copy is a copy

Norwich, Ci.-On our second page will be found a report of the closing of the Spiritual Union's meetings at G. A. R. Hall, for the season. The annual meeting a partial list of the localities and time of session where

at G. A. R. Hall, for the season. The annual meeting of the Union was held on the evening of May 23d, the following officers and committees being elected for the ensuing year; Secretary, Mrs. J. Adelaide Chapman; Treasurer, Guilford Parker; Assistant Treasurer, Mrs. J. A. Chapman; Auditors, William P. Myers, R. J. Diffen; Committees on Speakers, R. M. Hubbell, Charles W. Spaulding, Edwin Allen, Julia Robbins, Dr. W. W. Clapp; Committee on Music, Miss Kate Taber, Mrs. J. A. Chapman, Guy Ayer; Trustees on Boardman Fund, Guilford Parker, Richard Hubbell, Edwin Allen, Sanford A. Chapman, Nelembah Smith.

Nehemiah Smith.

The report of the Treasurer showed the receipts during the past year to have been \$1,412.54; expenditures, \$1,390.87; with \$16.17 in the treasury. A codicil of the will of the late Jedediah R. Gay, bequeathing \$1,900 to the Spiritual Union of Norwich, was read by the Nearcton.

81.000 to the spiritual Union of Norwich, was read by the Secretary.

Mrs. Chapman, Secretary, adds: "Our audiences have increased steadily, and we shall open our meetings next fall with renewed energy, and, it possible, greater efforts to present our beautiful Philosophy in its truest and best light. The dear Bannen we ever welcome with eagerness, to read the good tidings it always brings."

Fitchburg, Mass ... J. Frank Baxter spoke for the First Spiritualist Society. May 20th, to large and appreciative audiences, exercising his mediumistic appreciative audiences, exercising his mealumistic powers in the evening successfully—most of the names and incidents being fully recognized at the time they were given; later others were acknowledged. On Monday evening, the 21st, Mr. Baxter gave our society a Literary and Musical Benefit. We all passed a very enjoyable evening.

Mr. J. D. Btiles closed the season's course with a lecture and tests the 27th of May.

Prof. Peck gives our society a benefit the 31st of this month.

Mrs. E. S. Loring, Sec'y.

Albany, N. Y .- The Ladies' Aid held its weekly meeting Friday afternoon and evening, May 19th. At six o'clock supper was served, after which Mrs. Carrie E. S. Twing occupied the platform, and made a few excellent remarks, and then going under control allowed "Ikabod" to give communications to about twenty persons, nearly all of whom were strangers to her. Mrs. Twing acceptably occupied the platform each Sunday morning and evening during last month. Strangers are always welcome, and will receive due consideration at our meetings.

NEW MUSIC.-The following new selections have been eceived from the publishers, White, Smith & Co., 516 Washington street, Boston: Instrumental: "Soldier's Joy," grand march, by Paul Keller; "Fairy Step Polka," by O. R. Blum; "Maiden's Heart-Love," by Cooper; "Bells of the Chapel," by Paul Keller. Vocal: "Hope Abides Forever, 'duet, by C. C. Stearns; 'Long Years Ago,' by Eben H. Balley; 'Our Nice Young Girls,' by J. S. McMurray; 'The Irish Soldler,' by Chris. Stevens; 'We'll All be Forgotten When We're Gone," by Harry Birch.

THE ARTISTIC interiors fitted up by J. H. Pray, Sons & Co. from their extensive upholstery and carpet department are considered models for correct taste and most pleasing effects of color.

Notice to Speakers and Mediums.

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

Care The Way Publishing Company.

Train-Time to the Camps.

LAKE PLEASANT. LAKE PLEASANT.

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

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:35 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.

AMERICAN SPIRITUALIST ALLIANCE MERTS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

All Spiritualists are cordially invited to become connected with The Allianck-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. Jeaners, Secretary,

44 Matden Lane, New York.

RATES OF ADVERTISING.

p. Dr. C. F. Ware called on us recently and renewed his subscription. The Doctor was on his way home from Puget Sound, where he has sertion on the seventh page.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion. Business Cards thirty cents per line, Agate, ench insertion.

Notices in the editorial columns, large type, leuded matter, lifty cents per line.

Payments in all cases in advance.

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

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

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes. The BANNER OF LIGHT cannot well 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 all once interdicted.

We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y. My19 7w*

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

H. A. Kersey, No. 3 Bigg Market, New-castle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J.

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

ADVERTISEMENTS.

DR. J. C. STREET, 78 Montgomery street, Boston, Mass. MISS L. E. SMITH,

MEDIUM for spirit communications, tests and business personally or by letter (from articles). Terms \$1,00 with stamp. 14 Union Park street, Boston. 1w* Je2 DR. J. HANDLY WHITE,

ELECTRIC and Magnetic Physician. Celebrated East India Cures. Office 80 Berkeley street, Suite 1, Boston. Hours 10 to 1 and 2 to 4 daily. Consultation free. 1w* Je2 DR. MARTHA LYON,

MEDICAL PSYCHOMETRIST, 620 Tremont st., Boston MRS. C. H. LOOMIS-HALL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of thair and sex, 25 cents. 128 West Brookline Street, Suite 2, Boston.

PROF. BEARSE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoscope
thereof free of charge. Reliable on Business, Marriage,
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down. Moved to 145 lieury street, close by. Come to
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—indefinite time. Will make all right. See publishers of
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OBESITY.

l'eople burdened with flesh are often envied by those who are thin, but it is full time that the dangers attending a fat condition should be known.

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 citadeland opens the doors for Heart Difficulties, Pneumonia, Kidney Disease, Nervous Exhaustion, Apoplexy, and a troop of ills to enter in.

To remedy this condition is not merely to prolong our earth-life, but it is to fit women and men to live up to the full grand measure of their powers-making their mark upon the age.

To remove Fat safely, without impairing the strength or injuring the system by the use of Drugs, is to effect a permanent cure.

Dr. Edith Hale presents to the consideration of the corpulent an Obesity Cure which fulfills these conditions; 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 being out of breath, are among the first noticeable results; next, slowly but surely, follows a lessening of size, the figure improves, and the complexion clears as the blood is purified.

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 action 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 taste and will steadily reduce the flesh. Treatise sent upon application.

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 direct line with her studies and research commenced twenty years since in College and Hospital-in lecture room and at dissecting table. To these earlier advantages have been added special opportunities to acquire the latest Foreign Methods of curing disease by Absorption and by recourse to natural, non-poisonous agents, including new Internal Foods, Magnetic Pads and Magnetized Remedies.

Consultation free in all chronic complaints. Respectfully,

EDITH HALE, M. D., (Pupil of Dr. John Gordon of London,

and Prof. Carl Eberle of Germany), Office 377 Columbus Avenue, Boston, Mass. Office Hours II A.M. to 5 P.M., 7 to 8 evening.

The Soul,

A MONTHLY JOURNAL, DEVOTED TO THE THEORIES AND PHENOMENA OF SOUL, MIND AND INTELLIGENCE. Published by the FACTS PUBLISHING COMPANY, P.O. Drawer 5323, Boston, Mass.

L. L. WHITLOCK, Editor.

MAY CONTENTS. Speculative Affirmations, Mr. Jacob Edson; Mediumship and Mediums, Prof. A. E. Carpenter; A. Bit of History Relating to Dr. Pheips, O. H. Wellington, M. D.; Letter from N. P. L.; Independent Slate-Writing, L. L. Whitlock; Let Us Have Truth; Dr. Dobson and \$2,000; Truth, Je?

PROF. CAMPBELL,

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In Re Dr. Talmage.

A Synopsis of a Discourse by the Guides of MRS. R. S. LILLIE.

Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1888, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk," The above have been published by COLBY & RICH in four-page tract form, and should be extensively circuisted. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c. YOUR ANSWER OR YOUR LIFE;

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Message Department.

Are field at the BANNER OF LIGHT OFFICE, 9 Bosworth

ATT DEIG AT THE DAYARD OF DEATH OF THE DAY ANTERNOON OF Each week.

On Tuesday afternoon Miss M. T. BIELHAMEN occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-

guides such questions as may be introduced for consideration.

On Friday afternoon Mns. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit measages will be given.

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

AP Persons having questions of practical bearing upon human life in any of its departments of thought and abor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

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

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

Astural flowers upon our Circle-Room table are grate-

Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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 April 3d, 1888. Spirit Invocation.

Spirit Invocation.

Oh! thou Eternal Goodness, thou Omnipresent Spirit of Love and Wisdom, whose splendid vitality and power permeate the universe, we recognize thy skillful work and acknowledge the supremacy of thy law, and bow down in adoration before the evidences of thy power as they unroll before us from day to day. We praise thee that man has passed through the winter-time of doubt and error, and that to-day the promises of a more glorious spring-time, of a grander awakening from past bigotries, are springing up on all sides, revealing to the thinking mind the glories and evidences of eternal wisdom and love that it may take up and make a part of its own existence. Oh! we are indeed gratified to feel that the time has come for humanity to step aside from all that is cramping and confining to the soul, and to rise above those things which would cast it down.

Oh! our Father, we know that still much that so ignorance, of folly, maintains in the world; we know mankind is still, at times, and in many places, field down by the hand of bondage and servitude; but yet we realize that wrong, injustice and persecution are passing away, and man, aroused to his true condition, to the sense of his relationship to thee, is throwing off bondage and stepping onward toward higher things. We praise thee that the biessed angels have been given power to return to earth bearing their messages of love and good-will; and oh! we pray that the avenues of communication between the two worlds may be multiplied, and that power may be given to thy returning spirits until that blessed time when

may be multiplied, and that power may be given to thy returning spirits until that blessed time when every heart shall rejoice in a knowledge of thee and

Questions and Answers.

