

VOL. LXIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 9, 1888.

\$3,00 Per Annum, Postage Free.

TABLE OF CONTENTS.

FIRST PAGE, -Original Essay: What is Spirit? The Possibilities of Man Shown in Answer to Prayer. The Philosophy of Materialization. (Church Methods- 'Taken by the "Instantaneous" Process.]

SECOND PAGE, -Banner Correspondence: Letters from Massachusetts, Vermont, New York, Indiana, Minnesota, Arkansas, Kentucky, Kansas, Connecticut, Pennsylvania, and Rhode Island. Postry: St. Augustine. June Magazines. Free Thought: The Rationale of Spir-Itual Organization.

THIRD PAGE. - Postry: Violets. The Reviewer: The Magnetic and Botanic Family Physician. Why I Became Spiritualist. Jennie B. liagan in Lynn. Obituary No tices, etc.

FOURTH PAGE, - The Meeting-House Way. How Indians Treated. Bigotry and Superstition Exemplified. Revival of Ancient "Blue Laws," A Very Satisfactory Spiritual Séance, etc.

FIFTH PAGE.-All Sorts of Paragraphs. Movements of Medlums and Lecturers. New Advertisements, etc. SIXTH PAGE. - Message Department: Questions An

ered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages SEVENTH PAGE.-Medical Diplomas. Spiritualist Meet-

ings. Mediums in Boston, Book and Miscellaneous Advertisements.

EIGHTH PAGE, - Our Foreign Exchanges. Spiritualis Meetings in Boston, New York and Elsewhere. The Spiritualist Camp-Meetings, Gone to His Reward Wonderful Changes, etc.

Original Essay.

WHAT IS SPIRITP

The above question has defied all investigation until Spiritualism and Evolution came to explain, through natural law, the mystery with every wrong committed in mortal life must be which ignorance and superstition have through all past ages enveloped it. Spiritualism is very | ence of that divine spirit which is the creator erroneously called "modern." It is not modern. Spiritualism was born with life; spirit is | for all the wrongs we commit through our self. | intellectually, their form and features seemed to the life-principle; spirit is the creative or Godpart of all natural life, animate and inanimate. | truth which Spiritualism teaches : that pro- | the inner soul, which of course must express It is spirit which permeates and gives consciousness of intelligence, and proves the relation | that we are again to have the companionship of humanity to their creator, God. Each atom and help of loved ones who have gone before, of life has a separate and individual force, or and from whom we are nevermore to be parted intelligence, also an individual body, or form. by death, the spirit is never to die, but must, The spirit is born with the body; lives and pro- through a natural law, live forever and forever. gresses in conformity with the conditions and influences which govern the unfolding and development in the surroundings of its daily life; and the more conducive the conditions are for a high standard of development and cultivation, the higher conception humanity can derive of a future existence, and a higher sphere of life

has poured upon Spiritualism, the spirit of | wished me to return. But she merely pointed | THE PHILOSOPHY OF MATERIALIZA truth and justice has compelled the churches to to another flight of steps near by, which I had broaden and liberalize their creeds, open wide not before discovered. Where they led to I their doors, and join hands in the march of could not tell, for I could see nothing above progression, in order to keep their temples filled, and meet the spiritual needs of con-

sistent, reasoning humanity. Only a few years since what husks the churches gave our spiritual life to feed upon. they seemed to vanish, and I found we were in They taught us that good works were only

filthy rags in God's sight. They taught us good works would not avail to help us in our future life, and if we did not believe in Christ's blood to wash away our sins we must be forever Bible mysterious for the benefit of humanity. and it was only necessary for our priests to understand it, and their teaching and wisdom

direct contradiction to those teachings, spirits | istics. are continually returning to tell us those were false teachings and that progression does not end with mortal life. In direct contradiction to | night in these three divisions or stages of life. the teachings of the church were the teachings of Christ, who declared : By their works ye

shall know them. Christ said every act which mitigates the woes of the least of one of God's creatures is a criterion of goodness. Also atoned before we can hope to enter the presof all life. It would be a hopeless task to atone ish ignorance were it not for this comforting gression does not end with mortal life, and

J. S. BENTON. 101 Main street, Hartford, Conn.

Written for the Banner of Light, The Possibilities of Man Shown in Answer to Prayer.

but what seemed to be endless space. I asked no questions, but cheerfully obeyed the signal. After making considerable advance, all the time seeing nothing but steps ahead, suddenly

another world or plane of life. Now you can imagine how baffled would be

the most educated scholar if called upon to give a description of this phase of life-its splendid music, arts and sciences in their multiplied damned. They also taught God made the phases-when I tell you that all here was as far superior to the one just below it as that was superior to the world in which we now live. Nor was this a world of idleness or indifference, must not be questioned by the ignorant-and for all was, as I then thought, life in its suall reasoning for ourselves on a future life was premest activity, and pleasantness in its greatthe working of the devil in us, and a heinous est capacity. I went about from place to place sin in God's sight; but every one who accept- just as fancy led me, enjoying a degree of haped the teaching of Christ's blood as a saving piness which I had never before experienced. power would secure eternal happiness, and | I moved about almost without physical exerwhen they died directly enter God's presence tion, for it seemed that the further I left my and hear the "Well done, good and faithful native element, or the earth, the freer I became servant, enter now into thy joys." But now, in of those heavy forces that are its character-

Thus far I am unable to give the reader more than the faintest glimpse of what I saw that So I shall make no attempt at giving a description or even an idea of the indescribable beauties and excellences disclosed to my overawed senses in the other nine worlds, spheres, degrees, or whatever they may be called. Yet each one, as I went on my upward journey, seemed to me to be only a higher order of human life. For all the departure that I could see from the human was that as individuals rose morally and keep in the line and order of development of itself through the outward form and features. After a short stroll and many observations in

the twelfth sphere, degree, or stage of development. I became conscious that this was only a transitory visit for me, and so did not wait to be told or ordered to go back, but volunteered to start on my return journey. In a short time my fair guide and myself were again in the hallway from which we started, and I thought.

Amongst all the phenomena that have ob-tained the name of "spiritual," and been at-tributed with unquestioning faith to spirits as the originators, none seems to offer more ob-stacles to acceptance than the feat of presenting an organism composed apparently of flesh, blood, and all the tissues that make up the hu-

TION.

man body, and dissolving those component parts again into invisibility. To ask for credibility on such unparalleled marvels as these, it is, first, necessary to con-sider what evidences we possess to show that such manifestations ever have taken place. Next, to endeavor to present some rational and plausible theory originating from the spiritual side of being to account for the possibility of such demonstrations; and finally, to show what contributions, if any, such phenomena make to the realms of science and human knowledge.

Touching the first proposition, we have only to cite such testimony as can be obtained from

In No. 18 of this journal we have quoted the accounts of phenomena received as early as 1852, at Koon's spirit rooms in Athens County, Ohio, and in addition to the extracts published Onto, and in addition to the extracts published in this journal, we refer the reader to pages 338, et seq, and many others of "Hardinge's Mod-ern American Spiritualism," in which the tes-timony of hosts of respectable witnesses is cited to show that hands—appearing and feel-ing like veritable flesh and blood—were exam-ined, and proved the fact of flesh and blood ma-terialization. terialization.

On papers 143, et seq., of "Nineteenth Cen-tury Miracles," are other records of the same phenomena; and in Nos. 16-19, etc., of this journal are details of the most crucial test facts journal are details of the most crucial test facts of the organization of whole forms, tissues and dresses witnessed in this country, narrated by Alderman Barkas, of Newcastle-on-Tyne, and susceptible of being proven by the same amount of testimony as that which would de-termine life and death in any criminal trials. For further proofs of materializations in va-rious countries but especially in America and

rious countries, but especially in America and Great Britain, we refer to the files of the differ-ent journals, in hundreds of which the phenoment of materialization are perpetually recorded. Allowing for and eliminating a large percent-age of possible interpolation by fraudulence, the facts of such demor strations are as well es-tablished by indubitable witnesses as any other

For the second proposition, namely, upon what plausible theory originating on the spiri-ual side of being can we account for the possi-bility of such demonstrations, we offer the following communications, made and reiterated in several instances by spirit guides to the writer of this article. It will be remembered I had seen all of the possibilities of man. But that arrongst the functions of organic life are the possibilities or the functions of are are are and all are that arrongst the functions of organic life are that arrongst th future existence, and a higher sphere of life develop into when it passes from the mortal to the immortal. The spirit never dies, but lives and progresses forever and forever. I was almost friendless in a strange city, and breakfast I found no door there, though I felt and assimilate portions of atmosphere, and all that is obtained as certain that I had passed through there as I buy quinne, pay room-rent and get the cheap-did that I was then alive), and motioned me to form of action is evaporation, performed also It was through Spiritualism the oracles of Bible history obtained their knowledge when the kings and wise men consulted them; but they surrounded it with myth and mystery in they surrounded it with order to keep the lower classes of people in ignorance and subjection, and thus bestow ignorance and subjection ignore in the subjection is a subjection in the subjection is a su organism. Besides these two functions, we bound, of course, with every breath we expire; and draw in again through the breathing appa-ratus fresh life pabulum with every breath we inspire. The proven facts of physiology demon-strate clearly enough that absorption and evap oration are as essential-if not more so-to the waste and repair which constitute life as food and digestion. When we add to this the proand digestion. cesses of expiration and inspiration, performed by the breathing apparatus, we have the main substratum of the mechanical processes of file. "Now," say the spirits, "what becomes of the invisible, but still *tangible* portions of the hu-man body that are given off by evaporation? Equally so, what becomes of the incessant streams of air charged with every substance that composes the human hody that masses off substratum of the mechanical processes of life that composes the human body that passes off with every breath that is expired?" It is acknowledged by all physiologists that every atom of our material frame changes, and is measurably being given off every second of our lives; and though we may account for the chemical alteration which the human breath undergoes in the atmosphere, there is a time when every breath we expire is still in the at mosphere before any chemical change ensues. Thus, it does not seem unreasonable to suppose the spirits are correct when they affirm that every tissue of the human organism is held in solution in the atmosphere where and whenever the human organism is found. When a number of people come together, and are crowded up in a small space, their emanations fill the atmosphere to repletion, and the only element needful to solidify or crystallize those elements back again into the same tissues from which they were drawn, is a strong battery, formed of vital force, or the human life principle. To arrange an electro-magnetic battery of the sim-plest kind we need copper, zinc, and a fluid which shall conjoin, yet act unequally upon those metals. In a powerful physical medium we have an excess of the life-principle of that negative polarity which shall serve us as one of these metals; in the spirits we have one or more spiritual bodies whose force of a positive po-larity shall serve us as the second metal reauired. In the combined magnetisms of the quired. In the combined magnetisms of the circle, charging the atmosphere with their ema-nations by breathing, and that evaporation be-fore spoken of, we have the fluid or solution necessary to form our battery, and thus it is that taking the spirit designed to be material-ized as the lay figure, the circle as the source of the pabulum or invisible atoms of matter held in solution in the atmosphere and the medium in solution in the atmosphere, and the medium as the reservoir of that force necessary to combine with that of the spirits, "we have our bat-tery," say the spirits, "and all the elements necessary to form a body. By the same process necessary to form a body. By the same process we can gather up materials to construct tem-porary garments," etc. *Temporary*, of course, the whole process of formation must be. To remain permanent the supply must be permanent, and the medium and circle must remain in their places, and be drawn from until their opranisms are disdrawn from until their organisms are dis-solved, and the entire life-force transferred from the medium to the spirits. As to the question of darkness or very subdued light, it must be remembered that, if light is the result of an undulatory motion set up in the atmosphere, then light must be a disturb-ing element, and the inevitable changes caused by the introduction of light must tend to disturb the very subtle processes by which invisi-ble and imponderable flesh and blood atoms are woven around the spiritual body, until they become visible, and, for the time being, ponder-able flesh and blood atoms.

We need not remind the chemist that there are thousands of operations, the successful results of which would be wholly destroyed by the slightest interruption or motion. If light is the result of undulatory or any other form of motion, it must tend to produce a complete change in the atmosphere, and hence a com-plete disruption of the elements in process of plete disruption of the elements in process of crystallization or "materialization." Noise and music are both sounds, and both

NO. 13.

act by producing vibrations in the air; but those who have ever seen the curious instru-ments by which atmospheric vibrations are registered, will know that musical tones pro-duce vibrations equal throughout their entire length, and noise gives vibrations jagged and entirely unequal throughout their length. Space does not permit us to multiply this one illustration by citing chemical experiments, but we prove the difference between method but we repeat, the difference between perfect compounds, is all the difference between the tides of a fresh flowing sea and the vegetable and animal life engendered in the stagnant

we are not now speaking of the expediency of seeking for phenomena that require the condition of darkness, but simply of the modus operandi by which spirits affirm such phenomena are produced. And this brings us to the third proposition, or the *cui bono* so often in-sisted on by the antagonists of Spiritualism when all other arguments used against it fail. What contributions can such phenomena make to the realm of science and knowledge?

We know that many things contribute to the realm of science and knowledge that contribute nothing to the real of practical utility. This is the case with the grandest of all sciences—astronomy. We know much of the stars—ay, even of the sun's constitution, and the elements found in his beams; but of what the scale utility this knowledge may be, except to exalt our understanding, we are unable to say. We don't know the actual uses of peb-bles, grains of dust, brambles, weeds or nox-ious animals. We cannot practicalize archieology, and we gain nothing by a thousand other studies that are still very interesting.

May we not include in the same category those marvelous powers of composing and decomposing the tissues of matter displayed by spirits?

Practically, this phase of spiritual phenomena may be of no use to us beyond the occasional evidence that it brings, that there is no such thing as death. Now and then we see the parent and child, the husband and wife, and the long severed friends clasp hands over the gulf of mystery that heretofore divided the mortal and immortal worlds : and then, as we behold the joyful recognition and watch the mortal go forth a totally changed being, we hush the captious questioning, "What is the use of it?" Practically, this phase of spiritual phenomena

Whilst we do not pretend, however, to en-dorse the theories put forth in this paper, and can only repeat them as the statements of the spirit friends whom we have had reason to trust and rely upon in other directions, we still deem their claims for the production of materializing phenomena are plausible.

Whether they will ever be of any more use o mankind than as mere contributions to the

order to keep the lower classes of people in each day my chill came on. The chill was ing but misery, but not so; some were mirthadded power upon the priests and rulers. The and lasted until morning. So great was my gaged in a quarrel, others in gambling or following is an historical legend, proving that suffering that it would seem that morning trifling amusement, but the spirit of contention in ancient ages spirits returned in many mys. | would never come again ; after the fever set in seemed to be settled upon every face or someterious ways to benefit humanity, even more a night seemed like a lifetime. than they now do:

Ages since in Egypt a flower grew by the wayside, that when travelers passed would turn its face to them. One day a traveler passing was and upon my knees, in real earnest, asked the there were as many different grades of intellect attracted to the flower and talked to it. The great Governor of the universe to show me that as we find on the earth. The light seemed to flower opened its petals, and in the flower the night the possibilities of man, both in the up- correspond with our dusk. man saw an Egyptian god. He dug up the plant that bore the flower, took it to his home, plant- by so engage my mind until morning as to do descended to the next plane below. I will not ed it in a vase, sat it upon an altar in his house, and morning and evening bowed before it. The then got back into bed ; my head had hardly than to say that to me it was indescribably flower imparted to him wisdom and knowledge. and the man became a great and wise ruler. and was called the god Brahm.

This legend may be found in Ancient Egyptian History in the London Museum.

Even as late as Christ's advent, the majority of humanity were so ignorant they had no conception of spirituality, and those who were edu- ness to me. But it was so soon after the last cated fostered ignorance and superstition in order to more easily subjugate the people to the | that I did not think she could be there for the | influences of the priests, and thus through their | purpose of conducting me through what proved ignorance aid the Church in its greed for power to be a positive and direct answer to my inand wealth. As a result there was no way to tensely earnest prayer. make the fact of a future existence known to the world except through a literal form, and hesitated; but with a look slightly akin to a done. But she raised her hand, and with a sig-Christ was made a living example to teach hu- frown, she motioned again for me to arise and nificant show of the index finger stopped the manity how they must live in order to insure dress myself, which I did without further hesi- speech in my mouth, and said, "Now you have a perfect future spiritual life. Christ's passing tation. Then her countenance assumed a smile seen the possibilities of man, both in the upaway in bodily form, so that all his disciples could see him go, terminated the lesson he pleasantness to me, and I somehow began to and the immoral-learn a lesson." Then she came to teach. He was compelled to leave them in that manner, in order for them to under- signal from her. stand the lesson, and prove to them beyond doubt the truth he had taught them of a future understood that she desired me to go on, and time since then served to keep me from going spiritual life. What a wonderful mystery that she would follow me. I went out into the hall- far away from the latitude of right. passing away must have been to those few ig- way, and turned to my right, going to the north norant men and women who at that time were | end, and there we went up a flight of steps. the only believers in a spiritual creator and a But to my amazement, when we reached the all consciousness; but it seemed only a moment future existence-but not mysterious in this next floor, instead of finding a continuation of enlightened, progressive age to those who have the same building, as I had always done before, a knowledge of Spiritualism and evolution, by | it was one endless plain. If I was its master, which is explained through natural law all human language would be too poor to give which then seemed unexplainable and impossible.

I desire all to understand that I do not stigmatize or cast disrespect on that which to-day is called Christianity; it is very unwise for Spiritualists to do so; for the church and Bible must be upheld for the benefit of social morality, until progress and science have righted the | dreamed of. On this plane of life the very atwrongs committed through the Church's selfish greed for wealth and power. I wish, however. to call your attention to the fact that although the Church has acquired such vast advantages in the past through the strength of its wealth and popularity, with gigantic strides truth and progression have outdone them in the cause of justice and humanity, since Spiritualism was resurrected only forty years since. In utter disregard of all the contempt and derision showed slight signs of restlessness, and so I

ward and downward course of life, and therewords of supplication had fallen from my lips,

anything like a vivid description of its lakes, streams, clear running brooks and beautiful sceneries in all of their most enchanting and varied forms and splendid aspects.

We traveled for miles in various directions, not in an idle or unpopulated world, but sometimes in more beautiful cities than I had ever mosphere itself seemed to be charged with a spirit of cheerfulness, and all life to partake alike of the same spirit of delightfulness; for nowhere did we meet with a person whose countenance or appearance showed aught that was in the least degree repulsive, or could possibly be to the most cultivated and refined mind.

which that vast mass of wealth and popularity | turned an inquiring look to know if she now | er Reporter.

It was through Spiritualism the oracles of est diet that the market afforded, for I had go unaccompanied and see still more of the posway showing itself in the conduct of every in-

The last one I had was a memorable one to dividual I met. I traveled several hundred me. About the time I begun to feel the relent- yards in various directions, but everywhere less hand of fever upon me I got out of my bed, character seemed to be about the same, though

I soon found another flight of steps and I away with all consciousness of suffering. I enter upon a description of this place, more touched the pillow when the door of my room miserable. It was very dark and gloomy. I opened, and immediately there stood at the had never dreamed that mankind could ever foot of my bed a person whom at first sight I descend to such depths of degradation as I saw considered the most beautiful woman my eyes here, and I soon became so sickened with the had ever beheld. My next impression was that crimination and recrimination, vulgarity and she was far in advance of anything mortal; and profanity, that I made up my mind to leave the I knew that she must be on an errand of kind- other degrees of degeneration unexplored by myself, and leave this place, never to return to it again. And so I hastened back and found my fair angel-guide still waiting for me in the hallway where I had left her.

Knowing that she would now leave me, I commenced to acknowledge my gratitude for the She motioned for me to get up. At first I incalculable favor and service which she had which seemed to communicate much of its ward and downward course of life-the moral understand her wishes without need of look or | turned and went up the steps, but looked back at me from the top of them with a sort of hope-She gave a look toward the door, and I readily ful and encouraging smile, which has many a

> I then went to my room, opened my door and went in; and just as the door was closed, I lost afterward I found myself lying on my bed as if just waking from a sound slumber. I was covered with heavy beads of perspiration. A bright and cheerful morning sun was shining through the window across my bed. I soon got up and prepared my breakfast, and ate with a relish. for I was feeling better than I had for months; indeed, I was feeling quite well, except that I was still weak from my long sickness.

> I did not have chills and fever after that for over two years, and then they were brought on by useless exposure in a malarious climate. No doubt most or many persons will regard this as fiction ; but if it is fiction it is only because my limited ability does not enable me to tell one-hundredth part of the truth.

Kansas City, Mo. B. F. OLIVER.

His eyes were wild, his teeth were set, as down the street he ran. The crowd made way, as on he went, for this excited man. Was fire, murder, sudden death, the tidings that he bore? Oh, not he is a baseball crank, who wants to know the score.-Shoe and Leathrealm of spiritual knowledge, we are unable to say. All knowledge is power, and when we have been kept so many ages in profound igno-rance of spiritual gifts and powers, we should gladly welcome every contribution that we can gather up toward the unfoldment of a grand and comprehensive arcanum of spiritual science. — The Two Worlds, Edited by Emma Hardinge Britten, Manchester, Eng.

Church Methods—Taken by the "Instantaneous" Process.]

"This," said the returned missionary to the Poor Heathen whom he had brought over, And the Poor Heathen greatly adchurch. mired the church. By and by he asked : "Who is the fat man with the big watch seal,

who looks at the church as though the thought some of putting in a fifty-dollar bay-window and raising the rent \$500 a year?"

"That is a trustee," said the returned missionary. "He does most of the praying, I suppose?"

said the Poor Heathen, who, in his blindness, knows very little about the way we do these

things. "No," said the returned missionary, "he He is not a memdoesn't believe in praying. He is not a mem-ber of the church, but he is a good, clear headed business man, good manager, strong on real estate deals, and so he's a trustee. Doesn't take very much of a Christian to be a trustee, except in the country. In a town a church only wants a good business man for trustee."

"And who is the man who stands in the door and glares at the people as they pass in and tries to keep them out?" asked the Poor Hea-

"That is the sexton," replied the missionary. "He does n't believe in opening the church for religious service at all. He says the church was built to have swell-weddings in and that for preaching and prayer meetings, and other side shows of that nature, the trustees should hire a hall.

"Who is the very young man who pushes peo-ple out of the way that he may have room to pass in, and stoops very low as he enters the twenty-foot door, and sits directly under the steeple lest he should strike his head when he stands up?" "That," said the returned missionary, "is

They are all that way at first. By and-bye, when he has forgotten every line of his beauti-ful speech, when there are distinguished strangers present, when he has started the wrong tune to an entirely strange hymn, and corrected himself by striking the right tune on a key so high that the Chimes of Normandy could n't ring a second bass to it; when he has flunked, fair, square and outright, on the first ten questions in his question box, he will know less by a ton than he does now, and be a good, useful, earnest and humble superintendent. He's only young and new, like an August persimmon.

"Here comes the owner of the church," the oor Heathen said. "He looks as though he Poor Heathen said. had decided to make permican of the sexton and trustee, and not hold any service to-day." "No, that is not exactly the owner of the church," the returned missionary said; "that is the leader of the choir."

is the leader of the choir." "Who is that meek, timid little man who is trying to creep in without letting the sexton see him, and who has just taken off his hat to the leader of the choir?" "Oh I that is only the pastor of the church," the returned missionary replied. "Will you go inside?"

And the Poor Heathen said he would, be-cause he rather guessed, from their looks, the sexton and the leader of the choir had made up their minds to settle that morning which of the two should take the church and run it.

ROBERT J. BURDETTE.

BANNER OF LIGHT.

Banner Correspondence.

Massachusetts.

MANCHESTER.--" Reporter" writes: "Tuesday evening, May 22d, Mr. J. Frank Baxter was for the fourth time in Pigeon Cove, Rockport. Mrs. Henry Story, to whom great credit is due, is indefatigable in her work to interest the people of her section in Spir-itualism. She has met with great opposition and much discouragement, and strange to write, not so much from the quarters she anticipated, but one where she expected favor, if not assistance, the Universalists.

When Mrs. Story began her work several were with her who now are indifferent; the Universalist church was open to her, and Mr. Baxter gave his first lecture therein. But some were displeased that the privilege was granted, and Mrs. Story resolved not to ask for its use again, but hired a hall, and has taken an independent course on all other occasions. A Bunday school she established at her house, during the winter, beginning with seven, and now, although not large, the school has outgrown her parlor-increased four-fold-and other quarters are needed. She and her husband have never slackened their interest in the Universalist Society, but have paid their part, kept a Christian temper amid harsh reflections, and when holding their lectures and school scrupulously avoided the same hours.

Mrs. Burnham, Mrs. Cutler and Miss Shelhamer, also Messrs. Emerson and Baxter, have been among her workers called. Some have assisted her with gratuitous labors in her school; and she acknowledges with gratefulness donations of books for her library, and a set of singing-books from Mr. H. W. Smith, of Greenwich.

Mr. Baxter's lectures, as well as those of others, have been well received by those who have had courage to hear; and, considering the opposition and indifference, fairly attended. His lecture on the 224 of May was most interesting, founded as it was on his personal experiences. The "supplement" of tests was excellent, some falling directly to skeptics, and one, particularly, into the enemy's entrenchment. How truly applicable one of Mr. Baxter's verses from the poem he read :

Those raps were like to bugie calls,

Summoning friend and foe; Though e'er so high men build their walls, Where spirits choose, they go.

On Wednesday evening, May 231, Mr. Baxter appeared before an audience of hundreds in the town hall at Manchester. He was introduced and entertained by Mr. Andrew Lee, a man prominent in business, in town affairs, and social standing. He, with several others interested, made the occasion free, only affording the assembly an opportunity of individually dropping their offering' into the hat. Suffice it to say, great interest was aroused, and much eagerness manifested that Mr. Baxter should be secured again. His engagements West prevented this at present, but

he will in the fall favor Manchester further. The lecture of the evening was plain, to the point. and applicable to the people; and his spirit descriptions were perfect in delineation and detail.