CONTROLLING SPIRIT.—Your questions may now be considered, Mr. Chairman.
Ques.—What is the full significance of the Bible sentence: "Blessed are the pure in heart, for they shall see God"?
Ans.—This passage we look upon as a most spiritual one, containing a deep significance, which every heart should seek to fathom for itself. Who are the "pure in heart"? Those who are spiritually-minded, whose aspirations are of a high and holy order, whose inner characters are uplifted toward the heavenly, and beyond that which is sordid, gross or carnal. You may say: "How, then, can one be pure in beyond that which is sordid, gross or carnal. You may say: "How, then, can one be pure in heart who is obliged to cope with the difficulties, the temptations, and the bitter experiences of physical life"? He who is seeking earnestly to live a pure and unselfish life, who aspires for association with the good and the true of the seen or the unseen worlds, who spends much time in thinking kindly of his neighbor, and devising ways and plans or means by which he may lighten the load and brighten the pathway of some fellow-being more unforthe pathway of some fellow-being more unfor-tunate than himself, is decidedly one who is pure in heart; although his outward circumpure in heart; although his outward circumstances be of a humble nature, and he be misrepresented and misunderstood in life, yet if he keeps his thoughts pure, his mind undefiled by selfish purposes, his heart will remain spotless and sweet, even though the external appearance becomes rugged or unlovely to the undiscerning sight of the casual passer-by.

"Blessed are the pure in heart, for they shall see God." What does this mean? That they shall come into the presence and behold the face of any personal creator? No; it means that they will speedily behold the likeness of the good, and come into harmony and sympa-

the good, and come into harmony and sympathy with the high and holy conditions and in-fluences of life, and be caught up into the atmosphere of angelic intelligences; and, in short, breathe into their souls and partake of the conditions which produce goodness, and which surround a life with holiness and truth.

The Spirit of all Goodness, the Supreme Soul of all Love and Wisdom, we designate by the name of God, principally because of custom, partially for convenience in the expression of partially for convenience in the expression of terms; it by no means follows that this Su-preme Spirit, this Intelligent, Superior Over-Soul dwells in the likeness of man, and is a per-sonal character such as is each one of you here today; but we may believe, and take the thought into our souls, that the Supreme and Over-Ruling Intelligence contains and embraces within itself every power, every attribute of goodness and of wisdom—all things that go to make up the sum and substance of creative, energetic, vitalized life. We believe that this grand superior intelligence must be the perfect Good, designing, ordaining, fashion-ing and creating laws and systems, and even human beings, for some grand and perfect end, and those who are pure in heart, seeking to live an unselfish life, to do their duty as best they can, and to love their fellow-men, must breathe in the spirit of this goodness, of this divine and beneficent love; must feel it within their lives, though they may not manifest it in outward speech. Those who see God are they who sense, who perceive in every part and portion of their being the Grand Universal Spirit of tenderness and of peace.

Q.—Is there not a better method of caring for sewerage matter than by throwing it into the

A.—We should judge so, but we must re-member that even at the present time and in this age of progress science has not yet perfected all her systems, nor indeed has she performed all the labor which she has in view—of outlining to man ways and means of so working as to provide against the storage of all matter which may prove pernicious to his system, or in other ways outline to him methods of useful work. This one is most certainly of a sanitary character, but as yet sufficient attention has not been given to the disposal of these accumulations, which must in time be provided for in a different manner. We believe, however, that science will reveal to scientific minds ways and methods by which gases, arising from sewerage and from polluted matter generally, will be consumed and their elements absorbed will be consumed and their elements absorbed by the atmosphere so as to prove of no injury to man or beast, and undoubtedly the time is not far distant when these methods will be out-lined; but, at the present time, you will have to wait patiently, doing the best you can, ob-serving the sanitary conditions of life and health, and looking forward, seeking earnestly and studying patiently for something better

Q.—[By C. A. Whitaker.] By whom and in what manner is one who passes from earth, upon entering the spirit-world, clothed in spirit-world, clothed in spirit.

You have been repeatedly informed that the spirit of man, even while encased in the mortal flesh, is constantly building its home, or rather throwing off materials and elements which are to go to the building of its home in the future state; also that you may provide certain elements and substances which will be taken up and woven into your spiritual gar-ments. There is a great truth underlying this listed in states of consolousness and activity assertion — one which cannot be practically | prior to its experience on the earthly plane;

weave the substances of which spiritual raiment consists.

Now, it happens that frequently a spirit, in passing out of the body, comes in contact with a band of intelligent spirits, who are interested in caring for such as leave the mortal life without the attendance of friends or personal relatives, and these spirits receive the new-born spirit, and clothe it with garments which have been prepared for it to wear. Other spirits attract their close relatives, their dear friends, who have preceded them to the higher life, and it becomes the office of these to receive the arising spirit, and to robe him with those garments which are at hand for his use. "Somewhat similar," you may say, "to the child born upon earth, who is taken in charge, clothed and cared for by attendants and friends waiting to receive its arrival." Very true; there is an analogy between spirit birth and that of earth, save in this direction, that the spirit, having gained experience and discipline on earth, having developed its powers of thought and activity, speedily awakens to a realization of these in the spirit world, and is very shortly able to care for itself, to provide for its own wants, to clothe itself from the elements of the atmosphere, or those which are provided through the workings of its own spirit, the operations of its own mind, and the labor of its own hands, and is not long dependent upon guardians or parents for that sustenance which it receives. of its own mind, and the labor of its own hands, and is not long dependent upon guardians or parents for that sustenance which it receives. Yet it depends entirely upon the maturing and advancing spirit whether his garments shall be beautiful and shining, like the sun, or poor and of rough texture, because the nature of his conjustions, the energy of his manual life as aspirations, the energy of his mental life, as well as the efforts he makes to be of use, deter-mine the high and beautiful quality of the gar-ments he wears, as well as the appearance of his person.

Q.-Do all spirits who momentarily become visible by adopting a tangible, or as it is termed, "materialized" form, understand the process of its accomplishment, or is the knowledge thereof held by an operating spirit who produces the phenomenon, and by him alone? A.—We feel safe in declaring that perhaps only one spirit out of ten who attempts to manifest himself through the process of materialization, or by the building up of a temporary form, which may be seen and recognized by mortal eyes, understands the process and the labor which has been fulfilled. Usually, we learn, not only one operating spirit, but a band of spirits, gather together around a medium who may be used for materialization, and experiment with the laws and forces and surroundings of their instrument, until they are enabled to gather from her and her surroundings those elements and that material neces-sary for the work of building up a materialized form. We know this is so, in a great many cases, because we have closely watched the operation, and we know that this band of spirits, called cabinet spirits by some, guides and attendants by others, performs the work, makes all the necessary arrangements, while

the spirit, wishing to manifest itself to some mortal friend who may attend the séance, waits patiently for the work to be completed.

Then, you may ask: "How does the spirit take possession of the materialized form that has been built up for him by other intelli-gences?" The spirit does not take possession of the form as your spirits possess your mortal bodies. If it can come in close contact with the medium and with her band of operating spirits, then, perhaps, the spirit wishing to make himself known will be able to exercise a positive will-power upon the materialized form, so as to make it subservient to his desire, make it respond to his thought, and thus convey some gleam of intelligence, some idea and loving message to the friends whom he desires to approach.

If he is not able to make a magnetic attachment between the medium and the operating band and himself, then he will not be able to manipulate the materialized form, and it may as well be a dummy, so called, or a statue of clay, which it certainly will prove to be so far as any interference or will of his own are concerned in relation to it.

Furthermore, we have seen a band of spirits

in association with a medium possessing fine materializing powers, and have observed those guides gathering their forces and elements, collecting their magnetisms, and forming these sub-stances into a materialized body. We have seen them make magnetic passes over the form until it seemed to start out with life and intelligence, gradually assuming the appearance of some gradually assuming the appearance of some spirit who stood by who wished to make himself known, and they sent it out into the séance chamber for recognition. We have seen the form withdraw, and the same body taken in charge by the guiding band of spirits, re-manipulated and sent forth again in the semblance of some other spirit of an entirely different particular. of some other spirit of an entirely different nature. And so we have seen the one and the self-same form utilized again and again in pre-senting appearances of departed friends to the various parties who were present at the time.
You must remember that only a certain amount of magnetic force, only a certain amount of the elements which you give forth, and which the medium provides, can possibly be used by these manipulating spirits. You must remember that only a part of your nervous forces can be taken for this work, else you would be completely exhausted, medium and sitters would soon find themselves drained of strength and energy. There is not an immense reservoir of power or of material at the command of these working spirits; they must make over and utilize that which they have for the accomplishment of their work. This we may not object to if it be a truly spiritual work, entered upon for scientific purposes by mediums, sitters and spirits alike for the demonstration of the power of spirit over matter.

If this be the purpose of the labor, then is it a worthy one that should be encouraged. But if we find spirits and their instruments coming together for the purpose of deceiving the public, representing themselves for that which they are not, then we must condemn the work and the process, whatever it may be, for we cannot countenance deception in any form, even though it be manifest that good may come ultimately. There is much to be said upon this subject, and yet the time has not quite arrived when we can outline from the spirit-world all that must ultimately be revealed; not only through one channel, but from various quarters, light is breaking. Truth must be recognized on this as well as upon other matters and phases connected with spiritual

istic revealment. We would add, in connection with this question, that we do not mean to say that a spirit representing himself as a particular identity never builds up the form which appears in never builds up the form which appears in his guise. Sometimes a spirit has the power of doing this, because he is a student of the laws, has come into association with spirits who understand their workings, and has become a purely state of the state o derstand their workings, and has become a pu-pil of theirs, for this especial work; but in the generality of cases the work is performed by special attendants upon the medium, and if the spirit whom the form represents itself to be is present and can in any way manipulate the materialized body, he may do so under the direction and assistance of the guardian band.

Q.-[By R. G. D.] Admitting that all organized existences other than mankind are immortal in their individualities, had they, as it pre-sumed man had, an existence prior to their life

demonstrated perhaps to you in your present condition, but which may by-and-bye be revealed in its full verity.