The Spiritualists of Pigeon Cove, Essex, Gloucester. Manchester. Marblehead, Wenham, etc., have reason to feel a pride in Mr. Baxter's labors on Cape Ann and its vicinity."

WORCESTER .- T. R. J. writes : "Sunday, May 27(h. Mr. W. F. Peck closed a very successful engagement with our society. The audiences have increased in number from the begioning, and the universal opinion is that no course of lectures ever given here has done more to place the Spiritual Philosophy on an enduring and scientific basis than has his. Mr. Peck is certainly the peer of the best speakers on our platform, and those societies that do not make haste to avail themselves of his services will have good cause to regret it. We shall have him for one, possibly two, months next season."

GREENWICH .-- Juliette Yeaw writes : "Sunday, May 27th, was the third anniversary of the dedication of the Independent Liberal Church. A large audience greeted the speaker. The platform and altar were beautifully adorned with flowers artistically arranged. We were glad to greet our friend, Mr. Chandler Powers, just returned from a trip to California, and Misses Fannie Gould and Mamile Ruddock, after their prolonged absence at school. As appropriate for the day's discourse, the text selected was 'Let every man stand by his own work.'

The attendance at the Lyceum was large ; the exercises were very interesting. Mr. Smith gave a short lecture upon foreign travel. Illustrating upon the black

of a beam of error in his own eye before endeavoring to discover and expose a mote in the eye of others. whose only fault seems to be they believe more in a future life than he does-more largely cultivate their spiritual gifts, have a greater faith in divine guidance and are every way more in accordance with the principles of primitive Christianity than his blustering discourse evinces him to be.

New York.

NEW YORK OITY .- Our New York correspondent, 8.," writes that at the meeting of the First Society of Spiritualists, May 27th, "Mrs. Nellie J. T. Brigham spoke in the morning on subjects selected by the audience, and improvised three poems. The first and leading subject was, 'Can you give us any information concerning the peculiarities of the people that inhabited Los Muertos, and the cause and date of the destruction of the city?' The question came from reading a lecture of Lieut. Frank Hamilton Cushing at a specia meeting of the Academy of Science in San Francisco which led up to his discovery of ancient Los Muertos, or the City of the Dead, in the Salt River Valley, Arizona. Mrs. Brigham spoke intelligently and satisfactorily upon this subject, and with the same readiness and ease as though the subject of this interesting discovery had been made a study.

In the evening Mrs. Brigham spoke upon a subject selected by the influences speaking through her, name. y, 'Lost.' Mrs. Brigham treated it, as she does all subjects submitted to her, with much depth of thought and perfection of language. The audience was large upon both occasions

The Meeting for Manifestations in the afternoon was of much interest and largely attended by highly intelligent and cultivated people. Mrs. E. A. Weils is deserving of great credit for the able manner in which she sustains the high standard of these meetings. The services were opened by Miss Lily Runals singing a solo with sweetness of voice and grace of execution. The applause was pronounced. This was followed by a plano solo by Prof. 1. C. Kiersted, which was received with much applause. Dr. M. F. Laughlin told a very interesting experience about the mediumship of Rev. John Quinn and a spirit-picture that came during the hour of prayer upon the portrait of Father Quinn, hanging in the Catholic Church of Providence, R. I., and exhibited photographs of the same. Henry J. Newton, Esq., spoke upon the methods of Prof. Hermann. His remarks were directed to showing the evasiveness of prestidigitators of this callbre, and he drew a strong contrast between them

and the great artists of this profession, such as Bellachini, Houdin and Jacobs, all of whom had taken occasion to declare that spirit-manifestations through mediums had no element of prestidigitation in them, and some of them are avowed Spiritualists. Mr. Newton renewed his challenge to Hermann and Kellar as follows: They are to pledge any sum from five hundred to five thousand dollars, that they will do by trick and device what a medium would do under the following conditions: They to come to his house and have the privilege of bringing four persons with them, and he to have the privilege of having four persons present besides the medium, they to do what the me dium did through mediumship by trick and device, and to show him how they do it. Mr. Newton's challenge will never be accepted by Herrman or Kellar

nor by any of their kind. Miss Mamie Horton whistled a solo that was encored, and the audience was in raptures over her wonderful abilities in this unique form of musical execution. Mrs. E. A. Wells gave seventeen tests in her usual satisfactory manner. Some were marvelous

The meeting closed with singing." NEW YORK CITY .- Col. W. A. Silloway (86 McDougal street) informs us that Mrs. Annie L. Pennell has closed her labors in that city for the present to return to her home at Onset Bay, Mass., for rest and recuperation from her arduous labors. "During her last meetings," he writes, " there were present some of the most powerful mind readers and mesmerists in the country, from California, South America, and one from far-off Liberia, in Africa-a colored gentle, man who had heard of her at his home there, and when he was sent here by the government of Liberia. to investigate our institutions he came on from Washington, he told me, expressly to attend one of her meetings. For myself and wife I can truly say that the tests given to us have been the most wonderful we

Previous to my visiting her meetings I was a proounced skeptic and an atheist, but I now see where I was blind and in utter darkness. I was reared in the Methodist church."

have received from any medium.

He concludes his letter by stating that many of the

reason are. I have always been willing to take what

I could get, using my senses first and reason after-ward, and always depending on the intelligence that came for the spiritual origin and identity of the per-

The mediums have been persecuted enough : only a few of the early ones are left, and only those who had stamina, vitality, backbone and firmness enough to outride the storm of opposition; I am thankful for these, and sorry for the thousands who have been driven out of the field by persecutions and test conditions which were too severe for their physical or mental powers. No test conditions for mediums, but tests of senses and reason for us, I say."

Minnesota.

MINNEAPOLIS.-A correspondent forwards a copy of the Sunday Tribune, wherein G. L. Woods of the above-named city considers the strictures recently passed on Spiritualism by Rev. G. L. Morrill. From his letter we make the following excerpts :

above-named city considers the strictures recently passed on Spiritualism by Rev. G. L. Morrill. From his letter we make the following excerpts : "Hopkins, in his 'Evidences of Obristianity,' uses the senses as a strong argument in favor of Christiani-ty, and upon this very argument. I assert, the founda-tion of Spiritualism is based. Thus: I 'see a spirit,' therefore I know it to exist; to know is to be sure a thing is; thus, through this method. Spiritualism, i cannot recall a solitary case of what the church terms a 'back.silder.' Thus we see how investigation is the source of knowledge, and my candid opinion of those who tear down the temple of our religion is that they have never given it an honest investigation. They take for granted what other people say; they investi-gate through they writings of prejudiced writers; reared, as the majority of them are, in a narrow road of thought, they deviate not the slightest from the pathway trod by their forefathers for years and years gone by: When they discovered that sclence would n't agree with them they tried to agree with sclence; when they found that the laws of the human race would not tolerate their rulings, they changed so as to side with the haw; and even now in the nule-teenth century, in this era of progression, we find here and there some divine raise his sanctified head and pipe forth from behind the pupit: 'Bpiritualism is a child of the devil, born in the cradle of belit.' In the name of sclence,' asys Mr. Morrill,'I protest.' Against what does he protest? Is it against the shrine to which over thirty-nine thousand cluzens of Minneapy-ils bow? or is it against the deares forge more? or do they still exist? Have we not, through spir-tualistic powers, healed the slok, assuaged the spiris of the departed? How many multions to day recognize the truth of their sublime teachings? Those who attack the Christian Church are called infidels, 'unbellevers.' What, then, should we term to hear of the lowing mother? Isti or is it not a crime to theraw of th

Arkansas.

STATTLER.-I. M. Stackhouse writes: "The angels have not been deterred by the fact that Orthodoxy is here entrenched behind mountain bulwarks, and reinforced by its most powerful allies, prejudice and ig norance; here, as everywhere, they have unsealed the book of truth to a few, and have 'touched their life with fire from the altar,' so that they are neither afraid nor ashamed to give a reason for the knowl edge that is within them. At the little country post office whose name heads this letter. Daniel Brown leads the faithful ploneers who are blazing the pathway for future generations, through a wilderness of old time hell fire and brimstone. world created out of nothing-in-six literal-days Orthodoxy, of which you can have but little conception unless you have heard Lorenzo Dow preach. But as he draws his inspira tion direct from headquarters-spirits and THE BAN-NER-he is enough for all of them

In Van Buren, the county seat, Mr. J. Harshaw and a few others-few in number but numerous in zeal and pluck-hold down their end of the lever. They have just lost a noble and untiring worker in the per son of Dr. White. The great need here is mediums. A good test me dium could capture the county, and reap beside a gen erous pecuniary return, if such an one could spend a week at Van Buren, en route via the line from St Louis to Texas. In Franklin county, twenty-five miles southeast of here, Messrs. White and Clement, farmers, near Pauline Post-office, are developing a circle that gives prom ise, if persevered in, of important results.

Pennsylvania.

PHILADELPHIA .- A correspondent writes : " The Second Association of Spiritualists of this city held its annual election of officers on Monday evening, May 14th, with the following results: President, T. J. Ambrosia; Vice President, Joseph Leiberger; Becretary, Leonard I. Abbott ; Treasurer, Mrs. T. B. Ambrosia ; Trustees for three years, Edward F. Roberts, Joseph Leiberger, John Kurtz; Trustee for one year, Mrs. Lydia Leidy.

The Association meets every Sunday at its church, Thompson street, below Front, at 3 P. M. Public circle. Seats free. Public invited."

Rhode Island.

PROVIDENCE .- " The Ladies' Spiritualist Aid Soclety," so writes a correspondent, "meets in Slade Building, corner of Eddy and Washington streets, every Thursday afternoon and evening, Room 14. All are cordially invited. Séance in the evening. Mrs. M. A. Waterman, President ; Mrs. Sarah Osborn, Vice-President; Mfs. H. C. Troop, Secretary; Mrs. Mary Rhodes, Treasurer.'

[From the Macon Telegraph.] ST, AUGUSTINE.

A city built upon the sands At. Augustine, the Ancient, stands. Eastward the black Matanz is wave, Westward Sebastian's waters lave The marshes stretching toward the main; So grim, so gray and old, it seems A realm of half-remembered dreams.

Where rose her walls there's scarce a clod Aspires above the leveled sod, Where trails and clamb-rs, wild and free, The fragrant rose of Cherokee; And clumps of stunted cedars grow Gnarled willows in the moat below. Whose depth now measures scarce a span-Shallow as vaunt of boasting man. Twin shafts of crumbling brick and stone. The ancient gateway stands alone; Around those once commanding towers Now cling the golden 1 smine flowers. Through you great breach so deep and wide Obzes a stream whose listless tide, Emboldened by the snd decay. Unchallenged winds its sluggish way.

Fair even in age the plaze gay Where fountains shower their crystal spray, And wreaths of odorous orange bloom Burden the air with rich perfume; And whispering south winds sway and toss The gray festoons of somber moss, In shaded nooks where sunbeams play At hide and seek, the livelong day.

Down by the placid river's marge, Where sloop and schooner, bark and barge, where shoop and schooner, bark and barg And gilded yacht at anchor lie, And white-winged guils are circling high, Seaward the current sets, and fast The ebbing tide goes rushing past; The waves along the old sea wall In rhythmic cadence rise and fall.

With awe and reverence strong and deep I mount the castellated steep Reneath whose portais, roughly arched. The mall-clad Spanlard proubly marched, While boom of thunderous, cannon rolled, And storms of martial music told That Spain's broad banner still unfurled Its conquering folds o'er half the world.

Above yon rugged arch I trace Lines that all time can ne'er efface. Deep graven in the dark grey stone The royal seal of Arragon ! And just below the graver wrote A name that like a bugle no'e Stirred many a heart, nerved many a hand The kingly name of Ferdinand!

Deserted now each vanited room, And volceless is the donjon's gloom; My footsteps in the lonely keep Disturb the hermit echo's skeep, Tb' " Aterta !" of the sentin 4 Is heard no more; the castle bell Is hu sheet; and 'acath the turret's crest A brooding screech owl builds her nest. Within that tower 1 slt and gaz+

Within that tower 1 sit and gaza Toward the duil bank of purple haza Where earth and sky and ocean meet, And wild Atlantic billows beat Upon the bar where, ghastly white, The sand dunes glisten in the light, Like some dead isie's gaunt skeleton Left slowly blaching in the sun.

Now Anastasia's shore grows dim. d Ocean chants his vesper hymn A widowed seabird sadly croons Her lay of grief among the dunes. From the drear marsh welrd volces call, Aud bursting through night's sable pa'l Ten thousand stars in silvery sheen Look down on old St. Augustine. MONTGOMERY M. FOLSOM. Codartown. Ga.

JUNE 9, 1888.

illustrations, of which there are six, is a portrait of Don Francisco de Montejo, the conqueror of Yucatan : the only portrait known and not before published. Mrs. Le Plongeon, when a bride of ninoteon, left a luxurious home in England and accompanied her husband into the wilds of Central America on an exploring expedition, remaining there fourteen years. She learned the Spanish language and that of the old Mayas, and greatly aided her husband in his archmological investigations. One building unearthed by them at Uxmal revealed one hundred and twenty rooms, arranged in pairs. Many buildings at Uxmal were on terraces, with hanging gardens like those at Babylon, with rich and elaborate carvings on all sides. "Incidents in the Life of John Hancock." as related by his widow to Gen. W. H. Sumner, and recorded by him in his diary, will be read with interest. "Personal-Recollections of W. H. Seward" are given by Chas. K. Tuckerman, and in Part III. of "An Englishman's Pocket Notebook in 1828," is described more of "What he Saw in America." "The Beginnings of Ohio" are shown in two hitherto unpublished letters. New York : 743 Broadway.

CASSELL'S FAMILY MAGAZINE. - "Monica" and By Misadventure " appear in new chapters, both approximating to the climax of their interest. A series of papers upon "The Love Affairs of Some Famous Men" is commenced by the author of "How to be Happy, though Married." A sprightly sketch is "The Cobweb of a Lonely Spider," and in practical home and personal matters are "Hours in My Laundry," "The Art of Fish Cookery," "How to Make Conversation," and "First Departures from Health." New York : Cassell & Co.

OUR LITTLE ONES. - The first of the summer months brings, in this favorite of the youngest of the household, attractions in keeping with the season of early fruits and flowers. The frontispiece is "The Sea's Harvest," a beach view in Normandie, accom. panted with pleasing musical verses by L. S. Goodwin. A score of pleasing stories, sketches and short poems follow, all illustrated. Russell Pub. Co., Boston.

free Thought.

THE RATIONALE OF SPIRITUAL ORGANIZATION.

Fo the Editor of the Banner of Light :

Every great discovery, every new truth, is apt to have at first a disturbing influence, and this disturbing effect seems to be greater the more momentous it is, and the more it appears to conflict with the preëxisting views. We need only think of the advent of the Copernican theory, which was opposed even by the eminent Francis Bacon; of the discovery by Harvey of the circulation of the blood, which was at first admitted by no physician past forty, showing man's reluctance to entertain new opinions ; a reluctance and prejudice manifested by scientific minds as well as by the popular mind. A new truth is "so upsetting"; it does not fit into the fabric of one's thoughts. To make it fit it is obviously necessary to modify the fabric of thought, which is painful; it is the labor-pain of progress and development. No matter how precious the new truth may be, it has to reckon with the preconceptions and prejudices of the age, religious, scientific and philosophical, not to speak of the coarser type of minds, the vulgar, and the conceited, to whom the old adage applies: "a little learning is a dangerous thing." As to the vulgar, the parable of the sower in Matt. xill. shows exhaustively the hindrances encountered.

These remarks I wish to apply to the new truth of Modern Spiritualism. 1 restrict myself to one class of men only-to the average educated mind. "I do not believe," so writes an educated and refined lady to me-"I do not believe that a communication from a deceased person can be had; I consider that impossible." My reply was that this is not a question of belief, but a question of fact; and that to say beforehand this is impossible is irrational. Arago's dictum should be proclaimed to all who so glibly use the word impossible. That dictum is: "The word 'impossible' is a meaningless word outside the region of pure mathematics."

Spiritualism, unlike other religious systems,

does not require faith or belief; it claims to

young ladies, and also by the children."

HAVERHILL .- E. P. H. writes : "Sunday, May 27th, was the closing one of the regular lecture course of the Brittan Hill Association. The next lecture season will open October 1st. Mrs. S. R. Stevens of Boston was the speaker in the closing exercises, her subject in the afternoon being ' The Way to the Light. and in the evening 'The Mediumship of Jesus o Nazareth and the Mediumship of To day,' both of which were treated in an entertaining and instructive manner. Following each lecture, questions from the audience were answered.

In the evening a short 'Memorial Concert' was given in honor of the cause of the soldier, by Benden's Orchestra and Mrs. Lottle Dean-Goodrich, soloist. In connection with the evening service Mrs. Hattle P. Griffin gave two recitations which were agree ably received. The closing meeting was numerously attended, and the interest in the lecture course was fully sustained from its opening to the close."

ATTLEBORO .- H. F. Merithew, Secretary of the First Spiritual Society of this place, writes :" Mrs. Kate R. Stiles of Boston was with us Sunday, May 27(h. In the afternoon she gave us some very earnest and instructive truths of spirit communion : in the evening fine psychometric readings, after which she went among the audience giving words of comfort to those who were hungering for spiritual food, her descriptions being in nearly every case fully recognized. Long may she be permitted to promulgate the truths of immortality. May the angels of Purity, Love and Peace ever guide her in the light of the New Dispensation."

HAVERHILL .- W. W. Currier writes: " Miss Emma J. Nickerson spoke for the First Spiritualist Society of this city, Sunday, May 27th, at 2 and 7 P. M., before good sized audiences. The Home Orchestra opened the evening service with choice selections of music that met with the hearty approval of the audience, and closed by rendering in excellent style the hymn tune, 'Dennis.'

This Society has held a series of meetings during the past lecture season that has drawn some of the best thinkers in the city. While they do not claim per fection, they claim to be progressive and determined to carry forward the good work. Some of the best talent upon the spiritual platform has been engaged for next season, and the full time is intended to be filled with such talent as shall be an honor to the cause we represent, and furnish food for thinking

The Ladies' Aid Society connected with this Society has done noble and efficient work during the past sea son, and will continue in the good cause. Its entertainments and suppers are of a high and interesting order, and meet with a fine support. The Home Orchestra, Miss Little, precentor, lends a helping hand at these entertainments that is worthy of all praise."

FALL RIVER "H. C." writes : "The Spiritualistic Investigating Society of this city closed its sessions for the summer by holding two public meetings Sunday, May 20:b. The spirit guides of Miss Mary B. Williams gave on that day two inspirational addresses-subjects : 'What is spirit-control?' and Shall we know our loved ones in heaven?'--which were both instructive and interesting.'

Vermont.

FAIRFAX .-- Mrs. P. A. Stevens writes a letter addressed to Rev. De Witt Talmage, criticising his disnourse on Spiritualism, and quotes far more from the Bible to prove its truth and its consistency with what is termed " revealed religion " than he has or possibly can to the contrary. She regrets the want of charity exhibited by the Brooklyn preacher, and suggests that it would be well for him to realize the existence

board places and objects, and exhibiting relics of great tests he has received through the aid of "Prairie antiquity. There were several fine recitations by the Flower" were from comrades who fell in the war of '61-5; his infant son and the mother of the writer have also made their presence manifest. He proposes at a future time to bear witness on some platform in Boston to the knowledge he has attained.

Indiana.

EVANSVILLE.-Hon. Warren Chase-writing at the time from this place- opines that the proportion of the skeptical class in the ranks of Spiritualists is rather overrated. Some forty years of experience and extensive travel in this country have convinced him that such is the case. He has ever endeavored to be a defender and friend of mediums everywhere; and is led to think that the chronic doubters are as a class "mainly persons who have been so unfortunate, and so often cheated by persons in this life, that they distrust everybody, and dare not trust their own senses and reason when working together; these join with the enemies of mediums and the paid reporters who are seeking for sensational articles for their papers without regard to truth or honesty, and thus help to persecute the instruments which our spirit friends find, of course, often imperfect and partially developed. Thus they ald the enemies of the cause in their despicable work of crushing out the more sensitive and delicate ones among the media : Scores of them have been unable to bear the persecution visited so remorselessly

upon them; still more. like Peter of old, have been forced by the pressure to deny the truth, and get out of the influence of the spirits by joining a church for protection by means of its sectarian walls that shut spirits out, and the truth also. I have seen so much, of this hard hearted persecu-

tion that I do not consider the language of Bro. J. W. Dennis, in a recent number of the BANNER OF LIGHT. oo severe. I, too, would have the test conditions-espe cially the tying-applied to the 'fraud-hunters' who cannot trust their senses with reason left free, but trust hands and feet. If the tests that the old 'witchfinders' applied to their victims had been applied to themselves their occupation would have been soor zone; and the same is true of our 'fraud-hunters' they should be searched for the masks, the gauze and the traps they carry to throw into the cabinet in the dark, and which they afterward claim to have found there.

The up the skeptics, and let the spirits do what they can; and those who cannot trust their own senses and reason are of very little account to our cause, and we need not try to convince them by abusing both me diums and spirits.

Of course many efforts of spirits are failures, and characterized by imperfect results-often from defects in mediumship, and often from inability of our finite and fallible spirit friends-but these are no more se and no more frequent than the failures in the efforts between us in this life, and we have no right to expect more perfection, as the spirits are as much subject, or more, to conditions, surroundings and environments as we are. If I see a table lifted or tilted with the fingers of a medium lightly touching its surface, I do not need to have it lifted without contact to prove it was spirit power, as one can prove it no more clearly than the other. The intelligence alone that come through the motions proves to me that it is a spirit, and never has proved it to be anything else.

If I see a form out in the room that claims to be spirit, and hear the medium talking in the cabinet at the same time-which often occurs-I do not need to seize the spirit to prove it is not the medium; and when told that such actions injure the person whose

And so the good work goes on in every nook and corner. In every village and hamlet the angels are giving to their chosen ones, and these to the world. the grand revelations of the nineteenth century."

Kentucky.

LOUISVILLE .- Dr. J. H. Wilson, President of The First Spiritual Church." writes: "Mrs. Edith Nickless, of New York, lectured for our church on the morning and evening of Sunday, April 20th. Her control, 'Sun Flower,' gave a number of good tests after each lecture, which were all recognized. It affords me great pleasure to say that herself and her gental husband are highly appreciated by this Society-they having spent a month with us during last year.

Mrs. A. M. Glading, of Philadelphia, lectured for us on the evenings of May 18th and 19th, filling our hall with a large and intelligent audience each evening. I need scarcely say that her lectures and tests were entirely satisfactory ; for those who have attended her meetings will well understand this to be a

fact. The psychometrical readings given by her control, 'Hoolah,' after each lecture, were truly wonderful. A number of different articles were gathered up by myself from the audience, and the owner of each was thoroughly 'read,' while the spirit-friends of several persons were described and recognized. May the angel-world guard and protect these worthy ladies and all such zealous workers in our

Kansas.

great and glorious cause."

FAIRMOUNT .- A. H. Nicholas writes: "The seminnual meeting of Spiritualists in this section occurred here May 26th and 27th, and was a success, though the attendance was not large, on account of rain. The lost perfect harmony prevailed throughout the meeting, which was promoted by the presence of happy children. Many precious tokens of angelic love came to us, and we had a feast of spiritual things that will long be remembered.

Mrs. A. L. Lull, of Lawrence, was our chief speaker She addressed the assembly on subjects presented to her on the occasion, and did it well. She has an easy, flowing and forcible style which attracts the attention and holds it to the close. Her discourses are as good as the best we read or hear; and her improvised poem are excellent.

Dr. Gile and Mrs. Holiday of Topeka, Mrs. M. P. Henderson of Morse, Kan., (all mediums) were also present and entertained us interestingly. Three young girls of the neighborhood, whose family name is Burroughs, and who are being rapidly developed as mediums, were present, and held a dark séance. We meet again in October.'

Connecticut.

NORWICH .-- A correspondent forwards an editorial tribute to the powers of Mrs. Helen Stuart-Richings as an elocutionist-which was contained in one of the Norwich papers-from which we extract the follow ing:

vitality is drawn out into the form, I certainly shall not do it; and it should not be allowed on the part of any one; if any one is inclined to do it, such person should be tied as a measure of precaution. When I have my eyes and ears and hands to prove the form of a deceased friend materialized, and it dis-

June Magazines.

THE MAGAZINE OF ART .- As a frontispiece we are given an etching by J. Dobie of the pathetic picture Betrayed," by Walter Langley, R. I., exhibited at the Royal Institute of Painters in Water Colors, in 1887. The subject is one that needs the utmost care and delicacy of treatment to avoid mawkishness on the one hand, and repulsiveness on the other, and Mr Langley has succeeded just where success was most difficult of attainment. The opening letter-press is a sketch of one of the most distinguished, and in England and this country, one of the least known of great living painters, Jean-Jacques Honner, illustrated with engravings of five of his most notable works. "Glimpses of Artist Life." we have some account of Christle's," one of the most curious and interesting of all the remarkable business establishments in England. It was established in 1766 as an auction mari for works of art. In eight months of a recent year its sales amounted to eighteen hundred thousand dollars. Five illustrations are given, including a full-page one of "A Sale at Christie's " Of the remaining contents

are " Light and Water Colors," by Prof. Church, " Art Unions and Art Lotteries," b/ Joseph Grego, "A De throned Masterplece of the Revival." by 8. Thompson. New York: Cassell & Co., 104 and 106 Fourth Avenue.

THE ATLANTIC MONTHLY has for its first number in the table of contents a two part sketch by J. P Quincy, entitled "Miser Farrel's Bequest"; Julia C. t. Dorr tells of journeyings to Cawdor Castle and Culloden Moor, both scenes of marked interest to the student of history ; "Yone Santo," by E. H. House, con tinues to shed a pure and chastened light upon the pages of The Atlantic; Francis Parkman discourses on "The Discovery of the Rocky Mountains"; Elien Terry Johnson unveils "The Queen Behind the Throne"; "The Despot of Broomsedge Cove" still presides over his unique domain ; Theodore Child has much to say of interest concerning "The Literary Career in France"; the usual reviews. Contributors' Club, etc., will be found this month of especial value as to contents. The poetry of the number is by Edith M. Thomas, Graham R. Tomson and-editor Aldrich. presumably. The poem of Tomson has a sad retrain in it, when we think of America's recent united decoration of the soldiers' graves in our own land. Houghton, Mifilin & Co., publishers, Boston, Mass. ST. NICHOLAS .- In "The Men Who Died," a little negro boy's observance of Decoration Day is described by Ruth Hays. In "Dogs of Noted Americans," ac counts are given of favorite canine friends and com panions of J. G. Whittier, (who has three,) Garfield Lee, Eggleston, Mrs. Burnett and Miss Woolson, with pictures of several. A full but simple memorial of the recently ascended authoress, Louisa M. Alcott, is contributed by Louise Chandler Moulton, and is illustrat ed with an excellent portrait of the popular writer. and one of her adopted daughter, the child of her sis ter, Lulu Nieriker. "Cat's Oradie" is the title of charming story by Cella Thaxter. The child sketch from George Eliot this month is "Tom and Maggie Tulliver," illustrated. Four new chapters are given of the attractive serial, "Two Little Confederates,"

have knowledge, demonstration, stubborn facts, and it is useless and irrelevant to say, "I do not believe it possible." But this leads me to say that inasmuch as Spiritualism relies solely upon facts, its pro-

mulgation depends upon the success with which these facts can be brought home to the masses. Mediumistic gifts are rare gifts. Fully developed mediums generally find in large cities the best sphere of activity. Many honest and anxious inquirers say : "If I lived in Boston or New York I could get personal conviction as to the truths of Spiritualism. The facts or phenomena are not accessible to me; neither have I the means for traveling to such a centre.' Now what an individual can not do, standing alone, an Association can easily do. If seekers of truth will unite and form an organized society, whose only object shall be to get at the facts, their united efforts will make that possible what is not possible to the individual. The means can thus be raised to enable such a society to send for mediums to come to them and thus give them the only chance of convincing them. I do not approve of a society formulating a creed, calling itself a church and its officers Reverends. I would never join such an organization. But a society as described above seems to me to be possible in all smaller cities and villages where single individuals, men and women, thirst for spiritual truth and are unable to appease their thirst.

Organize, unite, not around a creed, but for the purpose of investigation; and if investigation should result in conviction, then the Association still needs the facts to convince others, and thus will be promulgated a precious truth that alone can redeem our skeptical and materialistic age and inaugurate a new and gloriousera of spiritual aspiration. S. WEIL. Bradford, Pa.

Late Magazines.

THE GNOSTIC .- (April) "Stars and Atoms," by Ca mille Fiamarion, leads a table of contents relating to psychometry, occult science and mental therapeutics. San Francisco, Cal. : 17 Flood Building.

THE COSMOPOLITAN.-(May)" The Pedigree of the Devil." by M. D. Conway, eleven illustrations, and 'A Congress of Famous Women," with many portraits, are prominent articles. New York : The Cosmopolitan Publishing Company.

THE AMERICAN MAGAZINE .- (May) "The Oldest of American Cities," (Carthagena) is described by W. E. Curtis, and new chapters are given of "Maximilian," and "The Belles of Old Philadelphia." New York : American Magazine Company.

BIZARRE, NOTES AND QUERIES.-(May) More is said about "Volapük," something about other proposed forms of universal language, and a large number of questions and answers. Manchester, N. H. : S. C. and L. M. Gould.

Among the reforms suggested to the American Medical Association, by its president, at the late ses-sion in Cincinnati, was a plan to reduce the number of medical schools, and consequently the number of an-nual graduates. He evidently thinks too much com-petition is not good for business. If fewer doctors would make better ones, that plan would do very well, but it probably would n't.— Gardiner (Ms.) Home

and two on "Drill." The story of a Shetland Pony, a namesake of the big elephant "Jumbo," is told by " D. Wright, and illustrated by W. N. Drake. Several poems are among the other contents, and "Jack-inthe-Pulpit" is as agreeable and entertaining as usual. The Century Company, New York. Damrell & Upham 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY .- The Interesting narrative by Alice D. Le Plongeon of "The Conquest of the Mayas," is continued. Among the

JUNE 9, 1888.

For the Banner of Light. VIOLETS.

BY BELLS BUSH.

Wee, modest flowers that meekly from the sod Look up to speak of God, How joys my soul to see your happy smiles, How peaceful seem to me the forest nisles Where your bright forms appear. Ye come from year to year, And in your presence all my cares and fears, Whatever jars my spirit, disappears; I look on you and rest, Till faith within my breast Builds up anew her desolated towers, And o'er their gates of pearl Sweet joy and hope unfurl Their starry bauner garlanded with flowers.

Fair teachers of the field, sweet gifts of spring, I look on you and sing. My heart sings, warbling like a happy bird Whose first love-song its wandering mate has heard And wakeped sweet reply. 1 know that ye must die; Ye have not long to live, sweet violets; Yet when I look on you, all vain regrets For your brief life are stilled; And unto Him who willed Your lot and mine I lift in thought my soul. Till all the throbbing air Seems vocal with the prayer That love and truth will all my acts control. I wisdom learn of you, oh I gentle flowers-Ye have mysterious powers, That speak to me as sibyls from a shrine Within my soul, set up by hands divine. I listen to your speech, Till fancy seems to reach

The utmost boundary to the realms of sense, And pausing there, my spirit looks from thence On toward the vast unknown; All doubt and dread have flown;

Through those sweet flowers there is revealed to me This high and holy truth. Trust it, oh I heart of youth; Who cares for them will surely care for thee !

The Reviewer.

THE MAGNETIC AND BOTANIC FAMILY PHYSI-CIAN, and Domestic Practice of Natural Medi-cine; with Illustrations Showing Various Phases of Mesmeric Treatment, Including Full and Concise Instructions in Mesmerism, Curative Magnetism, Massage and Medical Botany. By D. Younger. 8vc, cloth, pp. 534. London : E. W. Allen, 4 Ave Maria Lane, E. C. The author, after an experience of nearly forty years as a professional practitioner of mesmerism, presents in this volume demonstrative proof of the resources of the science for the alleviation of suffering and the cure of disease. His success in its application for these purposes has been somewhat remarkable, and in numerous instances he has far out-distanced medical practitioners of other systems, effecting cures where they despaired of doing so. While denominating mesmerism a science, he does not in this work deal with it strictly as such, but as a curative agent more allied to nature than to books, and for that reason one that may be employed for the removal of pain and sickness as effectually by persons of uncultured intellect as by those of highly educated scientific attainments. The author's Idea, as we understand it, is that the means of restoration exist in the elements, and are as free and spontaneous as the air we breathe. and the sun that gives us warmth; that we sustain close and harmonious relations with nature's curative properties either to retain health or to regainit if lost; health being harmony and sickness inharmony with our immediate surroundings.

It is maintained that there is nothing more potent as a subtle, energizing, curative agent than mesmerism. The author emphatically denies the truth of the assertion made by some that there is danger in its use by other than what is termed a regular medical practitioner ; he is positive of this from his long period of close observation. "The mesmeric influence," he says, " properly and carefully induced, is always beneficial. The real power of healing is not an acquisi-

BANNER OF LIGHT.

he stating to her that he was lost at sea. At this unexpected intelligence, I questioned her as to his whereabouts when she left home three months previous. She stated that he was try-ing to get a chance to go to sea. I immediately wrote to his folks to know where their son was, or the latest information they had of him. The answer returned was that he had arrived at Liverpool, Eng., and they were in no wise un-easy about him, but scouted the idea of his spirit returning. At the time I received the letter I was located on Commercial street, Boa-ton, where thousands of seafaring men were passing every day. As I was reading the letter, a young sailor stepped up and looked into my show-case, and at that very moment I was im-pressed that he might know something about Turner. I passed the time of day with him, and asked him if he ever had a school or shipmate by the name of Turner. His answer was: "I had a shipmate by that name. But why do you ask me that question?" He said that he was never here before, and did not know we, either. I explained, and showed him the letter, which surprised lim very much. I then questioned him to ascertain where he became acousinted Composited in Minnesoto.

Camp-Meeting in Minnesota.
The Rice Co, Mcientific, Moral and Risformatory Association will hold in first Annual Meeting at Morristown on the third Bunday in Alum, 1894 and Lagorana and Alumentary Association will hold in first Annual Meeting at Morristown on the third Bunday in Alum, 1894 and Laberal CAMP-Six KITKO, commencing on Woolnesday, June 18th, and closing on Monday, June 18th, and Closing of the second and shelter will be provided at ory reduced a nost of all who may come. Wo also invite Bpiritual and Liberal speakers and modume. Multable rooms for holding scances will be furnished gratis.
We wish to employ an Independent state writing medium who will permit investigate rs to bring their own closed states. Such a medium would be of great benefit to the cause, bedite required in this focality.
The lowest reductions in railroad fare that can be obtained withoesed or produced in this focality.
The lowest reductions in railroad fare that can be obtained withoese do urpoluced in this focality. By our former the section of the scale of the section of the scale of the section. By output the section.
Beint state, Cor, Secty, of Waterville, Le Sneur Co., Minn.
[Spiritual and Liberal appers plense copy.]

Clackamss, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., begin-ning Friday, June sth, and holding over two Sundays. Slate-writing, trace-speaking and clartvoyant test me-diums have been engaged to attend the meeting. The Committee of Arrangements will use every reason-able endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a suc-cess.

These attenting the messing, the cess, the 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, l'HILLIPS, President, Also the Becond Part of the Volume, "The Golden Key or, Mysterles Beyond the Vell."

THOMAS BUCKMAN, Sec'y. These two books, contained in one large, nicely bound vol-ume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded or fact. They are as entertaining as any novel ever read, and contain more of the phenomena and philos-phy of Spiritualism than ever before written in the same space, and they are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism. Price 41.50; postage free. For sale by COLBY & MICH.

Orion Lake Camp-Meeting. Orion Lake Camp. Recting. The First District Association of Spiritualists will hold a ten days' Camp Meeting at Orion Lake. Oakland Co., Mich., commencing Saturday, June 2d, 1889, and ending Monday, June ith. Those intending to camp are desired, it convenient, to erect their tents on Friday, June 1st, that all necessary preparations may be over for sorvices and the election of officers which will occur the day following. Good speakers will be in attendance, and all who are in-terested in progressive thought and united humanitarian works are condially invited to be present. S. H. EWKLE, Vice-President. Mus. F. E. ODELL, See'y.

The Lookout Mountain Camp-Meeting. Near Chattanooga, Tenn., will be held during the entire month of July. The following speak is and mediums are emagined. Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Katesand wito, Dr. Sammel Watson, A. C. Ladd, Mrs. Corn L. V. Rich-mond. Excellent botel facilities are on the Mountain. Dr. Sandi mond. Excellent hotel factories Tenting space given free. Address G. W. KATKS, Sec'y, Chattanooga, Tenn.

Sturgis Annual Meeting.

Storg B Annual Accessing. The Harmonial Society of Storgis, Mich., will hold its annual meeting in the Free Church in Storg is, 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 Spiritunlists. The Wisconsin State Association of Spiritualists will hold its next meeting in Milwankee, June 224, 234 and 21th, John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. Dr. J. C. PHILLIPS, See'y,

A FOUR-PAGE SEMI-MONTHLY JOURNAL, espe-cially devoted to the Development of Medlumship, and official organ of The National Developing Circle.

Terms of subscription, \$1,00 per annum

Sample Copy Free.

Send for Book, "How to Become a Medium in Your Own Home," and a personal senied letter designating all your phases of Mediumship, all for 15 cents.

JAMES A. BLISS,



The Organ of the Mississippi Valley Association of Spirit-

VOLUME III. No. 1, THE THREE WS. MAMMON, MILLION-ARRES NED MURDER. No. 2, A LEVEIN THE DARK. No. 3, WHAT RELIGION IS BEST FOR MANKIND ? No. 1, IDEAL SOCIALISM ; HOW DOES IT COM-TARE WITH CHRISTIANITY AND SPIR-TARE WITH CHRISTIANITY AND SPIR-NO. 5, THE INFORM OF THE DAY. No. 5, THE INFORM OF THE DAY. No. 5, THE JUPOMENT DAY. NO. 6, THE FOUNDATIONS OF THE WORLD. NO. 0, THE FOUNDATIONS OF THE WORLD. NO. 0, THE FOUNDATIONS OF THE WORLD. NO. 0, THE FOUL THE PROPAGANDA. NO. 12. THE WEIRAYERS OF SPIRITUALISM, Prior Vents cach.

ane organ or the Mississippi Valley Association of Spirit-ualists. NEW THOUGHT is a quarto filed with Interesting mat-ter, whit TENE EXPRESS LY for 48 columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper. Terms of Subacciption: One year, 11,50; six months, 75 cents, three noutins, 40 cents; single neutrosci, scients, NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents a scin which barely covers the price of blank paper and press-work. Sample ceptes free. Single conts and instantors of Volumes I, and II, will also be sig pried at a contseach.

PREE!----- PREMIUNS!----- PREE. The Phantom Form. Experiences in Earth and Spirit-Life-Revelations by

a Spirit. Through the trance mediumship of MRS. NETTIE PEASE FOX.

The Mysteries of the Border-Land;

The Conscious Side of Unconscious Life.

BY MRS. NETTIE PEASE FOX.

JUST PUBLISHED!

THE

SECRET SYMBOLS

ROSICRUCIANS

Sixteenth and Seventeenth Centuries,

WITH A TREATISE ON THE

Philosopher's Stone.

Translated from the German by

FRANZ HARTMANN, M.D.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

VOLUME III.

MRS. NETTIE PEASE FOX. This is one of the most deeply interesting Spiritualistic works over published. Ulven in a narralive form by a fady whose carthelife was one of strange vicinstitudes, shartling ovents and wonderful mediumistic upper interesting and inorganism ovents and wonderful mediumistic upper interesting and inorganism ovents in spirit-life she returns to carth, and through the fully antranced organism and power of another, gives her earth history, followed by revolations from spirit-life, in-teresting and instructive to those who would know the con-dition, opportunities and employments of those who have crossed the ''Narrow stream meandering these two worlds book may be obtained from the following table, giving a few of the many subjects upon which we have revelations from the spirit-world: Death Foretoid; Death-Hed Vision and Revelations; Is Fulfilod, is aved from a Horribie Fate by Spirit Wanning; A Father's False Representation Corrected by the Spirit-Mother; Life Saved by Spirit Power; My Death Foretoid; in Spirit-Life; Mansion in Spirit Land; Return to Earth-Life; SomeSpirits Worshipa Personal doi: Spirit Life; Amother Planet. Mary Revelations are given of life and fix employments in the spirit-world deeply interesting. Cloth, pp. 109. Price \$1,00; postage paid to any part of the world. Persons sending DIRECT TO COLBY & BICH, 0 Bosworth Street, Boston, Mass., \$3,00 for a year's subscription to the BANNES OF LIGHT. will be entitled to a choice of the following Premiuma

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

UNTIL FURTHER NOTICE.

8



FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of TWO of either of the following

CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of them for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. INAAC B. BICH, Business Manager, or MISS M. T. SHELHAMER, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are inely executed by one of the best photographers in this city. Price for additional Photographs, if desired, 35 cents each.

Or a copy of either of the following Books:

Spirit Invocations; or, Pravers and Praises

Publicly offered at the Banner of Light Circle Room Free Meetings, by more than One Hundred Different Spirita, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conart, Com-pil dby Allen Patnam, A. M., authorof ''Bl-ble Marvel-Workers,''' Natty, a Spirit,'' ''Spirit Works Real, but not Miracu-lous,'' etc., etc.

Mr. Future works hear, out, out not Mirach-lous," etc., etc. Mr. Futures in compretensive fashion, many living gens of thought, which are clothed in eloquence of diction, and thill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubter of spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares but so that so the elocitic of spiritual healing and rejotce; and the desolate mourner can compass, through its unvalument of the centainty of rejuinon with the depart-ed, a constation which nothing earthy can take away. Cloth, pp. 236.

FRANZ HARTMANN, M.D. The plates of the Secret Symbols, twenty seven in num-her, have been colored by hand, exactly duplicating the originals which Dr. Hartmann secured during his research-es a one ancient MSS, and occurt works in feremary. Prof. Elliot Course, F. T. S., writes in reference to the work as follows: "The publication is timely, and cannot fall to attract and enteriain many persons who seek the sym-bol of eternal verifies in these mysterious who seek the sym-bol of eternal verifies in these mysterious who seek the sym-bol of eternal verifies in these mysterious who seek the sym-bol of eternal verifies in these mysterious an actual secret con-fraternity, is, as you know, an open question with the pub-lic; and those who are best eritled to speak with anothority are significantly silent in this particular. But no compe-tent occultst or mystic kas any double, or will ever fully divulge the esoteric facts in the case. The volume befor-n e is handsomely gotten up, showing both taste and enter-prise on the part of the publichers; and Dr. Hartman in has already won enviable spurs in the literature of execution, which be is, from this connection with the Indian Branch of the Theosophical Society, well fitted to adorn." Finely printed on heavy paren puese 12 by 16 inches, and handsomely bound in cloth. Pride \$6.00. For such by COLLY & BUCH. A Romance of Caucasian Captivity; or, The Federati of Italy.

It of the reductant of fully. It of the reductant of starting incidents. The Federati were a band or association of individuals in Sar-dinia when it was still an independent kingdom, who were pledged toundying hostility to uitramontanism, and there-iore were friends of a constitutional system. It is skillfully conceived and constructed, its wide variety of characters affords constant excitem in the anglesaure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

Visions of the Beyond,

By a Sect of To Day: or, Symbolic Teachings from the Higher Life. Edited by Herman Snow. This work is of exceeding in-terest and value, the Sect being a person of eiv value dispiri-ual aspiritions, and of great charness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truths of spiritualism in their higher forms of action, illustrating particularly the infinate meanness of the spirit world and the vital relations between the present and lutture as affect-ing homan character and destiny in the hereafter. Bound in eicht, pp. 186.

Or choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 2225 inches; engraved surface, 16221 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the origina painting by Jeseph John. Size of sheet, 22x25 inches; en-graved surface, 15x20 inches. "HOMEWARD."

Miscellancous. THE

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

Address

ELMWOOD PLACE, OHIO,

A VIGOROUS, Eight-Page Weekly Journal devoted to A SPIRITUALISM and General Religious and Political Reform. Published every Saturday by MOSES HCLE & CO., at Des Motnes, Lowa.

Also *The Weekly Discourse*, containing fifty two numbers in each volume, handsemely bound in Half Rean, Gold Roled,

On May 20th and 27th the Spiritualists of this city were enlightened by the guides of Miss Jennie B. Hagan, "who always provide some-

thing good for the audiences of this brilliant and industrious medium. The suggestion of subjects is left to her hearers; in this city they are not backward in giving her plenty to talk about, and she is equally alert in responding. Sunday afternoon, 27th, her discourse was very eclectic, embracing a variety of

I explained, and showed him the letter, which surprised him very much. I then questioned him to ascertain where he became acquainted with Turner. He stated that he shipped on board of a vessel at Halifax, N.S., bound to Liverpool, Eng., and there formed an acquaint-ance with him, and they became intimate friends; that Turner belonged at the head of the Bay of Fundy; that his father was a mer-ohant, etc., which was true. I asked him where he last saw Turner. He said the last time he saw him was in Liverpool; that they had ship-ped on board of another vessel, and as they were casting off their lines to depart, Turner jumped on shore, and that was the last time he ever saw

casting off their lines to depart. Turner jumped on shore, and that was the last time he ever -aw him, but was very anxious to hear from him. The young sailor kept up my acquaintance for a number of years, and every time he came to Boston we talked the matter over, and he said that he had told the circumstance to many people, and it was one of the most singular events of his life.

Now comes the question, Who guided the letter, and the young saller to meet me at the very moment at my store while I was reading it? I have visited Mr. Turner's family several times

since, but they have never heard any tidings of

heir son. If this should meet the eye of the young

themes which numbered a round dozen, but her principal attention was given to this re-quest: "Let Us Know the Truth." "Do you really understand how much you are asking for?" she queried. "A re you aware how much your request implies? Do you not know that the truth, in and of itself, is infinitely superior to exercising a grant the bast of us can

superior to everything even the best of us can conceive? Truth, positive and complete, is grasped by the Infinite Intelligence alone. We grasped by the infinite intelligence alone. We obtain some approximate ideas of it, but the essence of truth, pure and undefiled, is that for which, while in the finite state, we will ever seek in vain, for it implies knowledge beyond mortal grasp." This idea was eloquently am-plified and illustrated in the modified knowl-edge we enjoy of the works of nature, even with her great energloguily constantly before our her great encyclopedia constantly before our

In responding to a materialistic proposition and question she became unusually animated : "The grave to me seems the end of all things. Can you give me any evidence of a life beyond? I want light." The evidence was conclusively given in the

form of an analytical dissertation upon the laws of nature, in which the seed or germ is the representative of an eternal principle of pro-gress in growth and reproduction. Some excellent ideas were advanced in im-

eficial. The real power of healing is not an acquisi-tion attainable by any physical or mental exertion, but the development of a subtle psychic force, which, in a greater or less degree, is common to all." He looks upon mesmerism as "the great panacea by which the most startling cures the world has ever witnessed have been accomplished, and so palpably but the low of a subtle by the degreat panacea by which the most startling cures the world has ever witnessed have been accomplished, and so palpably but the low of a subtle by the degreater of the low of a subtle by the low of the low o

sailor, I should be happy to have him commu-nicate with me, as I have forgotten his address. 102 Tremont street, Boston. J. S. DODGE. Jennie B. Hagan in Lynn. To the Editor of the Banner of Light:

events of his life.

one of the laws of nature that it does not require any scientific training to be able to demonstrate the fact." The purpose of this volume is to render familiar with mesmerism, its uses and the methods of applying it, all who desire such knowledge, and no one who gives simply a cursory glauce at its pages will fail to recognize its admirable adaptability to this end.

The various phases of mesmerism are first described, following which a specification is given of the acquirements requisite for a successful mesmerist. Reference is made to Reichenbach's experiments with over one bundred sensitive persons, the results of which established in his mind the fact that the human body exerts an influence identical with that of a magnet, and that this influence can be seen by some persons under certain conditions. Mr. Younger says he has had many sensitives assert that they saw this aura, named by Baron Reichenbach "Odyle," flow from his fingers like streams of phosphorescent light. Instructions are given for making the mesmeric passes, the different ones described, and the precautions to be observed. These very important preliminary lessons are made easy of comprehension by a number of engravings. A series of tests for determining susceptibility in choosing subjects is given ; the time and effort necessary to produce mesmeric influence are clearly stated, the method of deepening the sleep and of removing the influence is described, and such symptoms are indicated as show a person to be one to whom the sleep would be prejudicial and possibly dangerous. A chapter on clairvoyance enters minutely into a description of the state, giving instructions for its self-development; it includes also remarks upon clairaudience, and relates a singular instance of spontaneous materialization. "On one occasion," he says, "at a private séance I had the good fortune to bring out the doubles of the sensitives. Two came away from the bodies, toward the audience, a distance of fourteen feet ; and at the same time, the doubles of the other two sensitives rose up about twelve inches above their heads-exact counterparts of the sensitives I the only difference being that the duplicates were semi-transparent, while the four sensitives sat on the chairs, in a deep trance. All the eight forms were visible at one time, in a strong light, and were seen by twenty-six people."

A very full description is given of the medicinal properties of herbs, followed by "Remedies for External Application," and these by diagnoses of ordinary diseases with instructions for their treatment with botanical remedies and magnetism, and for the infusion and administration of the medicines and tinctures enumerated.

[From the Eastern Star.]

Why I Became a Spiritualist.

Some thirty-five years ago I began to investi-gate the phenomena, and through a medium was informed by sitting at the table for twenty-three consecutive evenings with my wife we could get communications from our departed could get communications from our departed friends. We sat as directed, and on the twenty-third evening the table tipped, and from that time they gave us proof after proof, and tests that no one could doubt. About that time we were believers in the Bible, and asked refer-ences from it by the spirit to give us greater proof of the spirit intelligence that was then corresponding with us. Immediately the table corresponding with us. Immediately the table began to the and spelled out the Acts, 14th chap-ter and 3d verse, where it says: "Long time, began to tip, and spelled out the Acts, lith chap-ter and 3d verse, where it says: "Long time, therefore, abode they speaking boldly in the Lord, which gave testimony unto the word of his grace and granted signs and wonders to be done by their hands"; the very same wonders and signs given to us by tipping the table. What better proof could we ask for? At another sitting the spirit of William Turner was an-nounced, wishing to communicate with his late schoolmate, who was then on a visit at my house,

completely. An ambitious and remarkably melodious

An amontous and remarkably metodoos combination poem was given upon a union of four subjects : "Beautiful Spring," "Light Im-mortal," "Waiting," "Departed Children." Nothing at proximating a fair report of this effort is possible, and only a few detached stanzas are given :

 Zao alto given :
 "Walting, wanderers of life, Waiting at the break of day, Walting in the heat of strife, Walting in the twilight grey :
 Ever waiting till the cail Shall unloss the mortal cord— Bring us to the presence all Bring us to the presence, all, Of that watching one, the Lord."

They are gone, those sweet. fair blossoms, Which budded on earth below; They were called away by the angels Many long years ago; But they live in your hearts forever, And you know that beneath the sod Lies nothing but dust—your children Are living with you and their God."

Of "Light Immortal" she said :

" That wondrous light which mortals Have never, with leaden eyes, Been through the glorious portals

Of a glausome paradise."

At six o'clock Sunday evening, Miss Hagan At six o'clock Sunday evening, Miss Hagan spoke and improvised in verse for the Woman's Christian Temperance Union of Lynn, at its hall, and at 7:30 she again addressed the Spir-itualist society, and exhaustively treated the theme: "Why is it that some people are so much more happily situated in this life than others?" Her argument enforced the grand idea of Epictetus, that if a man is unhappy it must be his own fault, for God made all men to be happy. Her poems were good and loudly be happy. Her poems were good and loudly applauded.