As a partial illustration, you may take the productions of a scance-room where true materialization appears. Helentific spirits, understanding the laws governing material things, have the power of extracting from the atmosphere and from individuals with whom they come in contact, certain minute particles of special elements which these spirits are enabled to weave into certain fabrics and to expose them temporarily to your view. True, these delicate fabrics cannot long remain in external existence, but they may be produced, under favorable conditions, for a sufficient length of time to enable you to handle, to perceive and to investigate their substance. What is true in this connection is true in the relations of the spirit-world; and spirits, understanding the laws, have no difficulty in extracting those elements and particles which are necessary to weave the substances of which spiritual raiment consists.

Now, it happens that frequently a spirit, in passing out of the body, comes in contact with a band of intelligent spirits, who are interested in caring for such as leave the mortal life without the attendance of friends or personal relations of this planet. As a speak from observation; but we have note of experiences with such in those worlds affer the decease of their physical forms, because of experiences with such in those worlds affer the decease of their physical forms, because of experiences with such in those worlds affer the decease of their physical forms, because of experiences with such in those worlds affer the decease of their physical forms, because of experiences with such in those worlds affer the decease of their physical forms, because of the present time. We are assured that certain types of animal life that have existed in the passing of the series the decease of their physical forms, because of the present time. We are the certain types of animal life that have existed in the

appear in the spirit-world in similar habitations, but remained within the atmosphere of this planet to, at later times, vitalize and reinvigorate higher types of animal life.

This is a form of transmigration or of reëmbodiment, and we believe that it is a law of existence that as the ages rolled on, the work of evolution progressed, animal life became more refined, more purified, more free from the purely physical elements of existence, and therefore was swept into contact with the spiritual laws, and caught up within their currents. These higher types and forms of animal existence, which we find in the spirit-world at the present time, are more refined than any you have on earth, and they are capable of expression, and intelligence is put forth through them, such as may be studied and understood by the thinking mind of man. We know of no realm of existence where animal life has maintained forever its hold in organized forms in individual appearances prior to its condition on the planet earth. If such have heap and individual appearances prior to its condition on the planet earth. If such have been and are, we have failed to become acquainted with them. We believe that the vital spark animating every form of animal life, and indeed vitalizing every object in existence, came primarily izing every object in existence, came primaring from the great source of all life and animation, but that it has been directed in special ways, for special work and special destinies; this vita force, animating animal forms of life in past ages, has been utilized and reutilized, time and again, and brought into expression through various forms and grades of life, until it is brought upward to the higher plane, where the most perfected types remain in such a condition that it may be taken into the spiritual atmosphere, where it finds an abiding place.

Henry C. Wright.

The months revolve, Chairman, bringing around the annual season when we meet to celebrate our great day, the grand event which brought to the world and humanity the glorious light of immortal life, and as I come again to earth, making you my annual visit, I find many of the old familiar faces still in their accustomed places and doing their work. I find many forms that I have long seen treading the rugged pathway of experience and of hard toil, those who are to follow. It does me good to come and meet these old 'friends. I bid them God-speed in their labors. It makes me feel young again to mingle with associates who are bearing aloft the banner of truth and progress, and who never turn their faces away from the

upward heights.

It is a grand thought to me, Chairman, that those faithful souls, despite the rugged discipline and the heavy experiences which they meet, still climb upward, and have not fallen by the wayside, nor have they descended into the valley of gloom. It is a beautiful thought that we are always marching onward and upward, making our way over this mountain height and that, ever higher, ever beyond.

I do not come to make an extended speech, only to give my fraternal blessing to all mankind, because I should feel as though I had not done my duty if I did not send out from your platform, as I have done for some years past platform, as I have done for some years past at this anniversary time, my greeting to friends and old associates. I wish them to know I think of them frequently, and in spirit I would join them in all good work that they have in view. I know very well that sometimes the way seems weary and the clouds veil the sunshine, and they do not behold the bright light as it streams beyond, but in pressing onward they find the burdens growing less and they they find the burdens growing less and they realize that the light is there, ready to burst forth, to warm and to cheer their souls, when the time is at hand

To those friends who are alert upon the mountain of watchfulness, I say, you have the blessing and the sympathy of brave, good souls who have passed beyond. The apostles of truth and freedom do not pause and turn back; how-ever great the obstacle they find in their path, they remain to climb over that obstacle, or even to make a pathway around it, for they are sure to go forward and to leave that obstruc

I know that those friends on earth who are singing a song of rejoicing at this time because we have seen forty years of mental glory for mankind, because we have passed through forty years of grand spiritual liberty for those who have dared to reach out for this grand blessing, because humanity has known forty years of vital communion with the angel world, are to-day sending out their thought to the old workers and former associates who have gone on into other worlds, over other heights toward the grand and beautiful summit of progress and reform. Those same souls send back loving greeting and precious bless-ing, and influences of rich beauty, like the dewdrops of heaven, trusting they will refresh the hearts and lives of their co-workers on

I cannot mention all the friends whose names reannot mention all the friends whose names come up to me to day, whom I would remember especially, for it would fill your pages, Chairman, but I hope every one who remembers me will think I come with a special benediction and word of peace; then shall I be repaid for making my way here. Henry C. Wright.

Horace M. Richards.

Mr. Chairman, I am glad to believe myself welcome upon your platform, for I have many times watched and looked for cheering messages from this place, sometimes receiving my-self, for my own use, loving words and tender, significant lines which have been breathed for me on this platform; therefore your Circle Room has been to me like a tower of strength at times, when my heart was sore and my body very weak and full of suffering. I did not know why I was held so long on earth, to pass through painful experiences and to meet with much that was sad and bitter; but now I begin to see it and to realize that I did not choose the distance arthurs and ward on the partners are partners and ward on the partners and ward on the partners are partners are partners are partners are partners and ward on the partners are partne cipline, strange and varied as it has proved to

The kindly angels, God's messengers of peace and love, raised up for me many good friends while I tarried on the earthly plane, and those friends, manifesting their thought and their affection toward me, gave me strength in many an hour of trial, filled me with the power of thought, even while I suffered, and extended to me external offices and kindly ministrations which proved very grateful to my body and to my spirit. To all these friends I send loving greetings and many, many thanks for their kindness, assuring them not one shall be forgotten as the ages roll away.

I did not accomplish all that I wished to, Mr. Chairman. I had a work in mind which I desired to complete and give to the world. Those inspirations and silent thoughts which came around me could not be expressed as I desired, but I sought to send them out, hoping that in The kindly angels, God's messengers of peace

around me could not be expressed as I desired, but I sought to send them out, hoping that in a lowly way they might strike some suffering fellow being and find response in his soul. That I did not accomplish all I desired is plain to those who know me best; but perhaps it is well, and my spirit-friends assure me that such work will be taken up and carried on.

I have come here to day because there has been a grand revival, an awakening of spiritual power over the whole earth. Not that it has at any time ceased to be, or fallen asleep, but it seems as though a grand influx of inspiration and spiritual force has come rolling down upon you during the last week, and you must feel re-

inspired and invigorated because of its beauty

inspired and invigorated because of its beauty and its power.

I am assisted to come by the sweet spirit who at times sent me tender messages from your platform, Mr. Chairman, and through other avenues of communication wafted her gentle thought and kindly encouragement, which has proved to be more than great riches to my soul. She stands by my side, and desires to give a word of greeting to her friends, so I will step back, only repeating the joyful strain which rings throughout my heart at this time. I thank my God for life and immortality.

While I send greetings especially to kind friends who were near to me in Philadelphia, yet my thought goes out to friends in many places, for I sense their kindly feeling, and reciprocate in the fullest measure. Horace M. Richards.

Richards.

Achsa W. Sprague.

Only a few words of greeting, Mr. Chairman, shall I offer to you at this time, for I know how many souls have rung forth, within the last few days, their songs of victory, their soul-inspiring words of cheer, and I have myself had the privilege of sending out something of my spirit influence toward those who have come together for a Pentecostal feast, so to day I come merely to present my friend, and to have him pass through the experience of communicating with through the experience of communicating with you, and reaching his friends through this chanyou, and reaching his triends through this channel; and also to give to my own personal
friends and former associates, everywhere, my
loving, tender, sympathetic greetings, and to
assure them that never before in all my experience have I felt more strongly endowed for
the work of promulgating truth and the knowledge of immortality, and never before have I
felt better fitted for the expression of those diying words and ideas which are showered down felt better fitted for the expression of those divine words and ideas which are showered down upon me, and upon thousands and thousands of spirits, for those who dwell in the mortal life to receive and understand. I do not speak in the spirit of vain glory, for I realize my weakness and the humbleness of my position, but I speak because I am proud to be counted one of the workers who have assisted in breaking out that glorious pathway toward the heavens which is now being trod by millions of souls, who are rejoicing because of the knowledge and bright experiences which it has brought to them. I am gratified and proud that I may be counted am gratified and proud that I may be counted one of the vast army which, in times past, and one of the vast army which, in times past, and in the present, is seeking to perform the work of quelling old errors, of banishing doubt and ignorance from human lives, and bringing forward the era of truth and of knowledge which shall, indeed, bless the world.

I am a Spiritualist, Mr. Chairman, and a mediumical present the state of the sta

diumistic worker, to-day, just as much as I ever was in the past, when, standing upon your platform, proclaiming to the public here those truths, those ideas of divine life which were presented to me by my invisible guides, and to-day I come to say to my friends and fellow-workers: Oh! be ye not discouraged, be ye not weary in well doing. Strike on, and with every blow new strength shall come. Stand firm, and in every hour grander assistance and guidance will be yours. Aim high, and as the days go by, you shall find the heavens opening to your view, and the vision of immortal life, with its bands of guardian angels, will meet your sight. Let your thoughts, your purposes and your aspirations be truly spiritual, and you shall be uplifted over all danger and borne upward to realms of safety and peace.