The Spiritualists of Lynn are entitled to President of the society, Mr. S. H. Holbrock, is unliring in his efforts to add to the interest of the public services in this enterprising city. Lynn, Mass. SWAMPSCOTT.

Passed to Spirit-Life,

From Plainville, Ct., May 15th, 1888, suddenly, Mrs. Bel

Johnson, wife of Mr. Calvin Johnson, aged 51 years. Mrs. Johnson is not dead, only passed out of her poor, frail earthly body into a spiritual one. The limmediate cause of her earthly release was congestion of the lungs. She had been in feeble health for a long time, but worked, when able, up to her last day, with the help of her kind husband. She was of a cheerful disposition, and bore her ill health with patience. Beside her husband, she leaves a son, two step-daughtere, two grandchildren and other relatives, and has welcomed his mother to her spirit-home. Functal ser-vices were conducted at the family residence by Kev J. W. Backus, the Congregational pastor. Mr. Johnson will miss ils wife's presence, as he has been her almost constant companien for years past, but he bas as how ledge of Spir-itualism, and knows of his censolations. He is, and has been for some years, a subscriber to the BANNER OF LIGHT. ohnson, wife of Mr. Calvin Johnson, aged 51 years.

From Keene, N. H., May 19th, 1888, Mrs. Mary Emmon aged 68 years.

Mrs. Enmons was a woman of sterling character, firm in the latth of the Spiritual Philosophy, and lived a life of un-solith devotion to family and friends. Those who knew her best loved her most. A large number of friends gathered at the home to pay tribute to her satisfied memory, and iis-tened, for the first time, to the consolation the spirit-world brings to the mourning children of carth. A DDIE M, STEVENS.

From Madison, O., May 19th, Mrs. Susan B. Chamberlain.

The deceased has been a firm and devoted Spiritualist for the past thirty years—for a large portion of which time she has been an appreciative subscriber for and interested read-er of the HANNER OF LIGHT. She has now entered upon the spiritual enjoyment of the reward of her many good actions done in the mortal. MRS, P. M. FELLOWS.

From Denmark, Lewis Co., N. Y., May 22d, Nina Loone, infant daughter of Emma L. and Asa P. Pierce, aged 1 year and 22 days.

Services conducted by Mrs. Mary C. Knight, of Fulton, N.Y.

The Gnostic, A Monthly Journal of Spiritual Science,

PUBLISHERS AND EDITORS GLORGE CHAINEY, ANNA K. CHAINEY and W. J. COLVILLE.

E ACH number will contain forty pages, devoted to Eso Iteric Religion, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race. Terms, 42,00 per year: single copies 25 cents, Address GEORGE CHAINEY, 17 Flood's Building, San Francisco, Cal.

SPHINX.

A NTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersnehung der "mys-tischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prel, Alt, Russ. Wallnee, der Professoren Barreit und Couse, mehrerer Brahminen u. s. w., heraus-gegoden von Dr. Hübbe-Schleiden. Subscription: 41,75 for six months, 85,50 per annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher. Au21

La Lumiere.

A JOURNAL devoted to the interests of Spirituation in A all itraspects. MADAME LUCIE GRANGE, Ed Hor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, 41,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boule-vard Montmorency, Auteul.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It coutains an Histerical Relation of Prophecies in Modern Times and Propheticspirit Communications. Paper, 12mo, pp. 344 Price 60 cents, postage free, For sale by LA LUMIERE, Paris France. 'aris, France,

THE CARRIER DOVE,

An Illustrated Weekly Journal,

An Infustrated Weekly Journal, DEVOTED to Spiritualism and Reform. Edited by MRS. MB, SCHLESINGER. DR. L. SCHLESINGER and MRS, J. SCHLESINGER, Publishers, Each number will contain the Portraits and Biographical Ketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Poems, Spirit Messages, Editorials, etc. Terms: \$2,50 per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, 32 Ellis street, San Fraucisco, Cal.

SEND NAME

A ND POST-OFFICE ADDRESS, plainly written, to **THE DETTEH WAY**, CINCINNATI, O., and re-ceive a sample copy of this bright Spiritual Weekly News-paper Fuzz. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sonding for a sample copy. It will cost you only a postai card and a minute: Aui3 tf

Light on the Way.

GEO, A. FULLEB, Editor. MRS. G. DAVENPORT STEVENS, Ass't Editor.

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

The **Boston** Investigator,

THE oldest reform fourmas in ... Price, \$3,00 a year, \$1,00 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which dis-ousees all subjects connected with the happiness of mankind. Address JP. MEDUM, Investigator Office, Paine Memorial, Boston, Mass.

DIAKKAISM; or, Clairvoyant Travels in Hades. By A. GARDNER, London, Eng. This lit-ibe book is altogether novel and curious, being sketches of clairvoyant experiences among the inhabitants of Hades, which "is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, 'including a great por-tion of the atmosphere. Here myriads of human beings, who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their surroundings are described, and conversation with them reported. Paper, 10 cents, postage free. For sale by COLBY & RIOH.

Price Scents each.

ROSA, The Educating Mother.

Written for Mothers and Young Ladles of Age BY PROF. H. M. COTTINGER, A. M.

D1 TROF. II. M. COTTINGER, A. M. The author in his preface says: "I wrote it for mothers and young ladges of age, is cause such books, purposely composed for them, are an exception to the rule, must of perlagoit works being written for treachers, schoars, or meningenetal. In order to make it more palatable to the laft sev. I composed it in the form of a correspondence, putting the principles of education into the mouth of a mother. My wife was the model for my letters. In every letter 1 asked myself if she would have spoken or written that way. If, nevertheless, I missed the true womanly style, the ladles may pardon my assumption." Price \$1,25; postage scents. For sale by COLBY & RICH.

MYSTERY OF EDWIN DROOD,

OMPLETED BY THE SPIRIT PEN OF CHAS, DICKENS

The press declare this work to be written in "Dickens's The press declare this work to be written in `` Dickens's happi st vein'.' The style, to the very minute of chapter beadings, is thoroughly Dickensian. From the Hartford (Conn.) *Times*: '' It is alloss equally remarkable, whether one regards it as a literary fruid or a real manifestation of some of the mysterious and pozziling pheromena of Spiriti-malism. One thing is apparent: the quoted extracts from the ghostly second volume do, undenlably, exhibit many characteristics of Dickens as a writer.'' There are for ty-three chapters in the whole work, which embrace that por-tion of it written prior to the decease of the great author, making one complete volume of about 500 pages. We have secured a small number of copies of this remark-able book, and offer them at the following prices: C'oth, 3(.2); paper, 7.5 cents; postage free. For sale by COLBY & RICH.

THE MEDIUMISTIC EXPERIENCES

John Brown, the Medium of the Rockies.

WITH AN INTRODUCTION BY PROF. J. S. LOVELAND,

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and compre-hensible has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 107. Price \$1,00. For sale by COLBY & RICH.

THE SEVEN CREATIVE PRINCIPLES.

INE SEVEN UNLER, as set forth in Seven Lectures before the Society for Esotric Culture, at Boston, Mass., together with his introductory Lecture, "The Idea of God," and also a Lecture on "Color." Embelished with eight colored plates, showing the rela-tion of the Soven Primitive Colors to the Seven Creative Principles in Nature. It investigates a department of thought highly important net only by the metaphysical knowledge presented, but still more by the possibilities of attainment, suggested by this knowledge and realized by methodically applying it in Self-Culture. Cloth, with Author's portrait, \$1,50; postage 8 cents, For sale by COLBY & HICH.

NEW AND REVISED EDITION.

Psychometry; or Soul Measure;

With Proofs of its Reality, and Directions for its Develop-ment. BY MBS. L. A. COFFIN,

Paper. Price 15 cents. For sale by COLBY & RICH.

DEEP BREATHING, as a means of Promot-ing the Art of Song, and of earing Weaknesses and Affections of the Throat and Lungs, especially Consump-ion. By SOPHIA MARQUISE A. CICCULIAA. Trans-inted from the German by EDGARS. WREVER. Illustrated. Cloth. Price Societs, postage iree. For sale by COLBY & RICH.

MESMERISM, SPIRITUALISM, WITCH-Mesmerism is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit," EDDC, 30 cents, nosing a trac Paper, 30 cents, postage free. For sale by COLBY & RICH.

Designed and painted by Joseph John. Size of sheet, 22x18 nches.

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

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

Any person sending \$3,50 for one year's sub cription to the BANNER OF LIGHT will be entitled to Holiyer's Line and Stipple Steel Plate Engraving of the late

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

At "Craigle House," Old Cambridge, Mass, The plate is 24x32 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or effice of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the RANKEL OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

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

ionowing l'amphiets: AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of over one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the teachings of Spir-tualism as this. It is designed to convey facts to Spiritual-ists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'.

six months'. SUMMARY OF SUBSTANTIALISM; OR, PHILO50-PHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of Harvard College Professors in 1857. By Al-len Putnam.

len Putnam. DANGER SIGMALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper. TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

Faper. SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia: and the Origin of Ser-pent Worship, Two Treatises. By Hyde Olark and O. Stauliand Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Con-gregational Church, Boston, by Mr. and Mrs. A. E. New-

RELIGION OF SPIRITUALISM. By Eugene Crow-ell, M. D.

REVIEW of a Lecture by Jas. Freeman Clarke.

SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan. BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, dollvered by Cors L. V. Tappan. SKETCH OF THE LIFE OF EDWARDS. WHEEL-ER, the Distinguished improvisator and Lecturer. By Geo. A. Bacon.

IN NER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doton. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

THE APOCHRYPHAL NEW TESTAMENT. Being all the Gospela, Episties, and Othor Pieces new Extant, Attributed, in the First Four Centuries, to Jesus Christ, his Apostics and their Componions, and Not Includ-ed in the New Testament, by its Completes. Translated, and new First Collected into One Volume, with Prefaces, Tables, and Various Notes and References, from the Lass London Edition. Cloth. Price \$1,00, postage 10 cents. For sale by COLBY & HIUH.

LIGHT. BANNER OF

TO BOOK PUBCHASERS.

Hich, l'ublishers and Booksellers, 9 Bosworth merly Montgomery l'lace), corner of l'rovince ton, Mass., keep for sale a complete assortment Catby & Riteh. Fublishers and Booksellers, 9 Hotworth street formerly Montgomery Place, corner of Province street, Boston, Mass., Roep for sale a complete assortment o' Brintruat. Processing and the sale of the cart of the sale may be sale of the sale of the

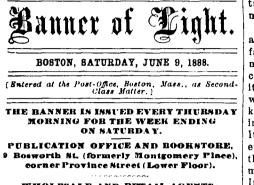
AP Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

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

The answer of the second secon

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



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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

	- 1
LUTHER COLBY	•
LUTHER COLBY EDITOR.	5
JOHN W. DAY ASSISTANT EDITOR.	i i

Age Business Letters must be addressed to ISAAC B. RIGH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must beforwarded to LUTHER COLPY. Private letters should invariably be marked "Personal" on the envelope.

tromble, ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

We shall print next week the full text of a lecture (specially reported for the BANNER OF LIGHT) delivered through the medial instrumentality of MRS. H. S. LAKE before the Spir- unprofitable youth. In the face of facts like The ancient records inform us that the humble ual Fraternity Society in the First Spiritual these, men still persist in asserting that there is Nazarene, the divine man and exalted medium Temple (corner Newbury and Exeter streets), Boston, on the afternoon of Sunday, May 6th, and entitled: "The Future of Your Country."

The Meeting-House Way.

If one would fairly understand the method of the churches in controlling everything, let us take the experience of almost any retired New England town for a practical illustration. There is a population of but a few hundred, and a single place of public worship. It was not so long ago that it was punctiliously called a meeting-house; now it has received the name strychnine and chlorate of mercury having of a church. This alone suffices to show the been administered to them by persons employed restored to health. Some of the church people bill making it illegal for the people of the United intense narrowness of former prejudices, form- | by the authorities. A further scheme is reing a recognized part of the current religion, ported for poisoning five thousand more by and their inevitable tendency to melt away in the warmth of a more generous sympathy and a larger knowledge. The old puritans made it have superintended this most infamously a part of their religion to hate a church, because they had come out from the English Church and set up a form of worship for them- on the Indians and to rid the country of them selves. Consequently they made it a religious altogether. duty to hate the English establishment, rejecting alike its holy days and holidays, refusing to observe Christmas and Good Friday and establishing Thanksgiving and Fast Day instead, keeping the symbolic cross from off their steeples, tying a white cravat around the throats of their ministers in place of wearing the white liquor, and all the meat and grain that they surplice of the clergy, and especially naming could find. Leaving everything in apparently their places of worship meeting-houses in opposition to churches. It is this same spirit, of course more or less modified in its manifestations, that prevails returned when they felt it was safe to do so. and governs in a little town where the Orthodox meeting house stands to day. The meet- died. On the following day, the invaders would ing-house is run by a small handful of men, as- | see crows and other carrion-eating birds desisted and supplemented by as many women. and these few persons assume to set up a standard of morals to which the conduct of every- be dead. After operating in this manner on body else in the town is to be subjected. They the Indian village containing three thousand make the invisible law which all the others are | inhabitants, the invading murderers fell upon required to obey. It is Orthodoxy in all its the village containing eight hundred inhabithard, repulsive features and most tyrannical ants, and treated them in the same way. This exactions. Why do the people at large so obediently submit to this sort of tyranny? No explanation of it can be given, save that they in- | terminates Indians for the purpose of taking stinctively pay respect to the meeting house as the visible representative of the Divine Being; and consequently they concede superior authority to those who operate and control it in the community. The feeling is a relic of superstitious regard which it is difficult to eradicate from the heart. Not that the governing power inside the meeting-house is in any respect entitled to the right to exercise superior authority; but for the time it does it, and will continue to do it, until the last remnant of this kill each other; border settlers have encouraged superstitious feeling has disappeared. This tribal wars, and many persons have privately, if handful of men in a little town, not over two not publicly, rejoiced at the prospect of the comor three sometimes, take up the rod of power as if it naturally belonged to them; and they do it for no better reason than that they do not expect to be opposed or even disputed. If a new comer chooses to settle within the limits, but shows entire indifference to the authority that centres in the meeting-house, he is made to understand and feel very soon after | Brazil." his arrival that there is but one law in that place, and that it is the law of the meetinghouse clique. To ignore that law is inexcusable : to openly disobey and defy it is punishable with the heaviest social disabilities. The rule is simply a rule of terror. He must submit to be builded into silent obedience, or the invisible inquisition will surely squeeze and stretch him into an unresisting compliance. If he has means which this petty governing power covets, he can buy their favor only by contributing whenever demands are made upon him from greater humanity. One of the most distinthe meeting house quarter. If he is willing to come down liberally when summoned to do so, then all will go along quietly, and he will be as pure blood, and so were several cabinet minis- duct the correspondence for THE BANNEE from well treated as if he were one of the elect. He ters and judges of the higher courts. The that camp meeting.

A man, however, who refuses to help support this self-constituted and self-righteous power. and especially if he attempts no concealment of his unorthodox views, is sure to be "sat upon" by this power and its willing satellites from the day he ventures to open his lips. He is punished through the obedient assessors, the most industrious, moral, progressive and loyal road-makers, the toadying storekeeper, the sewing-circle, and the children of the deacons and their associates.

His family is made to feel the pressure from all sides. If they were outlaws or outcasts they could not be put in a state of keener suffering. And all because they are not ready to bow down idolatrously to the meeting-house. He is not allowed to participate in public affairs by holding office of any kind. He is counted out in all movements of common interest. His family are ostracised as infidels and unworthy heathen. He can do or say nothing that is recognized as acceptable. But he is compelled to pay his share of the taxes for the protection and benefits which he is not allowed to enjoy. And he is expected to show all possible liberality in responding to the regular and the irregular appeals of the oligarchy of the town for contributions to the continued support of the

meeting-house in a state of prosperity. Meeting-house rule here in New England is a vestige of old Puritanism. It is decaying as fast as circumstances and conditions will permit, but none too fast for the good of the little communities in which it so arrogantly asserts its authority. It is a blight on every place where it exercises its power. It tolerates no kind of combinations even to promote public improvements unless it is itself at their head. It permits no change in political opinion as expressed in the choice of representatives in vindications, and take refuge behind the meanthe legislature. It will permit no roads to be mended unless its own party is the overseer. It alternately starts and suppresses all the current local scandal. For all the backbiting, as well as backsliding, it is chiefly responsible. In every quarrel it has an active hand. The holier-than-thou look of sanctimoniousness is on its dyspepsia-marked face all the time. This is the substance of its religion, that others shall simply acknowledge and feel grateful for its self-appointed supremacy. Oftentimes this supremacy is grasped and for a long time kept in the hands of some single family in the town, whose "numerousness" allows a deacon, a minister and a moderator to be distributed through its ranks. The sceptre is transferred to others in due time, but in no case does an unlineal hand reach forth to grasp it.

people are now deceived than formerly.

-----How Indians are Treated.

The barbarous assertion that the only good Indians are dead ones is illustrated in practice by a most shocking report that comes from the interior of Brazil by way of Rio Janeiro, to the effect that not less than three thousand natives have been poisoned to death in one locality in that empire, and eight hundred in another, the use of some cheaper drug. Senor Joaquin Bueno is the name of the person who is said to wicked business, having been employed by the local authorities to visit summary punishment This is the way he proceeded to operate under his contract. He would appear at an Indian village at the head of seventy men, the inhabitants having fled in fear. Then he would order his force to put struchnine in the wells and springs, and the vessels of fermented good order, the invading party would retire taking position on a hill from which they could watch the operations. The natives of course partook of the poisoned food and drink, and scending on the place, with no living person to scare them away. Every human being would monster Bueno audaciously defends his atrocities, and openly asserts that any one who expossession of their territories, which are needed by civilized people, deserves to be rewarded with high praise. The Chicago Times has this appropriate comment to make on the subject : "The treatment which indians have received in this country [U.S.] is bad enough; their rights have never been clearly defined or acknowledged; they have been till lately supplied with whiskey with which to kill themselves, and firearms with which to plete annihilation of the native races of the country. Our treatment of the Modocs was such that the Spaniards residing in Cuba asked the home government to intercede in their behalf. It is perhaps not too much to say that our conduct toward the Indians has been worse than that of any nation on the continent except There is not a doubt of it. All the Chicago Times says about our treatment of the Indians is true, and more. It has been the foulest blot on the national escutcheon. The only consistent policy that has been pursued toward them is one of extermination-by whiskey, by firearms, by hatching tribal wars. And in the face of such an infamous policy, we have the inhuman effrontery to taunt them with being worse than worthless either as citizens or neighbors. Even despised Mexico has shown guished Presidents of that republic, as the

is given to understand that he can buy a place French always dealt fairly with the Indians, in the public esteem by paying over to the and consequently had little trouble with them. power that is entrenched in the meeting-house. Canada has taught us a lesson in this respect worth our learning,

The "Indian ailies" have always been regarded as a most valuable element in the population of the Dominion. The Six Nations were repeatedly praised by Lord Dufferin, while he was Governor-General, as being among the of all the Queen's subjects in Canada. And it is capable of proof that the recent troubles with the Indians of Western Canada were incited from our side of the border.

Yet|the United States, boasting its vast superiority to all the other countries of the Western continent, persists in treating these descendants of the aborigines as it would treat the wild beasts of the plains. We first assume that they are below the reach of all humane considerations, and then proceed to act toward them as if we would rival them in their alleged inhumanity. We first demoralize, corrupt and frenzy them, and then shoot them down at random as the only way to reduce them to endurable subjection. We do everything, in fact, to make them hostile, and then proceed to punish and destroy them for being only what we have made them.

After all, utterly atrocious as is the method adopted by this monster Senor Joaquin Bueno for exterminating the natives of Brazil, we of the United States cannot consistently utter any exclamations of horror over it. The main difference between his method and ours is not much more than a matter of time. His method is much more speedy than ours, but in reality no more effective. He has the courage to avow his purpose openly, accompanying it with a frank statement of his prompting motive, while we more prudently withhold all avowals and est, most cowardly and most inhuman prejudices which the heart of man is capable of fostering. Let us not think of overlooking the narrow margin that after all divides the Brazil poisoning policy and our own in the common purpose of exterminating the Indians. We may not point to the mote in our brother's eye and refuse to see the beam in our own. If this most atrocious proceeding as reported in Brazil is to produce any effect at all on us, it should be to shame us as a people out of the no less inhuman course of treatment which we have visited on the Indians, and compel us at once to a worthier policy as a civilized country.

Bigotry and Superstition Exemplified.

Persons who have studied the Spiritual Philosophy and phenomena for a series of years Is it to be wondered at, in the face of this are fully aware of the grand results obtained condition of things, that men who are calcu- thereby - especially as shown in the phase ated to make the best sort of citizens move out known as healing by the laying on of handsof such hide bound towns as fast as they can which is in the same direction as the relief get away, and that their sons and daughters imparted to suffering humanity two thousand make haste to abandon the hated place in years ago, but which was lost sight of later, which they have had to pass an unhappy and owing to the divisions in the Christian ranks. no union of Church and State in this country, between the two worlds-the world of matter and that every one is at liberty to worship God, and the world of spirit-said there would according to the dictates of his own conscience: be those who would come upon the stage of It is, however, a falsehood with which fewer mundane life that would do the things in the healing line that he did, and even more. That time having arrived in this the nineteenth century, mediums have been developed, and for over forty years those afflicted by various diseases have been cured through magnetic treatment and proper medical remedies when the legal medical faculty failed in many instances to restore patients by experimentally

using "drugs and medicines."

The public, becoming aware of this fact. zradually embraced the salutary remedies prescribed by the mediums; then others at once set their faces against the Spiritual Philosophy, through bigotry alone, and have been warning their people against it ever since. But the remarkable cures which have been effected have convinced the many that the new system is superior to the old methods. The result has been, therefore, that a few designing persons-some of them medial instruments, perhaps-repudiating the theory of the Spiritualists to gain custom from the church, have set themselves up as "Christian Scientists," etc., etc., with slight changes in method and teaching, really inducing a "craze" among unthinking people. The case of the late Mrs. Lottie A. James of West Medford, in this State, whose fanatical mother permitted the death of her daughter by and through the teachings of "Christian Science," is a fair sample of the utter inanity of this wide-spread infatuation. The consequence is, as noted by us last week, that the mother is now held for trial before the Superior Court at Cambridge because of her sacrificing to religious bigotry the clearest demands of common sense.

Revival of Ancient "Blue Laws."

Scathing Rebuke by Rev. Dr. C. A. Bartol. At the West Church, last Sunday morning, Dr. Bartol preached on the topic, "Hebrew and Christian Anniversaries and Holy Weeks," his text being the words of John vil., 8: "Come ye up to this feast."

The Doctor said that he would promise that The Doctor said that he would promise that the tabernacle was a commemoration of the past. It was remarkable that Jesus had noth-ing to say about that past. He was no clerk, no recorder. Hence, added Mr. Bartol, I want to put you in the same attitude regarding your feasts as he took regarding the Hebrew feasts. We been bein decremented of Why God payer

feasts as he took regarding the Hebrew feasts. We hear holy days spoken of. Why, God never made a day that is not holy. The secular press has lately informed us that Mr. Blair has just introduced a bill to bring back the "blue laws," so called. This bill pro-poses to interfere with the just liberty of the citizen. Can it be enacted? Who shall deter-mine the queetions of measure and humanity mine the questions of necessity and humanity that it would raise? Who can presume to say that the Sunday newspaper is illegal, disturbing the people and the church? Are employes of printing offices to be subject to a tax so un-necessary, inhuman and illicit? What an army of officials would be necessary to carry out the provisions of such a bill! Besides, would not provisions of such a bill Besides, would not such a law be opposed to the example of the Saviour, when he walked through the field on a Sunday, and ate? I suppose that there never was a stronger theologian than Calvin, who played at ninepins on a Sunday. Let us neither follow his example nor adopt his creed. It is in valu for ministers or legislators to try to impose our Sunday upon us in these Wrong impose our Sunday upon us in these wrong fashions. It is lawful to do well on the Sabbath day.

As to the rumshops, in this contest of ordi-nances with rioting, I see no help for it but to make the church more attractive to sinners and saints. The preacher must be sober, pleasant, winsome, so as to beat all opposition off the track. The true service is to watch yourselves, be free from wrong doing, and aid the widow and the fatherless.

Since my early manhood, the interests of the church have changed, and men no longer have the theatre of Instruction. Woman is in the air, and she sparkles in woman's rights associa-tions like a Leyden jar of electricity. Let us tions like a Leyden jar of electricity. Let us make no mistake—women are getting, and are to get, their human rights. Among their claims is this claim to the right to vote. We shall not convert the skeptics among women in this mat-ter by ascribing to them unworthy motives. We have seventy thousand more women than men in this State, yet somehow the mass of the momen de not stir. One reason for the unconwomen do not stir. One reason for the uncon-cernedness of women is the cheapening and vul-garizing of the vote by men. No wonder the ladies think our vote corrupt, and too dirty to touch with their clean, nicely-washed hands. Why, some of the facts known to me in regard to recent gubernatorial elections are enough to make Americans hide their heads in shame. One other ground which leads women to stand aside from this movement is jealousy. It seems harder for women to lead women, than for men Women need to agree among to lead men. themselves.

All this we fully endorse. But the reverend gentleman had nothing to say in regard to the illegal raids and untruthful reports in the sensational daily papers against spiritualistic convocations-which is to be regretted. It is high time that respectable clergymen should come to the front and denounce those bigots who are continually making war upon Spiritualism and the mediums of the nineteenth century, who are doing as much as such devoted men as Dr. Bartol to instill into the minds of mankind the laws of morality and the fact of immortality.

11 Henry W. Blair, United States Senator from New Hampshire, is a psychic, evidently. He wants money from the United States Treasury-millions-to promote general education. The idea is a good one, undoubtedly; but the question is, Could the scheme be carried out legitimately? If so, it would be a great bless- claim the attention of every advanced thinker. ing, as the foundation-stone of the Republic is based upon the individual intelligence of the people. But later Mr. Blair shows his hand in another direction, which only goes to prove resorted to the mediums instead, in order to be that he is a bigot, as he asks Congress to pass a work, or seek rational amusement on that day. In fact, he wishes to establish for the nation the same condition of things once existing in New England many years ago, under which innocent women who were spinitual medi-UMS were hung by the State as "witches"! When Quaker women (two) were hung on Boston Common for being Quakers! When Quakers were first imprisoned in Boston jail, then dragged and flogged through the town at the tail of carts, and then banished to the West Indies! His bill is a ridiculous affair. It is one of the last kicks of theological bigotry, whose prestige is on the wane. The whole thing is a farce, and Psychic Blair should at once be made to understand the fact. 197 There is just as much rascality practiced in money matters to-day as there was in Burmah many years ago, when the kings of that country, in order to secure for themselves the property of wealthy people who were innocent of any crime whatever, condemned them to death for alleged treason. The procedures in these modern days are in the same direction, though in varied form, such as the accusing people of insanity, as statistics prove, in order that selfish relatives may secure their property; the getting up of "trust" companies on a large scale in order to "freeze out" and ruin small firms; the monopolization of railroad stocks, in order to "water" them and thereby ruin honest stockholders, etc.-all which is about as bad as the method practiced by the Burmese kings. It is recorded that, in order to strike terror to the hearts of the king's enemies, the accused were executed by elephants, who seemed to understand fully what was expected of them, namely : Each one would seize a condemned man by the neck with his trunk, lift him off the ground, give a sudden jerk like flicking a whip, then tread him to jelly beneath his great feet. Sometimes the elephants knelt upon the victims and kneaded them to pulp.

JUNE 9, 1888.

A Very Natisfactory Spiritual Neance. On Sunday evening, June 8d, a large company gathered at the home of the Berry Bisters to witness the last soance of the season given by Gertrude Berry. If the medium was fatigued by her arduous labors the past season certainly her scance on Sunday evening last-as we are informed by a reliable correspondent who was present-gave no evidence of the fact, as no more enjoyable or satisfactory one has ever been given. Her controls seemed fairly to outdo themselves in their efforts to convince and to please. At one time three spirits materialized together at different points outside the cabinet, and once two materialized together outside and above the cabinet, and floated gently down. One form came between two chairs, each occupied, standing close together and against the wall, tipping the chairs edgewise as she came up; still another formed herself between and in front of two ladies sitting in the circle. The forms were well made up and able to converse intelligently, and some startling tests were given.

To one lady, who had visited Mrs. Webb, a spirit came, repeating and confirming all that was said there. This lady, by the way, had not mentioned her visit to any one in the circle. One very old lady came, wonderfully made up, who found her granddaughter in the circle and clearly identified herself. She gave the name of her spirit-husband, who was with her. It was an exceptionally harmonious circle, and one where the controls inside and the sitters outside the cabinet seemed to work in perfect unity.

Mr. Albro, the manager, made a few appropriate remarks, thanking the friends, present and absent, who had so generously and stanchly stood by the medium under his charge the past season, after which Mrs. Gertrude, under the control of the leader of her band, bade farewell to the company in the following words:

band, bade farewell to the company in the following words: "Dear Priends: I suppose this is the last evening we shall meet tog-ther for some time to come; and I feel as if I ought, in parting, to say a few words to you all. The past season has been one of hard work for the me-dium, and for the spirit band working with her; but we feel satisfied if we have met with your approval and your support, and have been enabled, uever so slight a degree, to demonstrate the grand truth of spirit existence and spirit return. The enemies of the truth, the past winter, alarmed at the immense strides taken by our philosophy, have strained every nerve and every muscle to prove it untrue; but with-out success. A mightler force than they can summon is with us 1 and we do not mean to retire from this work, nor to be trightened from any locality which we may select as the most fitting field for our ministra-tions. What our plans are for the future, and whether we shall return to this city or not, we cannot say; but be assured we shall do what we think best for the me-dium, for ourselves, and for the work. And one word more: Our instrument for this work is as much inter-ested in it as we or you could possibly be, and as eager to establish the truth. To many of you she is not known personally, she being of an exceptionally nerv-ous, sensitive organization, and we thinking it best she should not see too many people, or be under too much excitement, she is willing to follow our direc-tions in everything pertaining to the work. Be as-sured, however, she loves you all, individually and collectively, and appreciates the hearty and generous support you have always given her. Thanking you all for past favors, and praying that, whether we ever meet agalb or not, you may be blessed in your work and your lives, I bid you all good night and good-bye." A vote of thanks to the manager, the medium and the controls was proposed, and nassed by the andi-A vote of thanks to the manager, the medium and the controls was proposed, and passed by the audience

It is understood, says our informant, that the medium in question will soon visit Onset Bay for rest and recuperation.

"THE VEILED BEYOND, A ROMANCE OF THE ADEPTS," is the title of a volume of 276 pp. soon to be issued from the prolific press of Cassell & Co., New York and London, which is, so far as the publishers know, the first novel dealing with the doctrine of reincarnation; and " whether as a contribution to theosophical literature, or simply as a romance," they deem will be found of more than ordinary interest. From a slight glance at the pages of an advance copy with which Messrs, C. & Co. have favored us, we judge its plot and its revelations are startling and a severe tax upon the credulity of the most credulous to accept; they will, however, be likely to suggest an altogether new line of thought, and as the word "impossible" is supposed to be eliminated from the vocabulary of every progressive mind, the book will

"SPIRITUAL PHILOSOPHY," by Lucian Pusch, is a practical teaching concerning the above-mentioned subject. A copy reaches us in pamphlet form from Leipzig; it is well adapted for the purposes in view. the writer having succeeded in looking upon his subject from various points, the treatment of which cernly is most interesting and useful to those seeking knowledge. Particularly readable is the last chapter upon "Practical Advice Regarding the Development of Mediums and the Usefulness of Spiritualism for Artistic Productions ": in it the author shows deep study. He dwells chiefly upon the mode of mesmerizing the subject to be used-some of his views being novel and most acceptable. We would recommend its perusal to our readers, who we think would in doing so derive benefit from the new thoughts which are therein given expression.

Ho! for Onset Bay.

Everything is looking well at this popular summer resort. Dame Nature is out in her finest "bib and tucker." And the Spiritualists are on the qui vive for eligible localities to enjoy the sea breezes during the sweltering summer months.

The Messrs. Murray & Ainslee, two well known and very popular caterers, have leased the Hotel Onset for a term of years, we understand, and will be ready to serve the public. commencing on June 12th, as a first class family residence.

The other Hotels are also put in perfect order for the accommodation of guests. No doubt there will be a larger influx of visitors this season at Onset than ever before.

First Nail Factory in the World.

By the following note from our worthy and enterprising townsman, Mr. Jacob R. Huntington-who on the 4th of July next is to present to Amesbury a marble statue (erected at his own expense) of JOSIAH BARTLETT, Esq., one of the signers of the Declaration of Independence of the United States-it will be seen that the first nail factory, not only in the United States but in the world, was established in Amesbury, Mass.:

AMESBURY, May 13th, 1888. L. COLBY-My Dear Sir: A machine for cutting and beading nalls was first used in this world a Amesbury, Mass. Machine patented January 16th, 1795. Invented by Jacob Perkins. Enclosed please find one of the first nails made by the machine.

Truly yours, J. R. HUNTINGTON.

MB. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publica-Times reminds its readers, was an Indian of tions for sale at his bookstore. He will con-

A highly valued correspondent writes "The time is undoubtedly near at hand when attention must be paid to the antecedents of mediums, in judging whether they should receive our patronage and encouragement." This is an important question, as it has caused more bickerings, more misapprehensions, more misgivings and more contentions in our ranks than anything else, and still continues to do so. It has alienated friends, engendered slander, stirred up animosity among skeptics, and led to attacks upon our séances by unprincipled men and unprincipled newspapers. But, notwithstanding, the Cause maintains its onward march, as it has Truth for its watchword, and Knowledge for its guide.

THE SPIRITUALISTIC PHENOMENA ASSOCIA-TION, of Boston, held a successful Strawberry Festival at the Ladies' Aid Parlors, 1031 Washington street, Thursday evening, May 31st. It was the last gathering of the Society; its meeti ings will be resumed next fall.

DR. W. L. JACK, writing from Haverbill, says that Mr. James M. Palmer, a tried and true Spiritualist. still remains in the mortal, though weak and suffering and longing to depart. "He is, I think, one of the happiest men I ever saw or knew in our grand philosophy and truth of Spiritualism."

We learn that Mr. Luther R. Marsh has disposed of his residence, 166 Madison Avenue, New York, in which spirit pictures were produced, and intends to devote his remaining years to agriculture rather than to law. He is reported to have said:

"I am tired of answering to the calls of the calendar, and will make my future home on the shores of Lake Erie, where I bought a summer residence about six years ago. I shall spend the summers there, and be at liberty to visit Europe or any place I choose in the win-

ter. I expect to go to England next winter." "This step," he added, "has nothing what-ever to do with the Diss Debar matter."

EF Sept. 20th, 1885, we received a message from S. B. Brittan, through the mediumship of a reliable lady, to the effect that "if ever prompt action were needed in our rank and file, it is now !" ... "Every man to the front with arms ready, should be our watchword. Count me in as by your side, ready to do battle with you for Truth." What has he got to say to-day, we wonder, when the elements of strife are ten times worse than they were when he communicated in 1885?

ANONYMOUS - and therefore inadmissiblearticles on various topics continue to arrive at this office. Writers must sign their communications if they expect attention at our hands. Names are necessary as guaranty of good faith. but we will not publish them if so requested.

197 The Cincinnati (O.) Press Club has established permanent quarters during the Centennial (July 4th to Oct. 27th) at the Exposition Building in that city, and will dedicate them Saturday evening, June 9th, by appropriate exercises.

BT As noted by THE BANNER some time since, Dr. Henry Rogers, the spirit-artist, who has passed the winter on the Pacific Slope, will make his home at Onset Bay Camp-Ground in the early summer.

STA series of resolutions passed by the Spiritual Fraternity Society of Boston, in memory of the late Mrs. E. R. Dyar-Clough, came to hand too late for this issue, but will appear next week.

Received: The Theosophist for May, which we shall more fully notice next week.

See advertisement (page fifth) of Lake Pleasant Oottage to let.

JUNE 9, 1888.

ALL SORTS OF PARAGRAPHS. UNDER THE INFLUENCE OF TEA. IN SIX STANZAS.

ш. It seemed/like a vision of China : I saw quaintest birds green and brown, And yellow and orimson and olive, With ligies mixed up on her gown.

INSTITUTE OF HEREDITY.-The ninth annual meeting of the Institute of Heredity was held in this city Anniversary week, when Mr. E. B. Foote, Sr., of New York, read a long paper devoted chiefly to answering the criticisms made upon the theory of Dr. Powell in regard to the temperaments and the rules laid down by him for marriage. In the evening the subject of 'Scientific Marriage " was discussed by the Secretary of the Institute, Rev. Jesse H. Jones. It was a very Interesting occasion, and great interest was manifested upon the subject.

The Argonaut of San Francisco, which has appar-The Argonaut of San Francisco, which has appar-ently reached its tweuty-second volume without be-coming known to English fame, is so good as to de-scribe Spiritualists as "that combination of moral wreeks and half crazed idlots who hang just over the border of knavery and along the edges of irresponsi-bility." But, in the name of common sense, how does a wreek, in combination with an *diot*, hang anything, or itself be hung, over a *border* and along an *edge*? Any Spiritualist we know, "half-orazed" or other-wise, is same compared to this scribbler, who writes two columns of sheer, unmitigated nonsense about a subject on which he is painfully and obviously igno-rant.—London (Eng.) Light.

A perfect gentleman is never reserved, but sweetly and entirely open, so far as it is good for others or possible that he should be. -Ruskin.

We are gratified to find the above true sentiment endorsed by The Botter Way, in which paper we find

A Newark, N. J., man bets \$20 that it will rain on Sunday, June 10th.

Contention, it is said, is better than stagnation. This is true in a certain sense. But when one uses disreputable means to accomplish selfish ends, as many do, that alters the case.

The use of Massage as a healing agent seems to be grow-ing in favor in this city and vicinity, and many of our most prominent business men and physicians are becoming in-terested in it. The theory is that the Massage treatment by a person possessing a large amount of vitality and animal magnetism, gives a new and more thorough circulation of blood, driving it away from the brain and other inflamed parts. This of itself, if accomplished, necessarily relieves the overworked organ and gives nature a chance to perform her own curative work. But it is also thought that the op-cration transfusse an electric force into the waried nerve centers of the patient, and gives them a new vitality. Among the most successful practitioners of this art is br. W. A. Towne, at his institute, 332 Main street, Springfield, Mass. - Neto England Homestead.

Dr. Towne will be at Lake Pleasant during the summer months, ready to treat all patients who may need his services.

Next Sunday two foolhardy cranks are to go over Niagara Falls in a barrel.

Seismic disturbances of a pronounced character have been experienced at intervals for the past ten days in certain sections of Columbia, S. C. On Friday night of last week seventeen distinct shocks were counted.

The new passport system on the continent of Europe is giving American travelers lots of trouble, and they are kicking dreadfully.

HOLD YOUR HEAD UP. If a brother should deceive you, And should act a traitor's part, Never let his treason grieve you-Jog along with lightsome heart. Fortune seldom follows fawning ; Boldness is the better plan; Hoping for a better dawning. Hold your head up like a man.

if the San Diego (Cal.) Daily Bee" speaks by the book," Jesse Shepard has renounced Spiritualism, and with his Private Secretary. Mr. Tonner, joined the communion of the Roman Catholic church.

Colby & Rich have done a good thing in issuing, in a double column, four-page circular. Mrs. R. Shepard Lillie's lecture in reply to Dr. Talmage. In this tract, also, "Eleanor Kirk" has some straightforward talk, that it will do one good to read. - New Thought. Des KEY OF THE MIND. Moines. In.

San Francisco is to have a crematory. A company has been formed, which owns a valuable lot, and next month work will be begun upon the furnace and chapel.

At time of going to press (5th inst.) Emperor Frederick is reported free from lassitude ; Dom Pedro im-

BANNER OF LIGHT.

ported that Taimage does n't like the thorough venti- Appeal in Behalf of Robert Cooper, lation now given this indisputable fact. One funny thing connected with the Tabernacie tirade is, that had Taimage accepted Judge Dailey's challenge to discuss Spiritualism, strangers attending the discussion, misled by Taimage's unsavory description of Spiritualists, would certainly have thought that Talmage was the Spiritualist, and the Judge the Orthodox man."

The editor of a religious (creedal) paper in New Jersey, it is said, has been arrested for stealing a horse from another Reverend of the Presbyterian faith ! Would n't this be a capital text by which the Rev. Mr. Talmage could draw a full house? When the thief was arrested he attempted to drown himself in the canal, and afterward threatened to commit suicide.

"Clara, are you going with me to the Y. P. S. C. E., this evening?" "No, Katy, I. D. T. I. S." "What?" "I do n't think I shall." "Why not?" "Oh I Charlle wants me to go to the Y. M. C. A. soci-able with bim, and then he is going with me to the W. C. T. U. lecture." "Oh I poob. I think you are J. A. M. A. Y. C. B." "What?" "Just as mean as you can be. "-fortanded Union be."-Springfield Union.

Complaint seems to grow at a fearful rate from people who dine or lunch at restaurants, in regard to the expectancy of waiters to be "tipped," and the more fashionable the caravansary the worse the nuisance

Weight sociables are the latest craze at Yankton. They differ from the wait sociables, where you wait three hours for refreatments and then don't get any. In the former the gentlemen select their ladies by lot, take them to the scales, weigh them, pay a quarter of a cent a pound into the general fund, and then es-cort them to supper. At a Yankton weight sociable the other night a dime museum fat woman was one of the guess, "just to help the fun along." Bhe feil to the lot of an editor, and next day the unfortunate man was compelled to make an assignment.—Norristown Hera d.

There is a class of quasi-reformers abroad who, if they could have their own way, would reform ninetenths of the community out of existence. These people are simply misanthropes.

THE MORNING.

The MORNING. The glad dawn sets his fires upon the hills, Then floods the valleys with his golden light, And, triumphing o'er all the bosts of night, The waiting world with new-born rapture fills. And, hark I is seem to hear a song which thrills The trembling air of earth with heaven's delight, And straight uplifts with its Celestial Might Bouls faint with longing, compassed round with ills. -Louise Chandler Moulton.

IS N'T THIS SOMEWHAT DANGEROUS?-We are in receipt of an eight-page paper called The Two Edged et al.. come in for a left-handed blessing. To save composition the editor calls his paper, when speaking of it, the Sword, and while there are but few of the hu-

man family left after the above classes are disposed of, we submit that it must be a very dangerous act on the part of the remainder to subscribe for his paper, for does not the Bible (divinely inspired) distinctly declare that "they that take the sword shall perish by the sword "?

Within a certain range in the northerly part of Bos ton. It is said, more than forty different languages and dialects are spoken.

As a rule, says the *Tribune*, religious papers do not venture to discuss the merits of Spiritualism, possibly because many of their readers are disposed to ac-knowledge some of its claims. This is true, and why not? If angels—which are mortals who have put on immortality-exist, why may not they come back to earth? The Catholic Church holds that they can, but that only the bad ones do. But if bad ones can and do back to The first only the base ones do. Full the base ones do so also? In the divine economy of eternity is evil more power-ful than good?— Truth Soeker, New York.

The Society for the Prevention of Cruelty to Animals offers a reward of \$25 with a view of preventing

The tongue is the key of the mind; And whenever it opens the secret-hung door, What lies in the storehouse behind,

Whether gems or mere rubbish, is hidden no more.

A Southwest Missouri attorney is reported to have made the following remarks in closing a case: "Owing to the periury of the witnesses, the ignorance of the jury and the prejudice of the judge, I expect to lose

Of Eastbourns, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

J. P. H
From THE BANNER'S God's Poor Fund. 10.00
L. Colby 10,00
A, E, G, 5,00
I. B. Rich 10.00
Friend
C. H. Spear 2.00
W. J. Colville 1.25
Mrs. M. H. Warren 5,00
I. W. Bonnel 1,00
"Dick " 5,00
E. S. Varney
E. D. Varney
Augustus Day 2,00
A friend, Baltimore 2.00
Mt. Vernon, New York 2,00
ALC: YOTHOM, NOW LOTELISTIC ALCONTRACTOR
C. G. Helleberg 2,00
[The polls close in Mr. Cooper's case insofar as
I The hous close in mit. Coopers case insolat a
THE BANNER is concerned with the present date, as
we shall on Saturday next remit the amount collected
to England, thanking the donors for their aid in be
half of our worthy br ther.]
nan of our worthy of ther.

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

The following sums have reached us for the Dimond

	Tunu since inst report.
	Helper
1	Henry J. Horn
ļ	Friend, Taunton, Mass, 1,00
I	Ira W. Russell 1,00
ł	L. G 4,00
Ì	A friend to suffering humanity. 1,00 M, D, B. 5,00
I	- М. D. В.,
I	A subscriber
I	

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 a partial list of the localities and time of session where 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. Sword, brought out at Fort Worth, Tex., "devoted to and reverts with satisfaction to the fact that at each religion, but interdenominational." We see that its recurrent period this roster of the army of progress editor demonstrates his religion (?) by an article on "In. has been repeatedly copied (and widely circulated), Adelity," wherein "Athelists," "Panthelists," "Agnos- i either in extense or by briefer notice, into the columns tics," "Delists," "Spiritualists," "Unitarians," Jews," | of Spiritualist and secular papers in many portions of 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. 12th

12th. LAKE PLEASANT, MASS.—The Fifteenth Annual Con-vocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route) Aug. Ist to Sept. 3d, Inclu-sive. The regular session will be preceded with speaking and musical exercises July 22d and 20th. Trains '54," '100,''' '45'' and ''43,'' will stop at the Lake when there are passengers to leave, or when signalled to take passen-gers. The above trains, '54'' and ''10,'' leave Boston 16,30'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. LOUNOUT MOUTAINS, TENS. The Fifth Annual Meet-LOOKOUT MOUNTAIN, TENN. The Fifth Annual Meet-ing will be held at this place (near Chattanooga) during the entire month of July.

entire month of July, CALIFORNIX CAMP-MEETING, The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal, from June 3d to July 1st, inclusive, SUN YEE LARE, N. H. The sessions of the Eleventh Annual Meeting commence July 20th, Declose Aug. 20th, Observation 2010, 2010, 2010, Declose Aug. 20th.

QUEEN CITY PARK, VT. - Meeting commences Aug. 21-t and continues to Sept. 6th, inclusive. HASLETT PARK, MICH. Meeting commences July 26th and continues five Sundays,

WKR (N V PARK, M), -Meeting opens Aug. 12th and ends Aug. 27th.

Aug. 27th.
 Aug. 27th.
 CASSADAGA LAKK, N.Y., -Meeting commences Jaly 21st and closes Aug. 2 ab., The Annual Prende and Sunday As-sembly of the Cassadaga Lake. Free Association will take place June sth. 2th and 1eth.
 NORTH COLLINS, N.Y., The Friends of Human Pro-gress will hold a Spiritual Festival at Forest Temple June Joth and 1tth. Miss. E. L. Watson and Dr. F. L. H. Wills being the speakers.
 MISSISSIPPI VALLEY SPRINTEALAST ASSOCIATION.
 The Sixth Annual Camp Meeting will commence at Mourt Present Park, Clinton, I.S., Sunday, July 20th, to continue five weeks.

e weeks,

MANTIA STATION, O. - The Association will hold a Bas-ket-Meeting Sunday, July 1st, In Atwatet's Grove, Socie-ties adjacent are invited to join, cress augment are invited to Join. MOURTS FOWN, MINN, --The Rice Co. Scientific, Moral and Returnatory Association will hold its. First Annual Meeting at Morristown on the third Sunday in June; and in connection therewith will be held a Spiritum and Liberal Camp-Meeting, commencing on Wednesday, June 13th, and closing on Monday, June 1sth.

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

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every inaction on the fifth or eighth page, and fifteen cents for each subsequent in-serion on the seventh page. Special Notices forty cents per line, Minion, esch inserion. Business Cards thirty cents per line, Agate, each inserion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

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

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 ur dertake 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 adnertising columns, they are ad once interdicted. We request pairons to noily us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-Adence.

SPECIAL NOTICES.

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

Roswell, Astrologer.-All communications confidential. 36 Pearl street, Charles town, Mass. 1w* Je?

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

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

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 em-braced in the Universal Postal Union.



MAGNETIC INSOLES

THE following characteristic letter, from the pen of Ly-man C. Howe, the veteran speaker and writer for the noble cause of Splithualism, speake for fiself. Mr, Howe has won our Shields for more than five cears, and hashad large experience with them among his friends. The read-ers of THE BAN SIA have implet confidence in the integ-rity and good radgment of Mr, Howe. The always writes and speake what he knows nobe (1014). Write him for fur-ther evidence about our Shields, and he will give his experi-

ther evilence about out succession in the evilence of the evilence about out succession in the evilence of the

CHICAGO MAGNETIC SHIELD COMPANY,

No. 6 Central Music Hall, Chicago, Ill. Ap21 Uw*

OBESITY.

5

People burdened with fiesh 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. Updue Fat makes people *(ired* 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 docreases; 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 spoticeable 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 11 A.M. 10.5 P.M., 7 to 8 evening, My26 islaw*







It contains Original Essays; Original Stories Verbatim Reports of Grand Lectures; An-swers to Questions by Invisible Intelligences of the Grentest Inter-est to the World at Large ;

Characteristic Messages from

proving; Mr. Bright sleeps well. Gen. Sheridan is this case. still alive, but failing in strength.

There are so many "cussed" mean things in The New York World of late, that it gives us great pleasure to quote a few sensible remarks we found in a late number :

Representative Sculi, of Pennsylvania, calls his seat in the House " Golgotha.

A Western editor refers to Col. Robert G. Ingersoli as "the great anti-sheolian."

Victorien Sardou's chirography is more undecipher-able than the late Horace Greeley's.

Blanche Roosevelt is collaborating a play with Vic-torien Sardou, and is not afraid to own it.

There is, after all, mathematical consistency about Ignatius Donnelly's clpher, as it amounts to nought [What does Bacon think of that?]

Mayor Hewitt seems to be a man who in certain goods would take great delight in snubbing himself moods would.

Noia Twigg, a servant girl of Portland, Ore., has fallen heiress to a fortune of \$200,000 in England. This Twigg will now be able to branch out for herself.

"Patent outside" newspapers are usually flabby affairs, and it is a healthy idea that the public are " getting onto " the fraud.

The name of the present Emperor of Germany is Frederick William Nicholas Charles. He was born Oct. 18th, 1831, and he and Victoria Adelaide Mary Louise. Princess Royal of Great Britain, were married in London, Jan. 25th, 1858.

The public debt reduction for May will amount to about four million dollars, twelve millions having been paid out in pensions.

As the editor of The Investigator questions our individual veracity in re the spirit-molds question, we decline to enter into any further controversy with that paper upon the subject matter involved. At some time in the future the facts in full will be given to the 'public, and why Dr. Gardner, through prejudice, accused Mrs. Hardy, the medium, of fraud. We tested this matter fully, as did Prof. William Denton, and the result was that Mrs. Hardy's mediumship was fully vindicated.

The Rev. De Witt Talmage says that ninety-nine out of every hundred spiritual manifestations are false. Admitting that, will be please explain the one that, according to his own showing, is genuine?—New Thought, Des Moines, Ia.

Mr. Blaine "swears" he won't be a candidate for the Presidency. That settles it.