I know, Mr. Chairman and friends, that we

have much in our ranks that is unpleasant to meet, much that is painful to bear; the spirit of dissension seems to be abroad; it cuts right and left like a two-edged sword. Yet that very spirit is making a way and preparing for that which is to come, a final condition of peace, of harmony; for those who have encouraged dissension, and who are even now delight-ing in discord and strife, will find this palling upon them by and bye, and they will long, even ory, for the spirit of peace, of harmony, to enter their midst to adjust all differences and quell all disturbances. A longing and aspiration goes forth, this beautiful day, and concord will make its way and take up its abiding place in the hearts of men. This is all I have to say, but it is borne with great love and tender sympathy for all of earth's people. Achsa W. Sprague.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held March 30th, 1888. Joseph Wight.

nlesse. name as Joseph Wight, of Belfast, Me.? This is no new thing to me. As I left the mortal form I felt that I had walked with spirits all my life. Now it is made plain to me that I did walk with them from my boyhood, that I had been favored in seeing visions many, many times. In younger days when I spoke of them they only laughed, and said I was "a little weak." But let me ask mortals to day: "Is it a sign of weakness when we say we commune with the angel world?" No, it is not a weak-ness, and I found it a great comfort and consolation as one and another was taken from me, and after my dear companion was called up higher, some dozen years ago. I felt that I held west communion with her from day to day.

God bless this institution! Let THE BAN-NER wave all over the world. I looked forward to its coming more than I would to my food, and those days were beautiful when I knew it was to reach me and bring me spiritual food. I would say to each mortal before me: Take THE BANNER, for you never will regret it. I have looked over the fields so many times and have seen one and another starving for spirit-ual food, not knowing what was the matter with them. Now, take THE BANNER, and you will be fed, as I was in the mortal.

Many loved ones had crossed before the angel usher came for me. Hannah is with me,

mother, father, and the old grandfather that walked long in the mortal. I wish to thank Mr. Durham's people for speaking of me so kindly, and all others who helped to officiate they laid away that old lump of clay. Not dead, but just commenced to live.

Sorena Brackett.

My name is Sorena Brackett. I lived in Bos ton. Oh! how many times I have stepped into College Hall and some other places, but I always feel a little more at home there, and I do want to speak to Bro. Cobb, and tell him he'd better give it to 'em a little straight in regard to whispering. I do n't like it, myself. I've been in the meetings as much as ever since I left the mortal form, and Mrs. Mitchell has been with me a good many times. [Aside:] I'll tell them you are here, but can't

speak to-day.

Oh! how much comfort it has given me to go into the meetings. Don't think for one mo-ment because we have laid aside the mortal form we can't attend your meetings, for if anything, we can come a good deal easier now.

Mother reached out her hands, and said:

"Renie, come up higher; all things are ready."
I won't forget to tell you that Charles was
there too, and in a little time the friends came close around me. It was more beautiful than I can find words to tell you; we can't express the feeling, and have got to let you all wait and test it for yourselves. Your flowers are sweet, they are beautiful, but I hardly think I should

want to exchange with you, for ours are more beautiful and tangible than yours can be. I have often said to Mary: "Why do you not come and send a message?" The answer came back, "I have been many times, but did not just understand how to take control of the medium." I hardly think I should have done it to-day if the kind gentleman had not assisted me a little. I have been here a great many times, but have n't found the chance to talk that I do to day. Do n't forget to thank Bro.

Mary Turner.

I would like to leave my name: Mary Turner.
My home was in Cambridge, Mass. I have been here many times, thinking, perhaps, I might send a cheering word to those who are left. I wish to be remembered to Sister Willis. I found quite a different feeling from her going out to us in the angel-world than from the brother who assisted at the services, termed

"funeral." I do n't like that word, but I suppose I must use it. I have to say to that brother:
"If you do not choose to learn this side, you certainly must on the other." It was meat and drink to me to feel I communed with the angels every day. The dear paper! oh! how much happiness it gave me, as I read message after message, although not from my own kindred, only by Adam. I feel that we are all brothers and sisters, for I know we are all God's children.

and sisters, for I know we are all God's children.
I wish to say to the dear ones, that I met my angel mother, long an inhabitant of the spiritworld, and the little children laid away so tenderly, and grown in spirit, not lost, but only gone up higher. What is more beautiful than to know we shall all be retinited in heaven? I thank the Father God that in his wisdom he decreed that his children should never die. I have studied the good book much, for I was long in the mortal, and I could not come to any other conclusion than that spirits walked with other conclusion than that spirits walked with

us in perfect form.

I find it so in spirit-life, the bright and beautiful beyond. It looked reasonable to me, although I know in earlier days the teachings of the church had an influence on my mind, but I grew in spiritual knowledge fast by studying and comparing what came under my observa-tion, or within my range of thought.

Dr. Reuben Hill.

You may place me as Dr. Reuben Hill of Lowell. Part of my life was spent in Spring-vale, Me. I have many relatives and loved ones, scattered in different surroundings. I have been here so many times, but have not been able to take the standpoint that I have to-day.

I would like this letter to reach the dear ones, and I know, without asking, it will do so. I would say to Emma that I am not far from her. Learn a little here. I would also speak to Frances and to Lucy and Frank J. I understand what has happened. Do not be too venturesome, for you have injured the spine more than you think. I will though all the payments. you think. I will, through all the power and influence brought to bear, try to help you, although I know you require an attendant physi-cian to-day. I was not long away from you after this happened, before I was attracted into the home. God bless your home, children. I have been in attendance with Belle, also with Olive. I think I have a right to go wherever the spirit dictates. I feel I shall not be forgotten in Lowell, neither shall I in Springvale, Me. I often visit the homes. Frank J., l know you will ask me, "Was it sent upon you because you did not yield more readily to spirit-influence?" No. no; cause and effect, is my answer. Frank, your father is not well.

Philip Richardson.

You may register my name as Philip Richardson, of Madison, N. H.—the old Granite State. This is the first attempt I have made, and very likely it will be said by the townspeople that they should not have supposed Phil would make himself known in this way. Let me say to you who speak thus that you know not what you are saying. We in spirit are always glad and thankful to make ourselves known wherever there is a channel open. Mary, learn a little this side—and the children, too, for this life is but a shadow.

out a shadow.

For all the sufferings here I am repaid in the For all the sufferings here I am repaid in the mansion that God has given his children. I often step into the home, but oh! how little do they know of my coming and going, and walking around among them every day, while they are still pressing forward in their own earth affairs, as if I did not live to day. I am more alive than you possibly can be while dwelling in the mortal form. We hear and see and feel—yes, perfectly. Often we hear words spoken that clash harshly on our ears. Oh! mortals if you think thus, speak it not; you know spoken that clash harship on our ears. Oh! mortals, if you think thus, speak it not; you know not how many invisibles are surrounding you. Would you hurt our feelings if you knew it? No. Then be careful what is spoken, for we are not dead; the dead people are on this side, not on ours. We are more alive, to all intents and purposes, than you possibly can be here.

Charlotte Stone.

My name is Charlotte Stone, and my home was in Lowell, Mass. Zina used to call me Lottie. I am glad I have found a place where we may come and send a few crumbs of comfort to those who yet live in the mortal. I have often tried to make him feel that Lottie is not dead, only gone from the suffering body. I would thank all for the kindness shown after

stand fully that it is not the medium now, much more than I could at first.

I want to say that I am happy to the dear ones that are left. They are looking for a mes-sage; I have often seen them turn over the paper — not all of them, but some.

Zina, try to come into communication with

your Lottie somewhere. I am yours the same to day, only the angel usher came and bore me away. No, I have only laid aside the body, the lump of clay, but in spirit I am with you often. Not a day passes, not an hour in the day, dear ones, but that I come so silently and softly with the spirit footstep that you cannot hear, and how earnest are we to make ourselver and now earnest are we to make ourselves known. Grandma is with me often, Zina, and your dear old grandma, too. In heaven there is no parting; it is a reunion, and not for a day or a week, but we shall dwell together forever and ever

would like to have this letter reach Zina Eugene Stone.

Sarah Mason.

My name is Sarah Mason. I lived in Worcester, Mass. Frank is here, too, and Hannah and John. Not all present, but quite a number. Frank tells me he has spoken once in your meeting, and felt so much happier, I thought I would make the attempt. This is the first time I have ever controlled an instrument, so you must pardon me if I am not instrument, so you must pardon me if I am not just correct.

will try to do the best I can.

I would say to Hattie and Mary, we are all together in spirit, but not all the time, any more than you are here in the mortal. How many times you have thought as you walked the street, "Are they here? Is it true they walk beside us?" Yes, yes; many times do we touch you gently, and many times give out some little sound, but you are sure to mistake it or pass it unnoticed. Let me tell you, dear ones, that when you hear a little sound, speak to us. We hear your voices when you do not hear our spirit-voices; and you will have the response in your own spirit that it is us. I thank the Father and I bless the angels that there is a channel where we can commune with the loved ones.

SPIBIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 30.—Charles Wetherbee; Samuel Frost; Polly Itham: Freddle Wood; Hermann Metzmer; Ephraim hase; Mary Cutter Clement; Emma Jane Cranville.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course. May 18.—Bartiett Ellis; Dorinda Horton; Frankie P. Avery; Richard Bartlett; Darius Stickney; Gracie Maria George; Sarah A. Otls; Oscar Plummer; Rosle Fletcher; John T. Colter; Adelaide Wright Tufts; John Burt; Dr. John Scobey; Lucinda Brown Chickering; Alice Ladd.

To the Liberal-Minded. As the "Banner of Light Establishment' is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to

stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

eternal progression.

Read "ZOELLNER'S TRANSCENDENTAL PHYSIOS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston,

Spiritual Phenomena,

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

Materializations at Mrs. Ellie Moss's Cabinet.

To the Editor of the Banner of Light:

In THE BANNER of May 19th, in an article by Mr. Frederick Whittaker, headed "Materialization in New York," he gives an account of a seance at Mrs. Moss's residence, at which he was present, in which he states that a form came from the cabinet announcing herself as Lucille Western, and drawing her veil tightly over her face so as to clearly reveal her features, invited those present to look at her. He says that in form and features what claimed to be Miss Western was the medium, especially referring to the height being the same, and says it was a transfiguration.