The editor of the American Druggist has been have ing a rather sad experience lately, to judge from the following remarks : " The ancient proverb says. ' You cannot get more out of a bottle than you put in it." That's an error. Besides what he put in, he can get a headache, a sick stomach, and perhaps ten days in the lock-up."

People who " raise Ned " eat caper sauce.

In one way or another the work of civilizing the heathen keeps moving on. During the past year 819. 569 gallons of New England rum were sent from Bos-ton to Africa.—Oil City Blizzard.

English farmers have turned against the sparrows as a pest to agriculture, and are offering rewards for their destruction. It is asserted that these vicious birds cause a loss to agricultural England of \$40,000, 000 to \$50,000 000 per year.

"TALMAGE, THE FANATIC."-The last Investiga tor publishes a communication from Mr. W. C. Bowen of Brooklyn, N. Y., under the above caption, in which the writer says: "The recent onslaught of Parson Talmage upon the Spiritualists has proved a veritable boomerang. It turns out that the President of the Tabernaole Board of Trustees-the biggest pew-holder and, in short, the parson's right-hand man-is a clairvoyant doctor and spirit-medium! It is currently re-

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the bright-est flash of lightning comes from the blackest clouds.

It rarely happens that a beautiful woman has much style, or that a stylish woman has much beauty.

Movements of Mediums & Lecturers.

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

Prof. W. F. Peck has just closed a very successful engagement at Worcester. He speaks during June at Willmantic, Conn. Is engaged for the full season at Cassadaga Camp Meeting. He would announce to the many societies which have applied for his services that he has finally concluded to remain in the East another season. Those who wish to make engage-ments should apply at once. His time is already taken to the first of December. Address until last of June, Willimantic, Conn.

Willimantic, Conn.

Willimantic, Conn. Prof. J. Madison Allen 1s doing excellent work in the West. His inspirational trance lectures, platform tests, etc., are attracting much attention. He has finished his second engagement in Peoria, III., and is now engaged for the month of June. Address 607 Hamilton street. Address during July, Mt. Pleasant Park Camp, Clinton, Ia. Sundar, June 3d Mrs. H. B. Lake spoke to inter-

FARK CAMP, Clinton, Ia. Bunday, June 3d, Mrs. H. B. Lake spoke to Inter-eated and enthusiastic audiences at Albany, N. Y. She speaks there each Sunday of June. Parties de-siring to arrange for week evening lectures in the vicinity, or to secure the few open dates which she has for July and August, will address ber at 32 Plain street, Albany, N. Y.

Mrs. T. J. Lewis, platform test medium, (late of Brooklyn, N. Y.) having filled successfully engage ments in Springfield, Mass., and elsewhere, would like to make further appolutments in New England for Sunday and week-day evenings. Call or address her 205 Harrison Avenue, Boston.

Addle M. Stevens will speak in Plymouth, N. H., June joth and 17th; will attend the New Hampshire State Convention the 22d, 23d and 24th. Will answer calls to lecture or attend funerals. Address Wash-ington, N. H.

Miss Josephne Webster, trance speaker and plat-form test medium, will, we are informed, answer calls from societies for the fail and winter months. Ad-dress her at 98 Park street, Chelsea, Mass.

dress her at 38 Park street, Chelsea, Mass. W. J. Colville lectures in Oakland and San Fran-cisco, Cal., during June and July. He is open to an engagement between San Francisco and Chicago Sun-day, Aug. 5th. (Address immediately in care Golden Gate.) He will lecture in Chicago, Aug. 12th, then visit Cassadaga Lake-returning to Chicago for Sep-tember, and speaking five Sundays for the First So-clety during the absence of Mrs. Richmond. He can consider an offer from Boston for October. Mr. 1 W Fletcher will lecture in Michawum Hall

Mr. J. W. Fletcher will lecture in Mishawum Hall, Olty Square, Charlestown District, on Sunday next. Afternoon, subject, "Talmage and Spiritualism" evening, "Ancient and Modern Miracles." The Clin-ton Male Quartette will furnish music. Mr. Fletcher will be at his office, 6 Beacon street, Boston, every day until July 16th.

Miss Helen Berry, the excellent medium, who has been a resident of Philadelphia, Pa., the past two years, is in town and will soon locate at Onset Bay.

years, is in town and will soon locate at Onset Bay.
Dr. A. W. S. Rothermel, we are informed, has left Orescent City, Fia., where he has been holding scances of late, and gone—in the capacity of a psychometrist—to Bear Mountain, Ark., in company with Prof. Frank Bosworth, a practical mineralogist.
Mrs. Elizabeth Lowe Watson was to address the Young People's Progressive Society at McVicker's Theatre, Chicago, Ill., Sunday evening, June 3d.
John Slater is reported by A. L. Coverdale to be doing excellent work in Chicago at time of writing.

Dr. F. L. H. Willis is now residing in his old home, Gienora, Yates Co., New York.

Mrs. Clara A. Field spoke for the Spiritualist Soci-ety of Baratoga May 20th and 27th. She is now at her cottage at Lake Pleasant, but can be addressed for engagements in care of BANNER OF LIGHT, 9 Bos-worth street, Boston, Mass.

A.B. Pease will make Saratoga, N.Y., his headquar-ters during the summer.

10 See call for the New Hampshire Convention on eighth page.

CLACKAMAS, ORE. The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June sth, and holding over two Sundays. ORION LAKE, MUCH. - The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 24, and ending Monday, June 11th.

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

EVERY ONE furnishing a house realizes that it is of the utmost importance that perfect harmony shall exist between the carpets and upholstery goods. Messrs. J. H. Pray, Sons & Co. are making a special point to see that these two lines of goods are selected with reference to

each other. The newest and choicest selections can be found with this house, saving customers the in-

convenience of going to two places for these goods

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a

paper or two, by sending in the money for renewal before the expiration of their present abscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the oirculation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

Read "ZOELLNER'S THANSCENDENTAL PHYSICS." 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.

For Sale at this Office:

For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism, Occuit Beience, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Sin-gle copy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents. THE SOUL. Monthly. Published in Boston. Single copy, 16 cents. THE SOUL. Monthly. Published in Boston. Single copy, 16 cents. THE CARRIER DOVE. HINSTRIED. Published weekly in San Francisco. Cal. Single copy, 10 cents. In all Departments of Literature. Monthly. Single copy, 10 centy.

In all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utics, N. Y. A monthly. Price 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, 11. Single copy, 5 cents. THE New THOUGHT. Published weekly in Des Molnes, lowa. Single copy, 6 cents. THE WATCHMAN. Published monthly at Chicago, 11. Single copies, 10 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copies, 10 cents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, 11. Single copy, 10 cents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, 11. Single copy, 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL COULTURE. Published monthly in New York. Price10 cents.

CONTERT. FUDIADED MONTHLY IN NEW YOR. Friedrigents.
 THE THEOBOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.
 THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
 THE BETTER WAY. A Spiritualistic weekly journal.
 Published in Cincinnati, O. Single copy, 5 cents.
 THE EASTERN BTAR. A weekly journal. Published at Bangor, Me. Single copy, 20 cents.
 THE FATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy.
 Bingle copy, 20 cents.
 THE KSOTERIG. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

Copy, 15 cents. MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

Dr. Gunn's Magnetic Compound, **F**^{OR} **ATONY** and GENERAL Debility. A finely-fla-vored stimulant — A mild astringent and demolerative wholesome, strengthening and unvigorating temperance beverage. It contains no polynomis of nauseous drugs, nor heverage. It contains no polynomis of mauseous drings, nor alcohol. It curves by strengthening the physical and nerv-ous system, enabling it to throw off disease by your own en-gendered magnetism. Respectfully recommended for weak-ness of any kind, to either set. It gives relief in three days. Try it, and be convinced of its metrics, One box will make one quart of Tonic Bitters; no sediment. Price §1,00 sent free by mail. Address F. T. BALLEY, Proprietor, No. 1225 Guilford Avenue, Baltimore, Md. Jet

MRS. WEBB,

Astrologist and Life-Reader, **F**ROM 154 West 224 street. New York City, will remain at No. 79 Rutland street. Boston, until June 234, only, Terms \$2.00; Bustnest Life written, five years, \$5,00; Ten years, \$10,00; Full Life, \$25,00. 3w Jeg

Advertise in The Onset Hymns. THE only advertising medium which is allowed to b dreutated in the audience. No choir - congregationa singing. This publication contains all the words sung, an is distributed free to all. Sent stamps for sample cop-and advertising rates. FACTS PUBLISHING CO. Drauger 523, Boston, Mass.

ONSET BAY. TO LET, for the scason, a Furnished Cottage of 6 Rooms Pleasantly located. Apply to E. Y. JOHNSON, Head quarters Building, Treasurer's Office, Onset. Jeg

FOR SALE OR TO LET,

COTTAGE of six rooms, at Lake Pleasant. Address MRS. M. V. LINCOLN, SCHIft street, Roxbury, Mass. 189 184

FOR SALE OR TO LET. LARGE House on Broadway, opposite the Park, Lake Pleasant. Apply to MRS. SARAH E. STONE, Ever-ett, Mass. Iw* Je9

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

SEND LOCK OF HAIR and \$1,00-have your Objects of the set of the se

O LET.-One of the nicest Cottages on Montague street, Lake Pleasant; nearly furnished; just nainted and repaired. Price for season-June 15th to Oct. 15th -\$\$0.00, in advance. O. M. PARKER, 40 Eim street, Charlestown, Mass. Iw Je9

Mariestown, Mass. 100° Je9 M RS. M. E. WALKER, Test and Business Me-dium. Hours to to 4. Sittings by appointment. Terms \$1,00. 1469 Washington street, Boston. 200° Je9 LOVE FOR LIQUOR CURED. Secret free. Address A. LOVE WILLIS, Parkville, L. I., N.Y. 1stw. Je9

NEW EDITION.

Within the Vail;

or, **HEYS TO THE KINGDOM OF HEAVEN.**

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. Spiritual Teachings delivered through the mediumship of W. J. COLVILLE, at the residence of Lady Calthness, Duchesse de Pomar, Paris, July, 1855. THEOSOPHY AND SPIRITUALISM: Their True Re-lations to Each Other. FURTHER THOUGHTS ON IMMORTALITY: TO What Extent is Man a Free Agent? A Spiritual View of the Resurtantion

Resurrection. th Answers to Questions and Impromptu Poems.

Price 15 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH. **DOEMS** OF THE LIFE BEYOND AND WIFHIN, Edited and compiled by GILES B. STEB-BINS. These Poems are gathered from ancient Hindestan, from Persia and Arabia, from Greece, Rome and Northorn Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpses of the future, and the weath of the spirit catching slimpses of the future, and the weath of the spiritual life within, has been used. Hore are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine phi-gophy.

sophy. Cloth. 270 pages, 12mo. Plain, \$1,50, postage free. For sale by COLBY & RICH.

DEILOSOPHY_OF CREATION, Unfolding The Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By Themas Paine, through the hand of H. G. WOOD, medium. Paper, 35 cents. For sale by OOLBY & RIOH.

Relatives in the Earth-Life; Editorials on a Great Variety of Subjects; Current Events; Highly Interesting Correspondence from all over the Country, Etc., Etc.

Our Premium List,

Which entities each Subscriber to an Interesting Book or a Fine Engraving,

Is also a Strong Inducement for the People to Subscribe.

AP ASTHE BANNER is sold at nearly all the Periodical Dépôts in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. REMEM-BER THIS FACT:

Mrs. M. M. King's Works.

The Principles of Nature,

As discovered in the Development and Structure of the Universe: The Solar System, Laws and Methods of its Development; Earth, History of its Development; Expo-sition of the Spiritual Universe. Vol. 1, price \$1,50; Vol. 11, \$1,50; Vol. 111, \$1,50. The three volumes to one address, \$4,00, postage 12 cents per volume.

Real Life in the Spirit-Land,

The Spiritual Philosophy vs. Diabolism.

Two Lectures. A positive and able argument against the theory of evil spirits, and their influence in producing dis-sortiant manifestations through mediums. Price 25 cents, postage free.

Two Lectures. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spir-tualists to advocate and develop them. Price 25 cents, postage free.

The Brotherhood of Man, and what follows

from it.

from it. In two lectures, which treat of Man the agent of the Diety on every plane of Life, to supervise and forward nature's work; Original Number of Races of Mon, and Where Ap-peared; Grades of Men a Necessity by Nature's Law of Cooperation of Forces for the Maintenance of Life, etc. Frice 25 cents, postage free. For sale by COLBY & RICH.

In Re Dr. Talmage.

A Synopsis of a Discourse by the Guides of

MRS. R. S. LILLIE,

Also Excerpts from a Letter by "Eleanor Kirk."

The above have been published by COLBY & RIOH in four-page tract form, and should be extensively circulated. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c.

YOUR ANSWER OR YOUR LIFE;

OR,

The Riddle Propounded by the American Sphinz.

BY MOSES HULL. An intensely interesting statement of the dangers which threaten our Republic and civilization. Mr. Hull says, in his proface: "There is little that is original in this book; I have striven simply to point out some of the dangers we are under, and to signify the way of scane."

of escape." Pamphlet, 12mo, pp. 100, with portrait of author. Price

THE GOSPEL OF THE KINGDOM Accord-ing to the Holy Men of Old. By the suther of, "Samson, a Myth-Story of the Sun," We are much indebled to Prof. Max Müller, Rev. G. W. Cox, Dr. Imman, and many others, for furnishing us with the keys to opon the secret chambers of the suclent king-dom of heavon, and for supplying us with their isbor-say-ing machinery for doing the Word as clothed upon by them of old time.

Vol. 1, 30 cents, postage free. Vol. 2, 30 cents, postage free. For sale by COLBY & RIOH.

5 cents; postage 3 cents. For sale by COLBY & RIOH.

Being Life-Experiences, Scenes, Incidents and Condi-ons, Illustrative of Spirit-Life, and the Principles of the ipiritual Philosophy. Price 75 cents, postage 10 cents.

LIGHT. OF BANNER

Message Department.

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRI-

DAY AFTERNOON Of each week. On Tuesday aftermoon Miss M. T. SHELHAMER occu-ples the platform for the purpose of answering by hor spirit Auddes such questions as may be introduced for considera-

Buildes such questions as may be introduced for consideration.
On Friday afternoon Mns. B. F. SMITH, under the infuence of her guides, will afford an avenue through which individual split messages will be given.
The Hall (which is used only for these réances) 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 cordally invited.
The resons having questions of practical bearing upon human life in any of its departments of theorem and here which individues and the service of the split world intelligences, may send them to TIK BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the splits for consideration.
The Messages published in this Department indicate these who pass from the earthly splere in an undereloped state, eventually progress to higher conditions. We bask the reader to receive no doctrine put for the split world by split is the set of the set of the specifies of the split is on rearbing splits in the split of the split is one set of the

as an analysis of the second second

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 10th, 1888. Spirit Invocation.

Spirit Invocation. Spirit Invocation. We lift up our souls to thee, ohl our Father (lod, in thankful praise for the blessings that are ours. We thank thee for the beautiful things in life which thou hast freely bestowed upon thy children. We praise thee for the sunbeams, and for the shadows which fall more obliquely on our lives, for they also bring their lessons and teach by experience something which thou woulds thave us learn from day to day. We re-turn our thanks for the lovely blossoms on every hand, sending forth their perfume and beauty on the atmosphere, teaching a lesson of peace and of purity. Our Father (dod, may we feel something of human and divine sympathy entering into our lives and spreading forth unto others; and may we come luto the atmosphere of angel hearts who are seeking to do thy will and to send forth unto the world some inspira-tion, some uplifting thought and kindly sympathy which shall bless and benefit all whom it may reach. Oh is bright and beautiful angels from ow high, we big dyou welcome; we give you our strength and our whindy affection, and we would receive from yon. In return, something of your love and your peace, which shall in turn strengthen and beuefit our own hearts. We ak the blessing of the aneel world and of the Di-when Spirit of all Love and Peace, now and forever-more, for feet upon markited, leading all upward, out of the shadows and into the sunlight of perfect day. Amen.

Questions and Answers.

Find that the principle of love, peace and good organism, and especially through the aim of the will was to an extent, exemplified in the life medium, and rought to bear upon the iny in-of the Nazarene. Jesus, the human being of strument. You may call it electrical force if humble birth, sorely tried and tempted, yet in you will, and not be far astray in your thought, spite of physical limitations and material con- for we affirm that vital force, whether of the ditions rising above temptation, and sending atmosphere, of the physical universe, or con-forth an influence of reace and of sympathy served within the organic frame of marking is humble birth, sorely tried and tempted, yet in spite of physical limitations and material con-ditions rising above temptation, and sending forth an influence of peace and of sympathy to suffering mankind, was, so we are taught, a sensitive instrument, through which the har-monies of the spheres found an echo in ex-ternal life. Considering the surroundings of the time, taking into consideration the age in which he lived, the narrow ignorance of presteraft and of autocracy, we can only marvel that the child, and afterward the mony ad the left spiritual instruction of the

more developed, more fully matured and un-folded in power and in symmetry of organism, perhaps, than those which were accepted and utilized on this lower plane of life. We again reiterate that every form of ani-mal life which has existed on this planet dees not exist in the spirit-world. You have had, during the past ages, forms of animal life on earth which have passed on, becoming ex-tinct, so far as the variety of species has gone, and have been merged into other forms or types of animal existence, forms and types more fully adapted to finds a footing and place upon the planet. Many of these forms of ani-mal life, it seems to us, were the natural out-growth and development of the times, of the organically from the emanations of the earth, and were calculated to perform a certain work, this work being to absorb much of the polsen.

this work being to absorb much of the poison-ous atmosphere, many of the deleterious ele-ments arising from the planet in its develop-ment. We believe that these forms of animal life created from this tilluvia were vitalized by a ray of light or a current of power from the great soul-life of all existence, and that when their work was accomplished, their duty ful-filled, this ray of light, this current of power, was withdrawn from those forms, and the organic bodies passed into oblivion, their ele-ments being taken up into other forms and re-

connected with this planet earth, and conse-quently they are not to be found there; those which are found are of the highest type both of animal and vegetable unfoldment, and in accordance with the general plan of existence with the natural growth of the spiritworld.

Q.-What order of mediumship is planchette writing? A.-That of so-called mechanical writing. A

medium whose hand and arm may be strongly influenced by an invisible intelligence and made to trace by the pencil unknown characters and words, not impressed upon the mediumistic brain, can surely, under proper guidance from the other world, develop that sort of mediumalign manifested through the use of the plan-chette. Very many containing within their organisms this element of mediumship do not suspect the power which belongs to them, and so sometimes take up the little wooden instrument merely as a matter of curiosity, or the work of an idle moment, wishing to discover if it is possible for a little wooden machine to It is possible for a little wooden machine to move and trace intelligible characters upon a slip of paper; thus the interest of such is aroused, they begin to experiment with the planchette, and in giving time, patience and perseverance to the work, finally realize that they are receiving from it something of im-portance, something that is intelligent, and by-and by the they begin to receive a computations

Questions and Answers. CONTROLLING SPIRIT.—We will now consider our questions, Mr. Chairman. QUES.—[By Mrs. J. L. K. Haner.] How does bottante, someting that is interligent, and by-and-by e they begin to receive communications, written by the little pencil moved by plan-chette. These various parties are writing me-diums, possessing a certain amount of physical dums, possessing a certain amount of physical dums, possessing a certain amount of physical CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman. QUES.—[By Mrs. J. L. K. Haner.] How does the Spiritual Philosophy accept Christ and ex-plain the second birth? ANS. — The Spiritual Philosophy accepts Christ as the principle of love, peace and good-will to man, separates Christ, the principle, from Jesus the man, the child of humanity; al-though the Spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the planchette is directed through the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the planchette is directed through the fact that the principle of love, peace and good-though the spiritual Philosophy accepts the planchette is directed through the fact that the principle of love, peace and good-the spiritual Philosophy accepts the planchette is directed through the fact that the principle of love peace and good-the spiritual Philosophy accepts the planchette is directed through the fact that the principle of love peace and good-the spiritual Philosophy accepts t

for the inspection of mortal eyes. From cur-observation we are safe in declaring that the force utilized in the presence of a genuine ma-terializing medium must of necessity exhaust, to a great extent, the human instrument em-Every individual generates within and around himself a certain amount of nervous force, of physical magnetism, which covers the person as an envelope, protecting him from the

Again, there were thousands of the residents of spirit-life, who did not observe the date and the occasion in their own spiritual localities, but who returned to earth, entering into com-munion with those on this plane who also ob-served the occasion, bringing their magnetic influences to inspire and to uplift their friends and fellow-workers on earth, and sending out a wide atmosphere of spiritual magnetism for the uplifting of humanity as well as for future work.

In various localities of spirit-life there were ments being taken up into other forms and re-combined in other substances from the atmos-phere and the earth for future work. Such forms as these, we maintain, do not exist in the spirit-world. There are many conditions of animal as well as vegetable life on earth which are not neces-largely a religious tendency, aiming at the ele-vation of the thought and the soul-life of man, looking toward that day when right living and religious service will be held in every heart, and laying plans for outlining work toward that end. It would be impossible for us to en-ter into a minute delineation of the various exercises that were held in spirit life there were humanitarian spirits who desire to bless man-which are found are of the highest type both kind; they were all for some special work, all looking toward some useful end. We have seen spirits, on the 31st of March,

enter into solemn convocation together, unroll-ing before each other the records of the year past, revealing the attempts they have made to assist humanity and to do good work, and the failures that have come to them, also out-lining plans of work which they intend to do during the next twelve months, and so on. during the next twelve months, and so on. These spirits are earnest in thought and zealous by nature, and they send out their influ-ous all over the world, into the homes and the hearts of mankind, touching individuals here with their own electrical fire, hoping thus here with their own electrical fire, hoping thus to arouse them to a higher consideration of their own surroundings and of their own needs, calling humanity up to a thought, a conviction of that which is beyond the temporal, which is more lasting than the material things of time. Rest assured, friends, that the thirty-first of Narah is a data diends, that the thirty-first of March is a date dear to the spirit-world, just as the twenty-fifth of December is held in sacred reverence all over this earth, and ob-served with various pleasing exercises by mill-ions of human hearts; so in the spirit-world, that date of which we speak, March 31st, is looked upon as the date when the heavens were opened, and there were revealed to man-kind on earth glimpses and revelations of the life beyond, signs and tokens of immortality and therefore while there are hearts in the spirit-world that feel fond ties drawing them to earth, that hold an interest in human things on this planet and in human life, there must be a reverence, so to speak, an interest in and a love for that date which brought to earth revelations of the beyond, and also gave to the spirit-world an opportunity to reach its friends on earth and to bless them with uplifting thought and high inspiration.

Lotela, the Indian Maiden.

How do, Wilson brave? Lotela glad to see

The sum of the spheres found an echo in expected with the provided of the spheres found and echo in expected with the spheres found and echo echo echo ec

That is n't my work at all. There is a heap of spirits can do it, and it's all right for them, if they want to. Lotela has got work to do here with the band. Sometimes she has to go way off to d fferent parts of the country to carry magnetic forces to the poor people that are in need of spiritual strength: sometimes it is physical magnetism, sometimes it is spiritual strength or magnetism, and Lotela does it under the direction of a large spirit band that have it in charge; so I don't go to do any work except what these spirits tell Lotels to de. Lotela's going to see about the poor squaw in Brooklyn that has called for her and some Indian forces to help her out of the trouble where to go. It looks to Lotela as though we where to go. It looks to Lotela as though we would be able to bring a strong magnetic force to overcome the other influences and straighten them out, help the squaw and the others along. I want to tell you about the spirits now here

ones that are here, especially the young brave who is interested in her; and it comes to Lotela that he is looking after him, and trying to open out something for him in the near future that will be of more practical benefit to him than what he has had in the past. I get the name of Harace Bond. Horace Bond.

This spirit thinks a heap of your people. If be don't make himself known, you must a't think he's gone away off, or is sound asleep; he is n't, he's wide awake, and looking after things.

Amelia, to Mary.

A spirit comes to a lady down in the coun-cil-room. She don't come very close: "Dear friend-I would say more than friend, dear sis-ter-I have seen you in your perplexities dur-ing the last few weeks, and tried to help you the best I could. Oh I have longed for power to make myself known and to do something to remove the obstacles in your way. Somethings remove the obstacles in your way. Sometimes I have chafed against the conditions which pre-vented me from doing this, but again I have been restrained by a higher power which whis-pered to me not to fear, for the burden shall be rolled away and the path made straight when the time comes for your dear one to step onward and do that work which is surely spreading out before her. I had hoped you would come to some such place as this, not so much come to some such place as this, not so much for any word you might hear as for the mag-netic influence which your spirit-friends might bring to you, they finding opportunities to do that in such places, when they might not in your home-life surroundings. I bring you greet-ing and love from many dear friends in the un-seen world; rest your faith in them, for they will not desert you; they will give you strength in weakness and light when darkness falls." This is, I think, for Mary, and I get the name of Amelia from the spirit-world.

Charles Watson.

A man stands here who calls himself Charles Watson. He has been attracted to day by some one in the audience. He says that he did n't think of speaking in such a place as this, but if the chance is given him to say a word or two he will be glad to take it. He wants to send greet-ings and regards to his friends, and tell them he is not by any means destroyed in body or mind. He finds himself with a body as sound and even better than the one he cast off, and and even better than the one he cast off, and as for his mind, he thinks he can do as much work with that—and perhaps a little more—as he could in the old days. I don't think this spirit lived in Boston; he seems to belong away from here. He says he has been trying to ex-periment with some mediums to make himself known, and he expects to do so, and is going to try to here in this city, because he has been told that there is power here which he cau make use of and learn how to come, and in that way hy-and-bye reach more directly the people as for his mind, he thinks he can do as much way by-and-bye reach more directly the people he has left on earth.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Scance held March 30th, 1888-Continued from last issue. Charles Wetherbee.