Inasmuch as Mrs. Moss's spirit controls have solemnly assured her that they would not use her for transfiguration in a materializing séance without stating the fact at the time. if they ever did so, she feels aggrieved that such a statement should have been made by the gentleman, when, from the assurance of her band of spirits, she was informed that he is laboring under a mistake.

At her seance last evening, May 20th, there were twenty-six in the circle, and before entering the cabinet Mrs. Moss spoke to some present of Mr. Whittaker's article and the injustice it did her, and in order that there might be a test, if Miss Western should appear during the evening, she called a lady to her and had their respective heights noted, the lady being about one-fourth of an inch taller than Mrs. Moss, and gave her height at five feet two inches in her boots.

The During the evening Miss Western materialized and presented herself, and calling the said lady to her, after some conversation with her called up B. A. R. Ottolengui, M. D. S., and then J. Franklin Clark, and then Hon. Nelson Cross. Miss Western then said to Judge Cross: "It is your custom at The Alliance, when you have anything to investigate, to appoint a committee of three, and I now constitute you here present a committee of three to note my height, form and features, and see if I in any way resemble our medium. You saw this lady stand beside the medium, and they are of nearly equal height. Now note the difference in our height."

We did so, and Miss Western was four inches the tallest, being just the height of Mr. Clark, five feet six inches-Miss Western standing in her stockings, as she showed us. We then noted carefully her features, and in every detail they corresponded with a photograph taken of her

when living here on the mundane plane.

Miss Western said: "At the present time there are so many false statements put forward in relation to the spiritual phenomena that justice and truth require I should refute the charge made by Mr. Whittaker, for whenever I appear at this cabinet it is always as a materialization, and not as a transfiguration of the medium; and I wish you to write to THE BAN-NER a statement of what you have just observed."

On our own part, two of us have met Miss Western in a materialized form at Mrs. Moss's séances over twenty-five times, and the remaining gentleman several times, and she has always presented the same appearance as to height, figure and features, in neither of which particulars does she resemble Mrs. Moss.

While we were not present at the séance referred to by Mr. Whittaker, and cannot of our own knowledge say anything as to Miss Western's appearance on that occasion, we cannot believe that she would have appeared differently at that time than she has uniformly presented herself when we have been present; nor can we believe that she was personated either by the medium or by any spirit attempting to represent her, but are rather forced to think that Mr. Whittaker was inaccurate in his observation and mistaken in his conclusions.

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Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State treet.—Ladies' Aid Society meets in its rooms adjoining he Hall each Friday afternoon and evening. D. M. S. 'ero, l'resident; J. D. Chism, Jr., Secretary. CLEVELAND. O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 70 Superlor street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, 0.—The Society of Union Spritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10\mathbb{A}, M., and 7\mathbb{A}, F.M., also Wednesday evening of each week, to which all are made welcome. evening of each week, to which all are made welcome.

CINCINNATI, 6... The First New Spiritual Church of Cincinnati, Obio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bles, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

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CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2's P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geognegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, overy Sunday, permanently, at 2% and 7% P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

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

conducting.

LANSING, MICH. — Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue, Lecture, readings and tests by Mrs, Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEWARK, N. J. First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7% o'clock. H. G. Avery, President.

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SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Bunday evenings at its Hall on 5th street.

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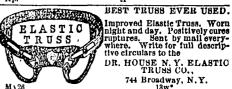
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SECOND EDITION.

A REVIEW Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE. A. B. RICHMOND, Esq.,

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

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

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

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters H. III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. Irasts ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapters II. Or Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1893; Chapter X. gives Professor Crooker's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report "is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerlieness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswe

NEW AND ENLARGED EDITION.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

FOR THE Choir, Congregation and Social Circle. BY S. W. TUCKER. CONTENTS:

Angels, Come to Me.
Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels.
Compensation.
Day by Ivay.
Going Home.
Guardian Angels.
Home of Rest.
Hope for the Sorrowing.
Humility,
Happy Thoughts.
He's Gone.
I'm Called to the Better
Land.
I Thank Thee, oh, Father,
Jubilate. Shall We Know Each Other There?
The Happy By-and-Bye,
The Soul's Destiny,
The Angel of His Presence.
There Is No Death,
They Still Live.
The Better Land.
The Music of Our Hearts,
The Freeman's Hymn.
The Vanished. The Freeman's Hymn.
The Vanished.
The Vanished.
They will Meet Us on the shore.
The Eden Above.
The Other Side.
Will You Meet Me Over There?
Who will Guide my Spirit Home?
Waiting On This Shore.
Waiting 'Mid the Shadows.
Welcome Home.

My Spirit Home. Nearer Home. Over There. Passed On. Repose. She Has Crossed the River. Strike your Harps. Some Day of Days. Welcome Angels. We Long to be There. NEW PIECES. Bothany.

y love we arise. one Before. one Home. nyocation Chant.

Ready to Go, Sweet Rest at Home. They 're Calling Us over the Sca. We'll Know Each Other. There, We'll Meet Them By-andwe'll Know Each Other shall know his angel name. Shall know his angel name. There, We'll Meet Them By-and-Byo. Will Bloom Again. When Earthly Labors Close, Rest on the Evergreen Shore. Boards. Price: Single copies, 35 cents; per dezen. \$3.50. (A few copies of old edition at 25 cents per copy, or twelve copies for \$2.50.)
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THE GIST OF SPIRITUALISM, Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by Warners Chases, author of "Life Line of the Lone One," "The Fugitive Wife," and "The American Crists"."

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Banner of Bight.

EGSTON, SATURDAY, JUNE 2, 1888.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA. IN SIX STANZAS.

The sun fell asleep in her tresses, Her face was a flowerful song; The sugar grew sweet in her fingers That poured the delicious O'llong.

As we go to press Gen. Phil Sheridan's condition is regarded as extremely critical, and his death at any moment is to be expected. His malady is defined as valvular failure of the beart.

The Golden Gate says San Francisco has a load to carry in the shape of a "world-renowned and highlycelebrated queen trance clairvoyant"; and quite justly declares that all such pretensions, wherever or

by whomsoever made, "may be set down as indubita ble evidence of deceptive humbuggery." True enough BULLETIN OF THE EMPERORS .- Dom Pedro, of Brazil, is again declared to be sinking; Frederick, of Germany, on the contrary, is reported to be on the

mending hand.

LOOK AT 'EM. Look at 'em, so meek, On every street, lt's Anniversary Week.

Rev. Lyman Abbott. D.D., was elected permanent pastor of Plymouth Church, Brooklyn, N. Y., at the meeting of the members held on the evening of May 25th: The vote being 400 to 60. Assistant Pastor Halliday and S. S. Ferris spoke against the election, and several members spoke in its favor. We feel that from his standpoint in spirit-life Mr. Beecher himself cordially endorses Mr. Abbott as "the right man in the right place.

The ludicrous farce of the Diss Debar case in New York will be brought to a close the present month-Judge Glidersleeve having appointed the trial for the

THE "TRUST" ROBBERS .- How contemptible must THE "TRUST" HOBBERS.—How contemptible must a people appear in the eyes of foreigners when they submit without a murmur to wholesale extortion through gigantic combinations in restraint of trade, without the slightest serious effort to curb or control the plunderars... In New York State the Trusts have discovered the meaning of proposed legislation against their interests. It means simply that the professional politicians have found a new set of victims to bleed. The Trusts rob the people, and the politicians blackmail the Trusts. This is American politics.—Philadelphia Record.

It is probable that the next European country to abolish the penalty of capital punishment by means of the guillotine, will be France.

> While others rail, let peace prevail, For rail ways dangerous are: The case in York of Howe's loose talk. The courts should quick De Bar!

A devil fish, or ocean vampire, was accidentally caught, near Tampico. Mexico, in a fishing seine recently. Ropes were thrown around the monster, and by the aid of horses it was drawn to the shore. It weighed two tons, and, when spread out on the beach dead, presented every appearance of an enormous bat or vampire. It measured fifteen feet long and seventeen feet wide from the edges of the pectoral fins, and its mouth was five feet across. A number of them had been seen for some time, but all efforts to catch one had proved futile.

MONTREAL, QUE., May 26th, 1888.—The new gasometer at the gas works at Hochelaga exploded at 8:30 this morning. It is supposed that there were from twelve to twenty men in the building at the time of the ex plosion; five were killed. The property loss was heavy-

ANCIENT "CRANKS."-The great philosophic truths of the past were first uttered in parks and public places. Socrates taught in the streets of Athens: Plato, who was called the divine, taught his new ideas at the Olympic games, and the crowds forgot the combats of the athletæ and flocked about him. Diogenes. the cynic, for years harangued the people of Corinth from the portico of the palace of Jupiter. Aristotle, of Stagira, established a school under the trees of the Lycarum. Zeno, the stoic, held forth from a doorway in Cyprus. nophanes, the rhapsodist, was allowed a square in Sicily to tell his ideas. Heraclitus had erected for his use a platform in the streets of Ephesus, and even Kant and Descartes did not refuse to speak in the open air.

The blacksmith is always blowing about his work —Philadelphia News. Yes, and you can always know that he is going to strike when he goes to work with his hammer, and beliews.—Boston Bulletin.

An armed and uniformed body of Britishers are at present in the United States. They came from London, and arrived at New York by the steamer Trave There are twenty-one men in the party, and they come as representatives of the Ancient and Honorable Ar tillery Company of London, to lend their presence to the two hundred and fiftieth anniversary celebration of the younger offshoot of the society in Boston within the next few weeks.

Last week The Record claimed that its Saturday issue would prove a "rose geranium"; May 25tb, it declared its intention of being a daffodil next day. How many readers, we wonder, recognized this remarkable floricultural change?

Rev. Edward Hopper, of New York, died suddenly while writing a poem on heaven. He was a Presbyterian.—Wilmington Star. This should be a warning to people who write on tariffs, European politics, or any subject of which they know nothing.—New Orleans Picayuns.