Charles Wetherbee of Belmont, Me. This is about the seventeenth time I have tried to make my voice heard; I have falled every time before, but you know what used to be said, if you don't try you won't accomplish apything. Aunt Hannab, open the door a litthe further than one inch, because we can hardly get through with so little room. Uncle William has spoken, therefore I thought I'd make an attempt to day. I would like them to know we are only a step from them—so near, and still they do not know it. I want to ask them to sit by themselves and see if they can't get some manifestations from the immortals, for we come to them often, and not empty hand-ed but bringing blessings from the spirit-side ed, but bringing blessings from the spirit-side to each one. I well remember uncle William said: "Try, dear boy, and I feel they will be happier to know you can come into communi cation with them."

Samuel Frost.

You may place me as Samuel Frost of Effing-ham, N. H. I also have been trying for a long time to come into communication in this way.

time to come into communication in this way, although I have at different times communi-cated partially with two of the family. I want to say to Jerry and Lizzie that I would not dispose of the farm-but I am not go-ing to talk all business. I would like Samuel and Jennie to know I hold an interest yet, and I would like the people of Effingham Falls to have that Samuel would be on ward and the samuel

JUNE 9, 1888.

mein l'aulina can get it? She dinks I vent down in de dark vater. I do n't go dere at all. I vants her to know Hermann is all big alive, again, and I have been across de vater to Ger-many. I finds all in heaps o' trouble dere, and I conclute over again. I go right avay again.

Ephraim Chase.

Ephraim Chase. I want to say a few words, if you please, if I don't get too nervous. They called me a very nervous man when in the form. I hall from Salem, N. II.—not just now, but that was my home. My name is Ephraim Chase. I want to say to them all I am going to do something else beside talk, for I see I can't reach Wick by just sending a word now and then. Agatha is with me, and Morton, who has just stepped into spirit-life, and Alma, who has been an inhabitant here for—as near as she can reck-on—thirty years. I said to her, on meeting her on the spirit-life : "Alma, you must have been a yeary poor scholar if you have n't learned a great deal since you crossed over." I went away very suddenly, but I waited to know if there was a reality, in spirit-return.

know if there was a reality in spirit-return. While in the mortal I could not say I did not give it much thought, for I did, like a great many others, rather silently lock the door, for fear somebody would ask me to explain, when I knew I could not-the same as Charles is doing to-day.

Now, boys, open the door and learn a little while in this life. You little know how much benefit it will do you as you cross the portal, for there is but one thing that admits of no doubt, and that is the change called death; you

doubt, and that is the change called death ; y ou cannot escape from it; it is sure to come to you all, the rich and the poor, the high and the low, all must meet with this change. I speak a word for Morton. He says: "Tell them I was happily disappointed; I have found the spirit-life more beautiful than I can describe to them." He has just crossed the portal, but feels anxiety, as he comes to earth, for wife and children. He says: "Melvina, talk with us when you can, and also each one of you. In a little while mother will come to join the happy little while mother will come to join the happy number. Father says often, as we have come to earth, that he has seen the threads breaking one by one that have held mother here." I am happy in the splrit-life. I would say to

I am happy in the spirit-life. I would say to Etta and Agatha-(the one in the mortal that has taken the place of the mother)-I often come to them, but they little understand my coming. I ask them to open the door. Warwick, when you promise to come and talk with us I think you'd better keep your promise, for we don't like to be disappointed any more than you would if a man agreed to take a box of eggs and did n't take it.

of eggs and did n't take it.

Mary Cutter Clement.

My name is Mary Cutter Clement, and my home was in Keene, N. H. I have often tried to speak in your meetings, for it is a place where we love to come, and I thank you all in the mortal for the privileges we enjoy here. John is with me to-day-my husband-and he tells the same story; he has tried many times to speak here. My home was formerly in Jaf-frey, N. H., and my maiden name Mary Cutter. I am more than pleased to know we are all wel-I am more than pleased to know we are all wel-come in your meetings. I thank the guides to-day for the help which they have given out to us, enabling us to speak a few words, that mor-tals may know there is no death. Oh! open your doors wide in the mortal, and learn a little here. The greatest disappointments we get here. The greatest disappointments we get are when we enter earthly surroundings to find your doors closed so tightly. Think, for one moment—would a mother close the door upon her child if she ki cw when it came to her? As we have said before, how glad we are! Each tells the same old story: glad to come into communication with you here. I may not be privilezed to have a conversation may not be privileged to have a conversation with the loved ones in the mortal, therefore I have been strongly attracted here that they might know I live and am able to make myself

I thank you, Mr. Chairman. May the angels bless you and yours for what you have been in-strumental in doing for the angel-world.

Emma Jane Cranville.

My name is Einma Jane Cranville, of Brook-My name is Einma Jane Cranville, of Brook-lyn, N. Y. I have tried before, and now, find-ing the door wide open, I thought I would speak a word. I have felt disappointed go many times when I have tried to make myself known, for Willie has often asked, why don't mother come with the rest of those people who write their names? Willie, mother watches over you in heaven and always will and when over you in heaven, and always will, and when they come to bear you up higher, mother will be there with outstretched arms to take you to her own bosom again. We often come in the stilly hours of the night, and, my darling children, remember mother is but a step from you. Do right. Be careful and do right in this life, for you are building your homes there every day. Willie, do right, mother says again, and I will ask the protection of the guardian angels that they may come to you every day.

may be embodied in every human life that is for the production of independent state-writing aspirational, ever seeking for good, trying to is undoubtedly the same in kind as is necessary elevate itself above the dust, the heat and the for the production of materialized forms, but it turmoil of purely external things and to the does not take the same amount of power to proelevate itself above the dust, the heat and the for the production of materialized forms, but it turmoil of purely external things and to the does not take the same amount of power to proplane of spiritual life and ethics. Christ is the does a written communication, even within the principle of universal love and harmony, which folds of a closed state, that it does to build up will in time be recognized and we trust accept- an extemporized human form and send it forth

ed by all thinking, intelligent people. We do not confine our idea of the second birth to the life, duty and destiny of any one individual, for we believe that markind passes through a succession of births. This has been explained in two ways by advancing spirits, certain of whom declare that every human in-telligence passes through the second birth when the comes into a full realization of life and its duties, passes through the travail of darkness edge and of truth, and they tell us that the idea Now, friends, a certain quantity of this magedge and of truth, and they tell us that the idea of a second birth has been given forth merely in a parable, to teach mankind of that which is within.

spirit through matter out into the spiritual realm at large, and that man experiences this upon that supply necessary for his own health spirit through match. In an experiences this second birth when, after yielding up all that the material has held for him, withdrawing himself from the physical atmosphere and from the investal condition, he enters into the land of their mediumistic instrument. Let it be under that no individual gives forth such a a bigher elevation of thought and effort. For vast quantity of surplus magnetism as to war a higher elevation of thought and effort. For ourself we accept this idea of the second birth, ourself we accept this idea of the second birth, but we do not confine our thought to this, that large number of materialized forms, for their immortal spirit passes only through two births, the material experience on earth, when a mortal discipline, and when he passes from the mortal form to the higher realm of spiritual life; for we believe that man continually passes on, reaping experience, gaining discipline, ex-pauding in knowledge and unfolding in power and achievement. When from each plane of existence he has gained all that it can possibly afford him, he passes on through a higher birth, a grander change, to enter upon more elevated planes of thought and effort, in order to reap grander experiences and higher expansion of soul.

Q.--[By the same.] We have read that the animals of spirit-life are independent of and in no way connected with those of earth-life, but a spiritual counterpart. Can you give any light as to their existence and origin? A.—So far as we have learned, studied and

observed the subject of this question, we must reply according to our own knowledge. We believe that the animal life found in various ocalities of the spirit-world has gained its force, and even its existence we might say, from the animal life of this planet; that the vital force constituting the soul-power of each form of animal life in the other world has passed on from some form of animal existence on the earth; and that, accordingly, the phase of life for the animal in that spirit-world which is ad-jacent to this planet, is similarly gained as is that of the human. For instance: man passes through his experience on earth, finds his vital forces loosening their hold upon the material body, discovers that the physical organs are passing into decay, and he is obliged to yield up his hold upon them, and thec, after the change called death, he finds himself in anoth-er body, located in another world, although he may be passing through experiences somewhat similar to those which be derived from his ex-istence on earth. So with the forms of animal life found in the spirit-world: the vital force illuminating them once illuminated other forms on this planet, held control of those forms, operated through them, vitalized the physical organs as long as possible, and then were with-drawn to enter into other forms of animal life ants of earth and those of the spirit-world-the

encroachments and shafts of other individualinetic aura is required for the support and health of the individual who generates it. There

may be a surplus, and this surplus may be used Again, on the other hand, we are told by our of the spirit world that the sec-tain students in the spirit world that the sec-ond birth relates entirely to the passage of the surplus goes, it will be well for the attendant spirits to operate, for this will not exhaust their adjust the passage of the spiritual spirits to operate, for this will not exhaust their adjust the passage of the spiritual spirits to operate, for this will not exhaust their adjust the passage of the spiritual spirits to operate soon as they begin to draw own amusement or purposes, or for that of the own amusement or purposes, or for that of the public at large; for by making any such demon-stration of power, if the work be genuine and really that of the spirits and the mediumistic instrument, they will most assuredly exhaust their instrument, and lay up for him, in the future, years of debility and of suffering, even if they do not deprive him of those years of life on earth which he has a subst to expect for him on earth which he has a right to expect for his own experience.

On the other hand, let us not forget that it is sometimes the work of operating spirits at a materializing searce to make use of such material as they have at hand, drawing their sup-ply, as far as they can, from their medium, without prostrating his own powers, and mak-

ing up that which they ared from the magnetic aura of those persons present whom they have invited or permitted to enter. It is possible that under skillful manipulation a combination of spirit attendants of such a circle will be enabled to do much useful work, and to demon-strate beyond all cavil or suspicion the fact that they have materialized forms in outward

that they have materialized forms in outward life, showing the power of spirit over matter and over mundane things. In relation to the question, Mr. Chairman, of independent slate-writing, spirit attendants make use of that same vital force which may exist in surplus within their mortal instru-ment; directing their own powers of observa-tion and will woon the unstrument ther guide tion and will upon the instrument, they guide upon the slate, thus producing by their own skillful manipulations characters and words which are revealed to mortal inspection. A band of skilled spirit operators, understanding their work and the powers of their instrument, will not exhaust his vitality, but will produce just that amount of labor and just those re-sults which they find efficient in drawing the attention of the world to their phenomena, and in producing evidences of immortal thought and immortal life, in their own peculiar way, but they will not deplete their medium of his strength to such an extent as to prostrate his powers, or in any way to injure his life.

Mary Rives.

There's a squaw here who says she has been trying a long time to reach her friends; they are way down in the South, and understand very little of spirit-return. She says there has been once or twice a little interest manifested in the locality where her friends live, but it has hardly reached them, and they have not aroused themselves to a thought of it, but it has come to her in the spirit-world, drawing her back, with the hope that she might reach those whom she loves, and give them a knowledge of whom she loves, and give them a knowledge of her life in the other world. She sends her love to her eister, whom she calls Julia, and says : "Tell my dear sister, who lives in Augusta, Ga., that I am sometimes permitted to reach her life and give her an influence from my spirit-home. I have met our dear friends on the other side, have been reunited to mother and father and other loved ones whom we mourned as lost, and did not realize whither they had gone; but they are all safe in our Father's kingdom. I am permitted to dwell with them when my duties here in connection with you and others allow me to leave this at mosphere. I wish also to say that my sister's darling boy, Johnnie, is safe and happy in the spirit-world. She must not grieve for him, be-cause he is so tenderly cared for. Some day, when she is called from earth, she will join him, with the other dear ones who have gone before." This spirit gives the name of Mary Rives.

Mehitable Shaw.

Here's another spirit, who calls herself Mehitable Shaw. She has two brothers in Chicago She did n't live there. Her brothers are engaged in the same business, and work together. She wants to send her love to them. One of them has been thinking of leaving where he is and has been thinking of leaving where he is and going back to the place where he lived in his younger days. This spirit hopes he will; she thinks there are duties calling him to do so. She says he may not be as well situated, and he may sometimes feel that he has given up better prospects; but when he considers the claim others have on him, and how much he will be doing for those that can't do for themselves, she feels that the saorifice will make him henory. she feels that the sacrifice will make him happy she feels that the sacrince will make him nappy. The spirit was told if she came here and said a few words her people would see her letter and understand it. She holds up a wreath of flow-ers, one half made of purple pansies and the other half of white flowers. It will be understood ; it was a floral mourning wreath.

Horace Bond.

A brave comes up to the Day squaw and puts his hand upon her head. He seems to be very much drawn to her, and feels as though he would like to give his love to her and to the dear

know that Sam Frost aint dead, by any means would also like them to know I have been cognizant of what has been going on since I passed out of the mortal. Jennie, your mother is with me to-day, and grandmother also. Although you have come under many clouds it won't always be quite so dark. You wil well understand my meaning. I have seen You will well understand my meaning. I have seen, also, as I have come into the old home, a little feeling in regard to keeping the farm, but will speak more plainly to you if I can come pri-vately, for I'd a little rather.

Polly Witham.

Will you please, Mr. Chairman, write my name as Polly Witham, of Garland, Me.? although to-day I come from what they term the spirit-world. Oh, how near! only a veil that spirit-world. wings between.

Sarah, I did want so much to speak when Joseph was here. I could not do it that day, but with the kind help of others I am able to do it to day. I feel so happy in my spirit-home I am only waiting for the others to join me. Father sends greeting, too-each one wishes to be re-

membered. [Aside:] Yes, Josie, I will tell mother you are here. And then Sarah will ask where the rest of the children are. We are not together, dear child, all the time; part of the time we sepa-rate, as you do in the mortal, according to the distribution of the enjoit. Sarah menu trials here rate, as you do in the mortal, according to the dictation of the spirit. Sarah, many trials have come to you since they said mother was dead. Cruel word, death! We have only commenced to live. I know some days it seems a little cloudy with you and the dear children, but look a little higher when the clouds come, and say: We know, dear ones, that you often come to help us. We feel we cannot work more with the hands, but we work continually with the spirit. I thank the dear Father in heaven that he has given me one of the mansions he has promised his children; and we are all God's children. But, my child, it is the life you live here that builds your home yonder, just back of the veil that bides us from you.

Freddie Wood.

My name is Freddie Wood. Grandma i here, and she told me if this gentleman would here, and she told me if this gentleman would allow me to speak I might. I lived in Chelses, Mass. Father's name is Robert; mother's is Elizabeth. I haven't been gone long, and I came right back again the same day and saw everything they did. They had some flowers, but not just like these you have here. I want them to know I did n't die at all, I only went where grandma was and some party ladies where grandma was, and so many pretty ladies came around me and said, "Come, and we'll show you some beautiful flowers; and there are children here." I was n't afraid; when they spoke so kindly to me I knew there could n't he apything wrong

I did n't know whether you would allow little boys to speak; I was only seven years old, but I'll be more by-and-bye—as grandma says, I'll grow to be a man on the spirit-side. We do n't call it so, we call it the summer-land, and it is so nice where 1 am.

I hope you'll send this letter right over to Chelsea. I don't want them to be thinking Freddie is dead all the time! And mother cries; but if she knew I was so near and alive. she would n't cry; of course not. I'm going to make her know I come home.

Hermann Metzmer.

I like to send von vord to mein vife. I vas in Brooklyn, N. Y. I vas von German. I vants Lena to know I aint dead. I vants her to know I got de kinders mit me. Dass vat you calls ohlldren. I vants her to know Karl is here, and Karlina, too, and grossfader and grossmuder. I vants dem to know Fritz, vat you call Fred. Vill you send dis letter to day, so's

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 6, -Lorenzo E. Thompson; Oliver Thurston; Han-nah E. Prince; James Morse; Joseph Wood; Hannah Huitze; Augustus Davis; Caroline Brown; Louisa Merrili; Amos Pearsons; Mary True; Ella Downes Neal; John Carr; Charlie Newhall; Fannie Burr.

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

As per dates will appear in due course. May 25. -Thomas D. Morse; Elizabeth F. Lindsay; Os-car Lane; Marv Mich; Ruth Hamlet; Sophia A. Chad-bourne; Maria A. Falls; Joseph Merriam; Fraub Griffith; John Neal; Della Peasley Crockett; Charles Woodwell; Samuel Hidden; Carrie Hodgkins Condell; Isaac Proctor Greenleaf Freenleaf

Verifications of Spirit-Messages. HORACE M RICHARDS

In looking over the BANNER OF LIGHT of June 2d ny attention was attracted to the name of HORACE M. RICHARDS, an old acquaintance of mine. Mr. Richards was known by nearly all the mediums and Spiritualists from California to the State of Maine, hence his name of itself was no positive indication of a message from him, but on reading the communication that purported to be from his spirit, I must confess that it sounded just like him-the expressions being much the same as I have often heard him make use of while in the earth sphere.

Last August, while at Saratoga Springs, I had several conversations with him upon the very issues he alludes to in the message.

The portion of his communication in which he speaks in this wise : "I did not accomplish all that I wished to. I had a work in mind which I desired to complete and give to the world," had special meaning to me, as he told me at the time of our last meeting in the mortal that he greatly desired to publish a book of poems that had come to him through his mediumship from time to time.

There were other points in the message eminently characteristic of him.

The communication was given through the medium ship of Miss M. T. Shelhamer. When I read a message which so much resembles one that would be like. ly to emanate from the spirit answering to the name given, I feel in duty bound to recognize it as coming from the source designated. A. S. HAYWARD. Boston, June 4th.

WILLIAM EMERSON.

In the BANNER OF LIGHT of March 31st (sent to me by a friend) was a spirit message for me, and I read it with great anxiety, and fully recognize it as coming direct from my late husband, WILLIAM EMER-SON. His particular words for "dear Amba" I fully appreciate as coming from him. His sickness was very severe for years before he passed on. His message gave me clear evidence that it came from him, though unexpectedly, as he had but little knowledge of the spiritual philosophy. May the good angels assist im in coming again through Mrs. Smith's mediumistic gifts. God and His angels bless you all.

MRS. AMBA EMERSON. Manchester, N. H, 1888.

The boating season is at hand, and the simpleton who performs monkey tricks in a row-boat to frighten other occupants, comes forward neither older nor wiser than he was last summer-for he is always of indefinite age and devoid of sense. Next to his brother, the did n't-know-the gun was-loaded fool, he is respon-sible for more deaths than newly graduated physeians. - Detroit (Mich.) Commercial Advertiser.

WARDAN STREET, LEWIS CONTRACTOR



A. B. RICHMOND, Esq.,

MIGER OF THE PENNSYLVANIA BAR ; AUTHOR EAVES FROM THE DEARY OF AN OLD LAWYER. OF REAMD PRISON, "" "DR, UROBY'S CALM VIEW FROM A LAWYER'S STANDFORT," "A HAWK IN AN EVOLE'S NEST." ETC.

<text>

Thorus, Words and Music by C. P. Longley, Price 23 sents, WHEN THE DEAR ONES GATHER AT HOME, " song and Chorus, Words and Music by C. P. Longley, Song and Chorus. Worlds and Music () C. (). congress, Price Scenits.
 ''HOME. OF MY BEAUTIFUL DREAMS.'' Song and Chorus. Worlds by Miss M. T. Sheihanner: Music by C. P. Longley. Price Scents.
 ''CHILD OF THE GOLDEN SUNSHINE.'' Song and Chorus. Worlds by Ehen E. Realord; Music by C. P. Longiey. Price Scents.
 ''GOD, HOME AND NATIVE LAND. A National Temperance Ode. Worlds by Mary L. Shorman. Music by C. Payson Longley. Price Scents. of the statute? It might be well to have the rights of these colleges difined, that students may know the value and rights of diplomas conferred to them from The same contine had to be gone through with to get a charter for a college to teach so-called "Christian Science." that the officers did who received a charter for the other college mentioned in the opening part of this article; in fact an individual who request. ed of the Secretary a charter for the one did also for

The United States Court could not hold the officers of said college who issued the questionable diplomas, previous to the late enactment of the State of Massa chusetts, and doubtless it could not to-day, as it is a State law that grants charters and forbids issuing diplomas from these colleges; hence it is wisdom for students in these colleges to see to it that the char-

tered college has complied with the statute that gives it the power to confer or issue diplomas to its

The Medium.

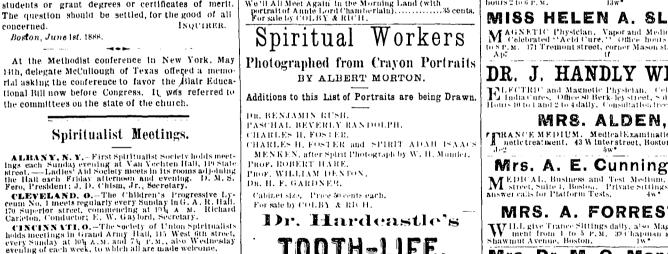
MESSAGES by Independent Writing. Diagnosing by Independent Writing. 109 Falmonth street, off West Chester Tack, first street, west of Harvington Avenue, Take Back Bay or Hantington Avenue car. II Apr

Something New and Pleasing. WRITE a letter to your spirit friends and have it are swered by independent writing. Questions upon Heithcand Business allowered by one mannet. Pitter 100, Address ANNE, LORD CHAMBERLAIN, Boy 56, Mat-tapa, Dist., Boston, Mass. 10, Myro

MRS. H. W. CUSHMAN. MUSICAL, Test. Business and Writing Medium. Cr cles Monday, 7:30 p. M.: Thursday, 2:30 p. M. Six ques-tions answered by mail for 41,00 and stamp. Examination by lock of hair, 41,00. 212 Main street, Charlestown, Mh3 t

EMMA J. NICKERSON. **EWIFTA J. INFORMETIC TREATMENT,** BUSINESS, AND MAGNETIC TREATMENT, 5600 name and lock of ban, for Diagnosts of Dis-ease, and kind of Mediumship. Treatment by mail. Off se hours 20 of 1. M. 138"

BY MRS, ELIZAA, MARTIN, OVER, Mass, Terms How and two 2001, stamps, 4000 Mass, March SEALED LETTERS. ELEANOR MARTIN Fow makes specially of business 5.00, Full spiritual Message, \$2.00, 75 Lane Avenue Columbus, Onto, 48, Mag



evening of each week, to which all are made wereone. $\mathbf{CINCTINNATI, O, -\text{The First New Spiritual Church of Chuchman, Ohio, meets every Smolay at <math>10^{5}$ s.M., at Murch's Hail, No. 275 West 6th street, Dr. Janes A. Bits, Frastor. The public are cordially invited. Scats free, Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, coince, and bring your children with you.

CHICAGO, ILL. - The Society of United Spiritualists meets at Nos, life and US Fifth Avenue, every Sunday at 2¹/₂ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, Prosi-dent, 17 Wisconsh street.

said colleges.

the other, as the record shows.

.

dent, 17 Wisconsin street. **CHICA GO**, **ILL**.—The Chicago Association of Univer-sal Radical Progressive Spiritualists' and Mediums' so-clety, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Mathison street, every Sunday, permanently, at 25 and 75 P. M. The public are cordinally invited to altend. Admission 5 cents to each meet-ing. Dr. Norman McLeod, President. **CHICAGO**, **ILL**.—Avenue Hall, 159 22d street. Chil-dren's Lyceum, Sunday, at 154 P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday. *CHICAGO*, **ILL**.—Mes. Cora L. Y. Bichmond dis-

CHICAGO, H.L. – Mrs. Cora L. V. Richmond dis-courses before the First Society of Spiritualists in Martheve (Ada street) Hall every Sunday morning and evening.

(Ada street) Hall every Sunday inorning and evening. **CHICAGO, ILL.**—The Young People's Progressive So-clety meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 74. Hon. Joel Tilfany conducts class leasons in the afternoon, at 30 clock. The best speakers and mediums are always engaged. **DENVER, COL.**—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, cenducting.

conducting. **LANSING, MICH.** — Spiritual Progressive Meetings are held each Sunday morning and evening at the Hail 106 Washington Avenue. Locture, readings and tests by Mrs. Lunt Parker and Lity May. Also meetings overy Wednes-day evening. W.T. Parker, Chairman.

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

117 Halso's streat, could an analyst, evenings at 7,5 o cock. II. G. Avery, President. NEWARK, N. J.-Meetings will be hold every Sun-day ovening at No. 139 Congress streat, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary. NEW HAVEN, CT.-Meetings are hold each Sunday ovening at Courier and Journal Building. Mrs. Ella Ba-con, President; Thes. F. Davie, Secretary. PHILADELPHIA, PA.-The First Association of Spiritualists. lectures overy Sunday morning and evening. Childron's Lyceum, 2 P. M., at the hall, 816 Spiring Garden street. Joseph Wood President, B. P. Henner, Vice President and Secretary, 940 Warnock street. Second Association moets Sunday afternoons at 3 o'clock, at its Church, Thommson street, cast of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 230 P. M., N. E, corner Ninth and Spring Garden street. Joseph Wood, Chairinan, Fourth Associ-ation meets Sunday ovening, Ninth and Callowhill streets. PATERSON, N.J.-Meetings are held every Sunday

PATERSON, N.J.—Mootings are held every Sunday afternoon and evoning in Fidelity Hall, corner Martet and Church streets, at 2½ and 7½ P.M. Lecturers and lest mediums are requested to communicate with John A. Ro-ney, Cor. Sec'y, 65 Holsman street.

SAHATOGA SPRINGS. Y.—The First Boc.ety of Spiritualists holds meetings overy Sunday in the Coart of Appeals Room, Town Hall, at 104 A. M. and 7% P. M. All and the Coart of the State State of the S

retary. **NPRINGFIELD, ILL.**—The Lincoln Society of Spir-tunistis holds meetings Wednesday and Bunday evolutings at its Hail on 5th street. **ST. LOVIS, MO.**—The First Association of Spiritual-ists meets at 2½ P.M. every Sunday in Brandt's Hail, south-of the cause in vited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No, 311 Market street; Milton Lyle, Cor, See., 3006 Olivo street. We of the cause in vited to attend, and correspondence solicited Market street; Milton Lyle, Cor, See., 3006 Olivo street. We of the cause in vited to attend, and correspondence solicited Market street; Milton Lyle, Cor, See., 3006 Olivo street. We of the cause in vited to attend and solicited to the street of the s

The state

TOOTH-LIFE.