Dr. Juneman, an Austrian chemist, has invented what he says is the most destructive fluid known to man. This fluid, when brought into contact with the air after the explosion of a shell in which it has been held, becomes a gas which destroys all living things within its reach, melts iron, bronze and other metals. and sets everything inflammable on fire.

We wish to call the attention of our readers to the We wish to call the attention of our readers to the advertisement of the BANNER OF LIGHT, published on the fourth page of to day's paper. It is the best exponent of Spiritualism in the English language, and second to none as a literary journal.—Weekly Tribune, Hornellsville, N. Y.

What would the humble Nazarene think, should be return to earth, materialized, as he did to his disci, ples, and visiting New York, find that a popular church in that city had just increased its minister's salary from \$12,000 to \$15,000 a year! Perhaps the New York World, which is the Dives of the nineteenth century, can satisfactorily explain this plous enigma.

AN ACROSTIC ORACLE. WHO is the man on whom the people's eyes WILL turn next fall? We only can surmise; BE sure whoe'er the priceless prize shall gain, OUR country star of nations will remain;
NEXT autumn when we're voting who shall be
PRESIDENT; when in every State we see
THE party strife, let's keep from anger free.
MAN never is but always to be blest—
WHO is our next no doubt will be our best.
IS it not grand a nation's choice to be,
RLEGTED! by the suffrage of the free?
—Reston Courier. R country star of nations will remain -Boston Courier.

Mrs. Elizabeth Cady Stanton has been President of the Woman's Suffrage Association twenty years.

"It has sometimes happened that spirits have produced odors just as if the objects of the odors had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discussing of flowers and lilles, they produced a very perceptible odor of flowers and lilles, as to which, however, it is only necessary to notice the fact."—Swedenborg's Spiritual Diary, 2,051 par. May 22d, 1748.

We have experienced similar manifestations of spirit-power many times, but only at harmonious so ances, when no possible chance for imposition could possibly occur.

Deacon (to oyster dealer)—We are getting up a festival. What kind of oysters have you got? Oyster Dealer—Blue Points and Saddle Rocks, sir. Deacon—Well, I hardly know which to buy. Oyster Dealer—Why not take one of each, sir?—N. Y. Sun.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Beavorth
Street. Blance are hold every Tuestay and Yriday atternoon at 50 clock promptly. Admission free, For further particulars, see notice on sixth page. L. B. Wilson,
Chairman,

ther particulars, see notice on sixth page. L. B. Wilson. Chairman.
Chairman

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

Mishawum Hall, City Square, Charlestown.— Mediums meeting every Sunday at 2% and 7% r.m. Dr. Mark Smith, Chairman.

Mark Smith, Chairman.

Ohelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's pariors, 196 Chestnut street, every Friday aftermoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

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

First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday, May 27th, memorial services were held for Mrs. E. R. Dyar-Clough, at which a large audience was present.

The guides of Mrs. H. S. Lake and Mr. D. E. Caswell were the speakers.

Mrs. Lake, entranced, said: "Life and death are measurably mysteries. In Nature's wonderful laboratory the human frame is fashloned, does its work for the spirit, and then is resolved into other states, while he former tenant passes on into new conditions and experiences.

She, whose birth into spirit spheres we commemo-

She, whose birth into spirit-spheres we commemorate to day, has partaken of this change; has put aside the outward for that which to you is less perceptible. Rvery soul is an enigma even to itself, and therefore it is impossible for others even approximately to estimate the interior state of a fellow being. Hence differences of opinion must and do arise, and misunderstandings oftentimes occur. By-and bye, when spirits are more highly developed here, the interior state will be more readily recognized. She, whose work was for so long a period identified with this Society, possessed pronounced and peculiar mediumship; she was devoted to its exercise, and persistent and enthusiastic in forwarding such aims as she believed to be essential and necessary. Herzeal, which was unquestioned, should serve as an incentive to others. With a frail physical organism she yet spoke and wrought almost continuously for the last few years of her life, and when removed to our plane carried the consciousness of having performed the work which was hers to perform.

orm. She sensed her coming translation, and realized, in spirit, that it was neither untimely nor unwise. This state was given her by her spirit guardians, who did not find it difficult to impress so sensitive an instru-

ment.

Events such as this we memorialize bring lessons to you all, and should deepen your sense of the uncertainty and unreality of outward life, enlarging the spiritual vision to comprehend your own possibilities and to unfold the same, as the arisen sister tried patiently to do. Fortitude, persistence, enthusiasm and zeal are necessary to success in any work, and these qualities were prononneed in the character of her so lately in your midst. But the work was wrought and the spirit could not linger longer, and now, in newer fields of spiritual experience, will continue to gather that which is necessary to its development. Life, and death as you term it, also, are made to serve the possibilities of the human soul."

Mr. D. E. Caswell, undercontrol, addressed the people, saying that the work of Mrs. Clough was not crowded into the forty-six years of her earthly experience. She came on earth for a work which she accomplished well. Her ambition was but to do the work she realized as hers. She was a medium, and rejoiced in the exercise of this gift, even when to use the same brought obloquy and reproach. Life would have been easier had she disavowed her convictions and disobeyed her influences; but she chose rather to espouse these, and relinquish the material satisfaction which she might otherwise have obtained.

This was evidence of succerity and devotion to that Events such as this we memorialize bring lessons

ion which she might otherwise have obtained.

This was evidence of sincerity and devotion to that which she believed to be true. Though she had entered spirit-spheres she would yet continue active in the mortal. Those yet on the outward plane were left to carry on the work. the mortal. Those yet on the outcome.

to carry on the work.

At the conclusion of these remarks, a memorial tablet was unveiled, bearing the inscription:

"MRS. E. R. DYAR-CLOUGH,
BOTH. Oct. 25th, 1842.
Passed away, May 18th, 1888.
Her work was well done."

Wellington were beautiful and appropriate, as was also the organ music by Mr. Truette.

This was the closing Sunday service of the season.
Wednesday evening the usual social—a reception to Mrs. Lake—will be held, to which all are cordially

Berkeley Hall-Boston Spiritual Temple. Last Sunday the morning exercises were opened with congregational singing, after which Mr. J. W. Fletcher recited Charles Mackay's poem "Eternal Justice." Mrs. Anna Edwards and Mrs. Hattle Carr sang "Gone Before," Mrs. Lovering accompanist. Mr. Fletcher's subject was "The Hope of Modera Spiritualism." There is so much difficulty." be said, "in realizing what Spiritualism is, the thoughtful student can hardly grasp what its ultimate may be. It teaches continued life after death. One's condition is not in accordance with the doctrine he professes to believe, but with his spiritual development. We need to rise and stand outside ourselves. The intellectual faculties of man in the future will be wise and comprehensive; religion is the desire of the heart. Our God does not repent. The sinner of the worl't plays as important a part as the saint; svil is the absence of good, as darkness is the absence of light; rruth can never suffer congregational singing, after which Mr. J. W. Fletcher ness is the absence of light; truth can never suffer from the blows of ignorance. Spiritualism is a demon stration of immortality given through mediumship Mediums are the pivots upon which Modern Spiritu alism turns. Teach your children that better that

the respect of others, is the respect each holds fo the respect of others, is the respect each holds for himself."

Mr. Fletcher remarked that true and spiritually effective mediumship must result from an intelligent development, and recommended the establishment of institutions wherein mediums might learn the best methods of cultivating their spiritual gifts, and of employing them to the best advantage for mankind; at the same time serve as homes for weary and exhausted instruments of the spirit-world, places of refuge where they might recuperate their wasted energies. He was frequently applauded during the delivery of his lecture, which was very interesting throughout. Congregational singing closed the exercises.

Evening.—Mr. Fletcher gave his entertaining and instructive illustrated lecture on Modern Spiritualism, excellent vocal music being furnished by the Clinton Quartetle. At its close the President of the society, Capt. Holmes, made brief remarks, terminating the lecture season, and announcing that the meetings would be resumed on the first of October, with Mrs. R. S. Lillie as speaker.

MARY F. LOVERING, Cor. Sec'y.

81 White street, East Boston

Children's Progressive Luceum No. 1. Paine Hall, Appleton Street. - Despite the threatening weather of Sunday morning the attendance of chidren was the largest since Conductor Weaver has had charge of the Lyceum—there being one hundred and forty six in the march. The audience, that filled the hall, was well pleased with the programme offered. The hall was handsomely decorated for "Memorial Sunday" with flags and bunting, under direction of Mr. Bancroft, a member of the Grand Army, also a regular attendant of the Lyceum. The table and plano were prattily trimmed with bouquets of natural flowers. Lucette Webster read the "Sleeping Sentinel" in her charming manner. A violiu solo by Louis Poole received hearty applause. The following scholars participated in the exercises: Readings, Leroy Thorpe, Mary Lichenstein, Alice Cummins, Jennie Porcelain, Flossie Butler, Lillian Rich, Lillie Wendemuth, Lillian Lansing, Emma Russell, Hattie Dodge and Evelyn Moran; singing, Mabel Waite, Louise Barlow, Grace Scales and Jessie Judkins. Emma Ireland, one of the Lyceum scholars, white twoder control, delivered an excellent address.

The regular meeting of the Lyceum Sewing Circle of Wednesday, May 23d, was well attended; the exercises of the evening were very interesting. Singing by Masel Waite, reading by Mrs. Alien, addresses by Mrs. Butler, Mrs. Abble N. Burnham, Mr. Holmes, who concluded his remarks with a short original poem, and Mr. L. Whitlook.

We hope all the friends of the Lyceum will attend weather of Sunday morning the attendance of chil-

and Mr. L. L. Whitlock.

We hope all the friends of the Lyceum will attend
the Strawberry Festival and Dance on June 6th in
Pane Hall. the Strawberry Festival and Paine Hall.

The Annual Picnic of the Lyceum will be on Wednesday, June 27th, at Downer's Landing. Tickets at reduced rates may be procured of members of the Association.

HENRY O. TORREY, Cor. Sec'y.

THE ANNUAL MEETING of the members of the Bosthe Annual metalist of 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.

Every square mile of land in Great Britain and Ireland has to support 200 persons, and in Germany 216 persons. Every square mile in the United States has to support only 14 persons.

The Spiritualist Camp-Meetings. Unset Bay

To the Editor of the Banner of Light : Onset is assuming a summer appearance, and now faces are seen upon the street dally. Soon the campmeeting will be with us in earnest, but, before that

meeting will be with us in carnest, but, before that, one month for recreation and rest can be indulged in by those who are fortunate enough to have the time and the wherewithal to devote tolf.

June 10th has been assigned for the opening day; the tickets have been placed at \$1.75 for the round trip—good to return on the same day, or to remain over until Monday the 18th. This is to allow all cottage-owners a chance to examine their property, and to afford those wishing to hire or to engage rooms and board an opportunity to visit the place and also enjoy the Bunday services. Tickets should be purchased to Onset station.

The camp-meeting proper commences July 18th, and closes August 12th. In the way of instrumental music the Middleboro Band has been secured for Sundays; the vocal will be under the supervision of Charles W. Sullivan, as leader of congregational singing. Mr. Frank E. Crane will preside at the organ, which will be one of Smith & Co.'s make.

Many improvements are being effected; new cottages are being built and old ones enlarged. These changes for the better are, however, so numerous that it is impossible to enumerate them here in detail. Major Griffith has arranged his nice cottage with a furnace, and has made it a home for himself and family much of the time during the past winter months.

Wm. F. Nye, of New Bedford, is often at Onset. He is an active man.

It is whispered that a "trotting park" and a horseraliroad are among the coming possibilities at Onset. Everything upon the surface looks prosperous and encouraging.

Several questions of interest to the cottagers of

Several questions of interest to the cottagers of Several questions of interest to the cottagers of Onset, in a legal point of view, are now under consideration, and are to be adjusted in the courts.

Indications present themselves that soon the restdents of Onset will go through the same ordeal passed at Cottage City, i.e., the citizens will petition to the General Court for a separate town, that they may manage their own affairs, and not be dependent upon their father and mother Wareham in such matters.

Dr. Sara E. Hervey has returned from New York City, and opened her cottage for the season.

Rev. S. D. Simonds, from California, has been at Onset for a short time.

W. W. Currier (one of the Directors) and family are looked for at an early day.

looked for at an early day.

Mr. Flowers, from New York, likes Onset so well that he has opened a shop for plumbing work, etc.

All the hotels will soon be ready to accommodate

Mr. George Hosmer, and quite a number of his breth-ren of the Directors of Onset Bay Grove Association, arrived June 1st for the season. OBSERVER. arrived June 1st for the season. OBSERVER.
Dr. F. H. Roscoe, 26 Stewart street, Providence,
R. I.. writes us that William Plaisted (formerly of
Portsmouth, N. H., where he once conducted meetings,) is about to make his home at Onset Bay, and
engage (he understands) in the news business. Mr.
Plaisted—Dr. R. informs us—has done all in his power
to advance the cause of Spiritualism in Providence for
the past few years, and he earnestly recommends him
to the good graces of the friends in his new field of
usefulness.

Lake Pleasant.

(From Our Regular Correspondent.) The week has passed in a somewhat uneventful manner, aside from the hurry and bustle incidental to the setting things in order, and the general preparations for the accommodation of the throngs which will soon occupy these grounds.

A much greater degree of interest is being manifested in the erection and the improvement of cottages than has been shown for several years. Several new cottages are being built.

NOTES.

George Pasco, formerly of Hartford, Conn., is the champion fisherman of the camp. He has recently improved his cottage. Woodland Home.
Mr. Lewis Bartholomew. Treasurer of the Lake Pleasant Association. is at his post of duty.
The coming anniversary of our national independence is to be observed in a becoming manner. Full particular will be given larger on. particulars will be given later on.

The family of John White, Esq. of Buffalo, N. Y., are expected to arrive at "Buffalo Cottage," in the

near future.

The board of trustees of the Lake Pleasant Association met the County Commissioners here to-day for the purpose of establishing certain boundary lines. The matter was arranged to the entire satisfaction of all interested.

There are some valuable building lots at the Highlands, which will doubtless be sold in the near future. We have opened our bookstore and news-stand, for the sale of all first class publications, including the Banner of Light.

the sale of all first class published by the sale of all first class published by the sale of the will open early. The Lake Pleasant Hotel will open early. Henry Smith and wife were in camp recently. Another number of the Wildwood Messager will J. M. Y.

Lake Pleasant, Mass., May 26th, 1888.

Cassadaga Lake, N. Y. To the Editor of the Banner of Light:

Cassadaga Camp is a thing of the present and our hope of the future. Improvements are in rapid progress, and very noticeable stumps have been uprooted and in their stead is to be seen a sward of living green. By the time Camp opens there will have been thirty cottages erected since last year—most of them commodious and fine in architectural beauty; also a large hall, two stories, with lecture, Lyceum Library and reading room.

large hall, two stories, with lecture, Lyoeum Library and reading-room.

Our annual pienic and Sunday Assembly, commencing the 8th of June and to be held three days with Mrs. Elizabeth Warson of California and Mr. J. Clegg Wright as speakers, cannot fail to be a success. Mr. Wright has never lectured at Cassadaga, but if he is as pleasant an orator as his lectures are readable and instructive, we predict that he will come again. In this the land of her nativity little Libbie Lowe lives in the hearts of her people, and no one will receive a warmer welcome than "the little preacher" of the Golden Gate—Mrs. Elizabeth Watson.

Music will be furnished by the North-Western Band of Meadville. Pa., which needs no comment; it is always of the very best.

The Camp opens the 21st of July and closes the 26th of August. Circulars will be ready for distribution at the Picnic.

Mr. T. J. Skidmore resigned his position as President of the Association at the last annual election, and Mr. A. Gaston of Meadville, Pa., is his successor. Mr. Archie Gaston of same place is Secretary. Persons wishing information in regard to the Camp and forestropies on address the Persons of the Camp and

for circulars can address the President or Secretary at the above-named place.

Mr. and Mrs. Skidmore are devoting no less time to

Mr. and Mrs. Skidmore are devoting no less time to the interests of the Camp, and have built a beautiful home on the Avenue overlooking the Lake.

Mrs. O. Cook of Jamestown, N. Y., always comes laden with flowering shrubs or plants, beautifying not not only her own cottage and surroundings, but the grounds. She is deserving of mention, and all admirers of the beautiful ought to know to whom they are indebted.

Many families are becoming permanently settled here, and they and all the cottagers who come early here, and they and all the cottagers who come early

here, and they and all the cottagers who come early enough are working with a will to beautify and make Cassadaga Camping-ground the best in our land.

From the Golden Gate, San Francisco, Cal.

An Able Report.

We heartly commend to every reader of this journal the able report upon "The Proper Method of Scientifically Investigating the Phenomena of Spiritualism," made recently to and adopted by the American Spiritual Alliance, which appears in this week's Golden Gate, and for advance slips of which we are indebted to our brothers of the BANNER OF LIGHT. The report bears the intellectual ear-marks of being the product of the scholarly pen of Henry Kid-dle, Chairman of the Committee submitting the same.

As all interested in the cause of Spiritualism will doubtless read this report for themselves, it is perhaps unnecessary for us to make any further reference thereto; but we are pleased to note that it emphasizes a position often re-ferred to in these columns, and that is the responsibility or spiritual status of the circle, as sponsionity or spiritual status of the circle, as well as of the medium, in the matter of procuring reliable manifestations. The presence of inharmonious, or intensely skeptical or suspicious persons, or persons of low spiritual unfoldment, is always detrimental to good spir-itual manifestations, and such should never be admitted to circles where careful study of the

phenomena is intended.

The professional or chronic fraud-hunter is no more fitted for careful scientific investigaspiritual phenomena than an ordinary blacksmith having no knowledge of tones would be for tuning a plane or repairing a chronome-ter. His every effort would be destructive of harmony, and disastrous of every possible good

We are glad that the American Spiritual Alliance has presented this fact in so clear and able a manner.

Lansing, Mich.—Mrs. Lunt Parker was well received by the Spiritualists of Maple Rapids and vicinity. They were so well pleased with the lectures, tests and psychometric readings given by her guides that they are holding out inducements for her to come and locate among them on a salary.—We will close our meetings at Lansing, June 10th, for the season; then hold a two weeks' grove meeting at the half-way house between Lansing and St. John's, Mich., opening Saturday, June 10th.

Lansing, Mich.

In Re Mrs. Moddard-Gray.

Co whom it may floregen The New York World of May 17th contained an article purporting to be an account of the "expose," on the previous evening, of fraud at a spiritual scance held by Mrs. Gray and her son, DeWitt O. Hough, at 323 West 14th street. It was stated in that article that persons who had attended the scance suddenly struck a light and seized a form which had come out of the cabinet, and which, when so seized, was found to be the said medium, DeWitt Hough, enveloped in gauzy drapery.

The undersigned, who were present on the occasion referred to, desire as an act of simple justice to declare that the statement published by The World as above is a most impudent fabrication. The facts are as follows: An attempt was made to seize a form which came from the cabinet, and a light was struck, but no seizure 'expose," on the previous evening, of fraud at

was made to seize a form which came from the cabinet, and a light was struck, but no seizure and no "expose" followed. The instant the light appeared the form, which was standing on the table, vanished! The persons who rushed forward intending to seize it found nothing. The medium was found immediately after in his chair in the cabinet, and no gauzy desports or other understables as many of drapery or other underclothing, as means of fraud, were discovered by any one.

A more absolute flasco in the way of an expose can hardly be imagined; and the men who had planned the raid returned crestfallen and confused, not daring to pretend, in the presence of those who had witnessed all that passed, that they had made any discovery or expose whatever. This is the truth of the case, and to t we set our hand. G. F. PARSONS

G. F. PARSONS,
MRS. G. F. PARSONS,
M. J. PARSONS,
17 West 59th street, New York.
MR. AND MRS. CARECOLIE,
310 West 27th street, New York.
DANIEL SNYDER,
Saratoga Springs, N. Y.
MRS. S. M. MITCHELL,
235 West 126th street, New York.
MRS. S. A. WHITE,

MRS. S. A. WHITE,
235 West 126th street, New York. F. MUHLHAUSER, Cleveland, O. C. Ropp.

Illinois.

ADDITIONAL.

To the Editor of the Banner of Light: A friend in New York sends me a copy of The World of Thursday last week, in which I find a long article describing in a highly sensational manner the exposure of Mrs. Stoddard-Gray and son, 323 West 34th street, on Wednesday night, 16th instant. I happened to be one of those present. I occupied a front seat and witnessed every detail of the scance, and I brand the whole article, every word and every sentence, as relates to any exposure or fraudusentence, as relates to any exposure or fraudu-lent practice, as an utter fabrication—the more contemptible because the reporter, whoever he may be, knew it to be such when he penned it.

As much as I regret the disturbance and breaking up of the seance, I am exceedingly thankful that I was present at one of these so-called exposures. I know exactly now the modus operandi, and the misrepresentations made use of by these so-called newspapers, for the sake of writing up a sensation. If it is a crime to attack the character of any person, no matter who: if it is criminal to describe what never ter who; it is criminal to describe what never occurred—to make accusations for which there is no foundation—the New York World must be accounted guilty. F. MUHLHAUSER. Cleveland, O., May 21st, 1888.

Spiritualism a Religion.

To the Editor of the Banner of Light: Several of the modern clergy having engaged of late in a crusade against the New Dispensation, it is well, amid the multitudinous echoes of their opprobious epithets, to call attention to the fact that the status of Spiritualism as one of the recognized religious systems has already

been established by legal precedent within the limits of this Commonwealth.

Some seventeen years ago the State of Massachusetts, through the courts, decided that spiritualistic meetings were of a religious nature, and that Spiritualism was to be regarded as one of the religious of the day. The decision came about in the following memory. came about in the following manner: A Spiritualist camp-meeting was being held at Malden, Mass., and a horse car left the track in going to the grounds, seriously injuring a lady who was on her way to the meeting. She sued the horse railroad company for ten thousand ' damage the case came up for trial, and the defense was that the horse car on which she the defense was that the horse car on which she was injured was running on Sunday; that she was also going to a "show" where there was an admission fee exacted. This "show" proved to be a seance held by Miss Laura Ellis, which the plaintiff claimed to be a part of the religious services of the camp, and in accord with

her conscientions belief. The plaintiff, through her lawyer, took the ground that all forms of religious belief were legitimate in the State of Massachusetts—one as much so as another—and that people could go to a spiritualistic meeting on Sunday without breaking the law as well as to a Protestant or Roman Catholic service; that there was no yardstick—alluding to the old Mosaic command regarding the length of a Sabbath day's journey—that could measure the distance the any one might be allowed to travel to attend a

meeting, etc.

The defense brought up the advertisement in the Banner or Light to show that the seance in question was advertised as a paying business; but the jury could see no harm in the cars running, and decided that the lady had done a proper thing in taking a horse car which took fares and was run on Sunday the which took fares and was run on Sunday the same as other days; therefore its members brought in a verdict that the horse railroad company should pay her five thousand dollars' damage for the injury wrought upon her, and the case was thus settled. This righteous decisto the case was thus settled. It is righteous decision makes a precedent for like cases, and gives to Spiritualist gatherings the demonstrated protection of the laws of this Commonwealth.

Boston, Mass.

A. S. HAYWARD.

Printed matter is measured by "ems," the letter m" being the unit. The following compilation is by Prof. A. P. Lyon: The Bible contains 3.500.000 ems"; Webster's Dictionary, 20,000,000; Chambers's Encyclopædia, 58,000,000; Johnson's Cyclopedia, 58, 000,000; Appleton's Cyclopædia, 60,000,000; and Encyclopædia Britannica, 140,000.000 " ems.'

Sturgis Annual Meeting. The Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church in Sturgis, on the 15th, 16th and 17th of June, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the meeting.

By Order of Committee.

Wisconsin Spiritualists. The Wisconsin State Association of Spiritualists will hold its next meeting in Milwaukee, June 22d, 23d and 24th. John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. Dr. J. C. Phillips, Sec'y.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7 M. P.M. Admission free. Ings every Sunday at 11 A. M. and 7% P. M. Admission free.
Columbia Hall, 878 6th Avenue, between 40th
and 50th Streets.—The Poople's Spiritual Meeting
(removed from Spencer Hall). Services every Sunday at
2% and 7% P. M. Mediums and speakers always present.
Frank W. Jones, Conductor.

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

Arcanum Hall, 57 West 25th Street, N.E. corner oth Avenue.—Moetings of the Progressive Spiritualists are held every Sunday at 3 and 5 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.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fullon Street.—Bervices every Sunday at 11 A.M. and 7% P.M.

Fraternity Rooms, corner Hedford Avenue and South Second Street.—Bervices every Sunday at 7% P.M. Children's Lyceum at 2 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

month at 0 r.m.

Johnston Building, Flatbush Avenue, corner of
Neyins Street.—Brosslyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

OUR CONFESSION OF FAITH.

By Which it is Hoped Any Injustice May be Corrected.

To the Readers of the Banner of Light :

In common with many publishers we have been accustomed to look upon certain statements which we have seen in our columns as merely adroit advertising.

Consequently we feel justified in printing a few points from a communication recently received from the proprietors of Warner's Safe Cure, as a sort of vindication of the claims that are made by them, and that have been vouched for by so many persons who have used their

"We have convinced ourselves that by telling what we know to be true, we have produced at last a permanent conviction in the public mind. Nine years ago we stated what the national disease of this country was, and that it was rapidly increasing. Five years ago we stated that a marked check had been given it.

"The statistics of one of the largest life in-

surance companies of this country show that in 1883 and 1884, the mortality from kidney dis-orders did not increase over the previous years: other companies stated the same thing. It is not presumptuous for us to claim credit for

not presumptuous for us to claim credit for checking these ravages.

"Seven years ago we stated that the condition of the kidneys was the key to the condition of health; within the past five years all careful life insurance companies have conceded the truth of this statement, for, whereas, ten years ago, chemical analysis to determine the condition of the kidneys was not required, to day millions of dollars in risks are refused, because chemical examination discovers unsuspected chemical examination discovers unsuspected

diseases of the kidneys.

"Nine years ago we stated that the ravages of Bright's Disease were insignificant compared with other unsuspected disorders of the kidneys of many misleading names; that ninety-three per cent. of human allments are attributable to deranged kidneys, which fills the blood with urio acid, or kidney poison, which causes these many fatal diseases.

"The uric acid, or kidney poison, is the real cause of the majority of cases of paralysis, apoplexy, heart disease, convulsions, pneumonia, consumption and insanity; over half the victims of consumption are first the victims of

diseased kidneys.
"When the recent death of an honored exofficial of the United States was announced, his physician said that although he was suffering from Bright's Disease, that was not the cause of death. He was not frank enough to admit that the apoplexy which overtook him in his bed was the fatal effect of the kidney poison in the blood, which had eaten away the substance of the arteries and brain; nor was ogan's physician honest enough to state that is fatal rheumatism was caused by kidney acid in the blood.

"If the doctors would state in official reports the original cause of death, the people of this country would be alarmed, yea, nearly panic stricken, at the fearful mortality from kidney

The writers of the above letter give these the writers of the above letter give these facts to the public simply to justify the claims that they have made, that "if the kidneys and liver are kept in a healthy condition by the use of Warner's safe cure, which hundreds of thousands have proved to be a specific, when all others failed, and that has received the endorsement of the highest medical talent in Europe, Anstralia, and America many. He would be Australia, and America, many a life would be prolonged and the happiness of the people pre-It is successful with so many different cases because it, and it alone, can remove the uric acid from the blood through the kidneys. Our readers are familiar with the prepara-

tion named.

Commendation thereof has often appeared in our columns.

We believe it to be one of the best, if not the best ever manufactured. We know the propristors are men of character and influence.
We are certain they have awakened a widespread interest in the public mind concerning the importance of the kidneys. We believe with them that they are the key to health, and that for their restoration from disease and maintenance in health, there is nothing equal

to this great remedy.

The proprietors say they "do not glory in this universal prevalence of disease, but having merits of Warner's safe cure before the world, because it cured our senior proprietor, who was given up by doctors as incurable, we feel it our duty to state the facts and leave the public to its own inferences. We point to our claims, and to their public and universal verification, with pride, and if the public does not believe what we say, we tell them to ask their friends and neighbors what they think about our preparations.

As stated above, we most cordially commend the perusal of this correspondence to our read-ers, believing that in so doing we are fulfilling a simple public obligation.

FORTY. YEARS

ON THE

BY WARREN CHASE.

BEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS The World's Child.

VHOGAVETHE FIRST PUBLIC LECTURES IN THIS COUN-TRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE

REVELATIONS," WHEN IN PRESS IN 1847. No one is better qualified to place on record reliable information regarding the early history of Modern Spiritual-ism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the

the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been aimost phenomenal in persistency, efficiency and self-sacrifice. He has been a ploneer—a pathinder in the wilderness of mosa-grown superstitions and hidebound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convuisions, Per-sonal and General, resulting in a Social Ef-fort by the Author. Birth of Spiritualism — Failure of Fourier-ism—Political Careor Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, The Univercalum, and its Objects Ex-plained.

plained.

III. Early Work—Boston Investigator—Univercalum, Spirit Messenger, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.

V. A Brief and Brilliant Political Career. VI. Threading my Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.

VII. What I have learned from Forty Years' In-tercourse with Spirits—Sexual Life in the Spirit-World—My Social, Political and Re-ligious Oreed, etc.

ligious Oreed, etc.

VIII. Extracts and Soraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated.

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The volume is embellished with a portrait of the author. 12mo, cloth, pp. 324. Price \$1,00; postage 10 For sale by COLBY & RIGH.