A Delightful Tooth-Powder.

This Powder thoroughly chanses the teeth, hardens the gums, purifies the breath, prevents decay, etc. Of the four pages pithted in the accompanying each box of "Tooth-Life." old Dr. Buankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth. I say in all conscience, no person can fail to find in the box of "Tooth-Life." and four pages of information accompa-nying it, that which I positively declare to be, on authority of an exportence as an American dentits and student dating from 1860, of infinitely more benefit than twenty-five cents worth of anything else on earth. The tooth preservative measures taught alone are worth more to parentsaid guard-tans than a thousand times the amount of the invest-ment."

nent, '' Put up in a neat box.—Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH. DR. RHODES' FAMILY MEDICINES.

Purely Vegetable (ALL SUGAR-COATED)

Medical Confections. A Universal Blessing.

SUITED TO OLD OR YOUNG!

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator and Billousness and Blood Poisons from Mainrin, etc. And curves Hondnehe, Backache, Side and Stom-nchache, Diarrhaen, Dyscutery, Pains in the Limbs, Lameucas, Numbuless, Constitution, Piles, Workness, Bidney and Bindder, and all other uri-nary alimonts, otc. Also, Rheumatism, Neurapin, and in fact almost all they arises all these of butters of the size, So cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 30 cents; second size, 50 cents-by mail, 55 cents -15 mail, 55 cents -15 mail and the provided of the provided o

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, A the place and date of their birth (giving sox) and 25 cents, money or stamps. I will write Blographical and Prodictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Cousultation fee \$1; at office, 206 Tro-ment street. Nativities writen at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD, Rox 1664, Boston, Mass. July 19.

NEW SHEET MUSIC.

When I Go.

QUARTET. Words and music by Mrs. Sarah A. Van Blarcom.

MISS HELEN A. SLOAN, MAGNETIC Physician, Vapor and Medicated Baths, Colebrated "Acid Cure," Office hours from 9 A.M. App. 171 Tremont strong corner Mason st., Boston, App. U

DR. J. HANDLY WHITE,

RELECTRIC and Magnetic Physician. Celebrated East India Cures. Office 80 Berk ley street, Salte 1, Boston, Hours 10 to 1 and 2 to 4 daily. Consultation free. 10* Jeo.

TRANCE MEDIUM. MedicalExaminationsand Mag-notic treatment. 43 Winterstreet, Boston.

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 459 Tremoni answer calls for Platform Tests, 4w* My19

MRS. A. FORRESTER WILL give Trance Sittings daily, also Magnetic Treat-ment from 1 to 5 P.M. 39 Chapman street, corner shawmut Avenue, Boston. 10* J.9

Mrs. Dr. M. O. Mansfield.

566 COLUMBUS AVE., Boston, Mental and Mag-de2 nette Treatment. Hours 10 A.M. to 5 P.M. 2w*

MISS L. E. SMITH,

MEDIUM for spirit communications, tests and business, personally or by letter (from articles). Terms 41,00 with stamp. 14 Union Park street, Boston. 2w* Je2

A S. HAYWARD, Magnetic Physician, A. S. Letter address for personal treatment of his poler-ful Spirit Vagnetized Paper, during the summer months, 9 Bosworth street, Boston. Two packages by mail, \$1,00.

MRS. K. E. FISHER. Magnetic and Electric Magnetic and Massage Treatment, Electric and Medicated vapor Baths; also the celebrated Colorado Sulphur Baths, Jee

MRS. HATTIE YOUNG, TRANCE and Business Medium, 22 Winter street, Room 16, Boston, 3w

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN and Test Medium, 48 Win-ter street, Room 11. tf Je2 MISS L. BARNICOAT, Medical, Test and Bustness Mediam. Lectures followed by Tests and Psychometry. 175 Tremont street, Room 10, Boston. My12 MRS. J. M. CARPENTER, 181 Warren Ave-N RS. J. M. CARPENTER, 181 Warren Ave-Nue, Boston. Tuesdays, Thursdays and Fridays. Examination by letter when patient is not present. My26 4w

J OSEPH L. NEWMAN, Magnetic Healer, No. 8% Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Olice hours, from 1 to 4 P. M. Ja7

A DVICE relative to Health, Business, etc. Write JAMES DODD, Box 2214, Boston, Mass

y26 4w* QUESTIONS on Health, Business, etc., an-swered for \$1,60-letters only MRS. SCHOFTELD, 3w* My26 My26 MSS. J. C. EWELL, Inspirational, also Phy-Jec 13w*

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Bosworth Street (Room 5), Boston, Mass.,

Will treat patients at his office or at their homes, as desired. Dr. B. prescribes for and treats all kinds of discasses. Specialties: Rhoumatism, Neuralgia, Lung, Liv-or and Kidney complaints, and all Norvous Bisorders. Con-suitation, prescription and advice, \$2,00. Moderate rates for Medicines, when furnished. Magnetised Paper \$1,00 per package. Healing by rubbing and laying on of hands. Tardies wishing consultation by leitor must be particular to stato age, sox, and leading symptoms. Liver, Anti-Dys-poptic, Liver and Kidney, or Birongthening and Soothing Tills, 25 conte por box, or five boxes for \$1,00. Office hours from 10 A. M. to 8 P. M. -oxcept on Tuesdays and Fridays, when heatends out-of-town patients. Letter address care of HANNEH OF LIGHT. 13w^{*} Ap⁷

Reason and Philosophy in His unchangeable and glorious stributes. THE VOICE OF A PERHER delineates the individuality of Matter and Mind, fraternal Charity and Lova. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Calvary: THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-texts independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large clear type, on beautiful tinted paper, bound in bevelst boards.

Price \$1,00; postage 10 cents. 57 Persons purchasing a copy of "THE VOICES" will cerive, free, a copy of Mr. Barlow's new pamphlet entitled "URTHODOX HASH, WITH CHANGE OF DIET," If how so or DOX

they so order. For sale by COLBY & RICH. 60W SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by at able, experionced and reliable author. This little book also contains a Catalogue of Books pub-itshed and for sale by (OLEP & RICH. Sent free on application of COLEY & RICH tr NEW GOSPEL OF HEALTH,

CONTAINING seven potions on Vital Magnetism and illustrated manipulations, by D.R. STONR. For sale at this offer. Price 11 25 cloth-bound copies, \$2,5".

st this offsee. Price $12 \text{ \mathbb{Z}}$ (cloth-bound copies, $22, 8^\circ$. **CATHERING CRUMBS.** A Lecture by SA-Mathematical States of Saginaw, Mich. With a view to the great unfoldment of God's truth, we will endeavor to unfurl the banner of freedom to the world, inscribed on this banner is the word Love. Whenever a new truth is born, people are in such a hurry to cover it with swaldling clothes, less it should be seen as it comes forth from the womb of Nature, that they half destroy its life before they can get it clothed to look according to their ideas of "respectability." Then, when its form is mult-lated, it comes forth an ill-shapen and id-gotton thing., Paper, 15 cents, postage free. For sale by COLB) & RICH, **THOUR AN SUPPORT**

WOMAN SUFFRAGE. By JOHN GEO, HERTWIG, Equal rights to all in all matters of

Paper. Iprice 10 conts.

The whole book is replete with the Laws of Consequence, and is one of the most remarkable books that has recently come before the public.—Sunday Express. The chapter which deals with Mind-Cure, Metaphysici and Monial Healing, is one of the brightest and most ex-hansitive essays on Mind-Cure which has ever been writ-ton.—Buffalo Times. WHAT IS SPIRIT? An Essay by CLEMENT PINE, of England. It is a maxim of one of our modern savants that the ca-pacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem, "What is spirit?" Paper, 5 cents, postage free.

Second Edition,

The First Edition having been closed out within a few weeks from date of issue.

THE Hidden Way Across the Threshold;

OR.

THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS.

An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn

The Guidance of the Unseen Hand.

lifustrated and made plain with as few Occult phrases as mossible.

BY J. C. STREET, A. B. N.,

Fellow of the Order S. S. S. and of the Brother-hood Z. Z. R. R. Z. Z.

A wonderful book. -Boston Traveller.

Price \$3,50; postage 25 cents. For sale by COLBY & RIOH.

Paper, 5 cents, postage free, For sale by COLBY & BIOH.

Surely nothing could be more absorbingly important. --New York Graphic.

His book will excite interest even among those who can-not endorse all of its teachings. It is handsomely printed, and has numerous illustrations of a unique character.—Bos-ton Gazette. That it is the result of most diligent study and research, and comes from no ordinary hand, is amply proved by a perusal of its pages.—Boston Budget.

The moral teachings are of the highest possible order.-Alta Californian. This book will be admitted to be a remarkable production. There is surpossing beauty and benefit in the author's con-ceptions of the motives of human conduct, death, and the future life. -Bostow Globe.

LIGHT. BANNER OF

They were assisted by Lucette Webster as elocution-ist and Prof. Willis Milligan as planist. IIBNILY O. TONIERY, Cor. Sec y. The Apiritualist Camp-Meetings. Lake Pleasant,

All the speeches were as hearty as they were elo-quent, and a kindly influence prevalled. Mrs. Lake responded with much feeling to all the good wishes expressed, after which her guide controlled, speaking very briefly, and thanking all for the consideration shown. The meeting was then adjourned until next October. REPORTER.

Eagle Hall, 616 Washington Street .-- On Sun.

day last the meetings at this place were well attended

Mishawum Hall, City Square, Charlestown

District .- In the afternoon of June 3d, Miss Josle

Webster, Dr. Harding and others were participants. In the evening Dr. Street, Mrs. F. K. Rich and J. W. Fletcher took part in the services. Next Sunday Mr. J. W. Fletcher will occupy the platform afternoon and evening. Between the after-noon and evening services a free test scance will be held in which Mr. and Mrs. Fletcher, Mrs. F. K. Rich. Dr. Smith and Mrs. Phenchen will durate head deling

Dr. Smith and Mrs. Shackley will describe and deline-ate. MARK SMITH, M. D., Chairman.

Investigator Hall.-Prof. A. B. Philbrook, of Chl-

cago, speaks at this hall, Appleton street, Boston,

Sunday, June 10th, at 212 P. M., continuation of the

subject, "Origin of Persons and Animals-A Disclo-sure of the Cause of Classes, Crimes, and Places of Vice." He speaks in the evening at 7½ o'clock, at 223 Shawmut Avenue; subject: "Electricity or God in the Human Body."

Spiritualist Meetings in New York.

Adelphi Hail, corner of 52d Street and 7th Avenue, The First Society of Spiritualists holds meet-ings every Sunday at 11 A. M. and 74 P. M. Admission free. Columbia Hall, S7S 6th Avenue, between 40th and 50th Streets, The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. 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

at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 24 P.M. Tests given by Mrs. E. A. Wells of New York.

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

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

THE FIRST SOCIETY OF SPIRITUALISTS .- Mrs.

Nellie J. T. Brigham spoke forty-five minutes in

the morning upon six subjects selected by the

audience as follows: "Description of spheres

in spirit life and the conditions that define

each;" "God manifested in everything;"

each, troud manifested in everything; "Sleep and Dreams;" "Why do we live the earth-life?" "Spiritual unity; how it is to be attained." "Man as he was and is." The lec ture was brilliant and well received. Mrs. Brigham improvised a beautiful and character-istic poem on the subject, "Memorial Day," and two other poems, "The Lilies of the Val-lar" and the subject of the Val-

ley," and "The Month of June in Spirit Land."

In the evening Mrs. Brigham, by request, spoke upon the subject of "Ancient medium-

ship, necromancy and soothsayers, contrasted with modern mediumship and prestidigita-tion." The subject was treated with great

between medern mediumship and the tricks of

and interesting.

ate.

danger we will knock five times in the direction from conclusively that there is a wide difference

Spiritualistic Meetings in Boston. The meeting opened with a plano solo by Prof. I. C. Kiersted, when a lady, a stranger in the

(From Our Hegular Correspondent.) The season at this place may be said to be fairly open, and from this to the time of the early frosts First Spiritual Temple, corner Newbury and Exeter Streets .- Wednesday evening, May 30th, a large number of the members and friends of the Spir-Lake Pleasant will be the scene of activity. The valarge number of the memory and friends of the spir-itual fraternity assembled to express their apprecia-tion of the work of Mirs. H. H. Lake and her guides. The opening speech by Dr. Paxson was a pleasant in-troduction to the purposes of the evening. He was followed by Mr. D. E. Onswell, who, under control. gave expression to the satisfaction which was felt by the Temple Band with the work of Mrs. Lake, pre-senting her with some beautiful flowers in recognition of the same. Mr. Khen Cobb, Mrs. Abble N. Burnham and Mrs. Kate R. Stiles then spoke in a most apprecia-tive manner of the work and worth of their co laborer. All the speeches were as hearty as they were elorious tradesmen who supply the camp with merchan-dize say that their sales are opening much earlier than in previous years, and all indications point to a most successful season. Suiding operations are quite brisk, soveral cotinges being erected and others enlarged and otherwise improved. NOTES.

NOTES. The Headquarters are open ; come in and register. Pine Tree Home, the cottage of Mrs. R. L. Sylves-ter, has been greatly improved. The reception-room is one of the flaest upon the grounds. Among other recent visitors in camp was Landlord Barnard of the Lake Pleasant Hotel. George James of Boston and S. Oarter of Baldwins-ville are solourning in camp for a season. The grounds are being cleared of leaves and dtbris. Mrs. Clara A. Fleid, who passed the winter in the South, has arrived in camp. Mr. James Wilson, of Bridgeport, Conn., has a force of men at work upon his new villa. Mrs. Leathers, of Flichburg, is a recent arrival. Among the cottages which are being painted are those of Mrs. Mand E. Drake and John D. Bacon. There will be a boom in house-lots on the "High-lands.

and interesting. The afternoon exercises consisted of an invocation, followed with remarks by Miss D. P. Simpson, and short addresses by David Brown and Dr. P. C. Driske; unmistakable tests and spirit delineations were given by David Brown, Mrs. S. E. Buck, Peter McKenzle and Mrs. T. J. Lewis. In the evening Dr. Drisko, Miss Simpson, Dr. Eames, Mr. Tom Roscoe, Mrs. O. A. Robbins and Mrs. Lewis participated in the exercises. These meetings will be continued through the sum-mer, on Sundays at 2:30 and 7:30 P. M., also Wednes-day at 3 P. M. lands. Excursion rates have been secured from nearly all the lines leading to Lake Pleasant. John H. Smith has built several cottages during the

John H. Smith has built several cottages during the past winter. The proprietress of the Dillingham Cottage, Mrs. J. Francena Dillingham, is daily expected. Miss Olara Henry has obtained a situation in the telegraph office at Athol Dépôt. The Trustees of the Lake Pleasant Association have purchased four new row-boats of an improved pattern, and a new steam launch, which will be placed upon the waters of Lake Pleasant at once. D. Hilliard, at Highland Home, has a very fine flower garden in embryo.

garden in embryo. Mrs. Addie P. Young, of Haverbill, presides at "Dalsy Dell." June is a most glorious month here. The trees and

shrubs have but their beauty on. A delegation from Brooklyn is expected to arrive in the near future.

Noble Hopkins, of Utica, has made a marked im-rovement on his premises in Heavenly Court. Dr. Beals, President of the Association, is a frequent letter in comp

provement on his premises in increase Dr. Beals, President of the Association, is a frequent visitor in camp. Decoration Day was very generally observed in this violally. The memorial address of Rev. Mr. Hayward at Orange was a masterpiece of oratory. J. M. Y. Lake Pleasant, Mass., June 2d. 1888.

Onset Bay.

We are informed that as Mr. Shubael Wilder was on

present generation are to die of diseases caused by kidney disorders? or shall we master the cause by Warner's safe cure, the only recogized specific, and thus remove the effects? It is established beyond a doubt that a very large his way to Onset Tuesday, May 24th, with a load of furniture, his horse becoming unmanageable, threw percentage of deaths in this country are trace-able to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their specific for this terrible disorder upon public attention. This means wonders !

his way to Onset Truesday, May 24th, with a load of furniture, his horse becoming unmanageable, threw him out, dragging him some distance. When picked up, he was found to be dead, and terribly mangled about the head. Mr. Wilder owned a large cottage on Ocean Avenue. He was a stanch Spiritualist, a man of means, and largely interested in the new horse-raliroad that is being built at this time. The death from pneumonia is recorded of Mrs. Harry Swift, at Newark, N. J.—whose cottage is at the corner of West Central and Onset Avenues. Mrs. Swift leaves two children. "Observer" writes: "Activity and preparation for the coming Camp-Meeting, and the reception of visit-ors at Onset, are the characteristics of the hour. It is expected that quite a number will avail them-selves of a trip to Onset on 'Opening Day,' and as the 17th comes on Sunday. It affords all who desire an op-portunity to stop on Monday and celebrate at the sea-shore, instead of returning to Boston. This will give a three days' excursion, with the privilege of returning at any time Saturday or Monday morning, or during the days. The round trip ticket is placed at 51.75—good from Boston to Onset station. A Boston firm has leased Hotel Onset, and advertises its accommodations to be opened to the public—the same being the case with all of the others. Gien Cove and the Washburn, it is al-leged, are to be under the old management of last year. Mr. Charles W. Sullivan and mother have arrived at

year. Mr. Charles W. Sullivan and mother have arrived at Mr. Charles W. Sullivan and mother have arrived at their cottage for the season. Mr. Sullivan has grand mediumistic cifts, and might do much good if he would publicly exercise them while at Onset. His ancient-built cottage is a curiosity of itself, and together with his relics of one hundred years ago, constitutes quite a museum. Mr. 8. Dimmock, proprietor of the Hotel Brockton for the past three years, passed on to higher life May 31st, after some months' sick ness from consumption. He was well and favorably known as former proprietor of the Hotel Falmouth, at Falmouth, and also the Stearns House at Monument Beach."

Cassadaga Lake, N. Y.

The Annual Picnic and Sunday assembly of the Free Association will take place at Cassadaga Camp-grounds June 8th, 9th and 10th. Speakers, Mrs. Elizabeth L. Watson, of California; Mr. J. Clegg Wright, of New Jersey.

Gone to His Reward.

the presidigitators. The Meeting for Manifestations in the after-noon was well attended. Mrs. Wells has re-ceived much praise for her inauguration of To the Editor of the Banner of Light: these very instructive and interesting services.

One after another of the fearless spirits who first investigated and endorsed the Spiritual Phenomena and Philosophy of this age have entered the higher life

> THE REV. T. DEWITT TALMAGE'S prophecy that the tremendous amount of gratuitous advertising now going on would result in another fortune for the Tabernacle trustee and trance medium, Dr. Harrison A. Tucker, is truer than most preaching! Dr. Tucker has always had enough to do in his special line, but now he is simply overwhelmed with business. Is n't it strange that the most successful medium in the world, financially speaking, should be the leading member of the Tabernacle, and honored and beloved by the pastor ?-" Eleanor Kirk," in Cape Ann Advertiser.

Diseases Is this country unconsciously undergoing a CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND scalp disense, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the Curtoura Residence, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, in-ternally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; REGOLVENT, 41. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.



ON THE

SPIRITUAL ROSTRUM BY WARREN CHASE.

SEQUEL TO "THE LIFE-LINE OF THE LONE ONE." AN AUTOBIOGRAPHY OF THE AUTHOR. AS

The World's Child,

WHOGAVE THE FIRST PUBLIC LECTURES IN THIS COUN-TRY IN DEPENSE 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

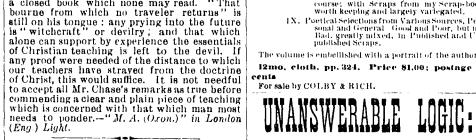
the cause he has not known: scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed grater mental freedom and a bet-ter understanding of this life and assurance of a future one from his having been with them. As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficien-cy and soif-sacrifice. He has been a ploneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of free-dom-loving men and women that was to follow and destroy it. For this reason this autoblography of his should find place in the home of every friend of human progress and spiritual enightenement, and be valued as a monument to his memory and his work.

CONTENTS.

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

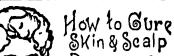
- Early Work- Boston Investigator Univer-celum, Spirit Messenger, and Early Workers, etc.
- Workers, etc.
 IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.
- V. A Brief and Brilliant Political Career. Threading my Way along the "Hard Road to Travel On "-Incidents and Events in the Path of Life.
- VII. What I have learned from Forty Years' in-tercourse with Spirits-Sexual Life in the Spirit-World-My Social, Political and Re-ligious Creed, etc.
- highous Creed, etc. VIII. Extracts and Scraps of Correspondence run-ning through Many Years, with Variousand Progressive Ideas on Spirit-Life and Inter-course; with Scraps from my Scrap-book worth keeping and largely variegated.
- Poetfcal Selections from Various Sources, Per-sonal and General Good and Poor, but not Bad, greatly mixed, in Published and Un-published Scraps.

The volume is embellished with a portrait of the author. 12mo, cloth, pp. 324. Price 81,00; postage 10 ents.

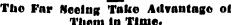


were of very small importance : to-day, we be-lieve, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged

That



JUNE 9, 1888.



The shrewd iron man sees the iron interest transformed from Pittsburgh and Pennsylvania to Birmingham, Alabama, and in his far-sight-edness sees the furnaces in Pennsylvania torn lown and deserted for this new and prolific field. We have seen the grain-growing centers of the West. We have

this country shifted to the West. We have seen the pork packing industry flit from Cin-cinnati to Chloago, and from thence to Kansas City and Omaha. Southern cotton mills under-sell New England and American markets, and challenge the world. We have seen and are seeing all this take

place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies required an an-alysis of the fluids only when they were taking insurance for very large amounts. To-day no first class company will insure any amount un-less a rigid analysis is had of the fluids passed, less a rigid analysis is had of the fluids passed, and if any traces of certain disorders are ap-parent, the application is rejected. In their reports they show that the death of sixty of every one hundred people in this country is due either directly or indirectly to such dis-orders. The Brompton Hospital for Consump-tives, London, England, reports that sixty of every one hundred visiting of consumption also every one hundred victims of consumption also

Among scientists for the treatment of this dread malady the question is being discussed: "Is not this disorder the real cause of coa-

Cannot the proprietors of this great remedy, who have been warping us of the danger, tell

us how to avoid a disease that at first is so un-important, and is so fatal in its termination? Are we to hope against hope, and wait without

our reward? It was formerly thought that the kidneys

B. Warren Chase's Forty Years on the Spirit-

ual Rostrum is a bold and outspoken publica-tion of opinions which, whether we do or do not agree with them, are refreshingly direct and plain. As I read them I cannot help con-trasting them with the misty and foggy utter-

ances that usually pass current for instruction on the subject that most of all concerns a man. His life here—a scanty section, at most, of his real life—will not occupy him long, and he has plenty of means of studying how to make the

best of it, if he cares to do so. But the after-life, with all its infinite possibilities, with its results flowing necessarily from this earthly

a closed book which none may read. "That

sumption?' Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one, and seldom visits his patients without calling for a sample of

fluids for examination. Why is all this? Is it possible that we of the

Banner of Light Circle-Room, No. 9 Bosworth Street.-Sénaces are held every Tuesday and Friday af-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairmas, the second state of the second state of the second chairmas.

College Hall, 84 Essex Street.-Sundays, at 10% 🛦. м., 2 🖌 and 7 🦌 г. м. Eben Cob

Banner of Bight.

BOSTON, SATURDAY, JUNE 9, 1889.

Our Foreign Exchanges. Translated for the Banner of Light, by C. G. Helteborg, Cincinnati, O.

(From La Messager, Liege, May 15th, 1889.)

SPIRITUALISM EVERYWHERE.- Two Protestant

preachers by the name of Vidaurre and Torquera,

traveling in Chill, South America, stopped at Ranca-

gua the 2d of June, 1887, and held a religious confer-

ence in the theatre of that locality. The subject was : "What is man, and what is his fate after death?'

Rev. Torquera during his sermon thought it proper to exercise his eloquence at the expense of Spiritualism,

laboring hard to cover it with ridicule before his audi-

ence, saying it was absurd, and challenged Spiritual-

ists to answer with their theories founded on fantas

As soon as the orator had finished, to the great sur-

prise of all, a young fifteen-year-girl rose and accept-

ed the challenge offered with such scorn and pre-

sumption. After having refuted the Rev. Preacher's arguments by improvisatory inspiration, the young

girl asked him for his written observations against Spiritualism, so as to be able to answer in a manner

more ripe and efficacious. The preacher refused to

hold the offered controversy in the same place, and

proposed the public square, which she in her turn re-

fused, as such a place was not suitable for the subject.

They agreed to use the press for the discussion. Two

days after, Rev. Vidaurre and Demoiselle Aravena

concluded to hold the controversy at the theatre,

where the girl was supported by Dr. Rafaël Rojas, a young man very much esteemed through his good

character and high intellectual culture. The discus-

sion went on in eloquent style during more than two

hours. Finally Rev. Vidaurre had the courage to

confess that he knew very little about Spiritualism,

and had only incidentally raised his voice against it,

but proposed now from what he had heard to make it

the subject of deep study .- Revue Spirite de Valpa-

[From the Neue Spiritualistische Blätter, Berlin, the 5th of April, 1888.]

SPIRITUAL EXPERIENCE OF AN OLD SEA-CAPTAIN.

-In the year 1853 I made a journey around Cape

Horn, in company with my wife, who one day said to

me: "Can you explain the knockings which I hear so

often in the cabin?" I answered : "Perhaps it comes from spirits." When she again heard the knockings I went with her in the cabin, and by the alphabet the

name "Lydia" was spelled out. This was the name of my wife's dead mother, and we now knew that she

was with us on our journey. When it was very stormy.

and my wife, from the heavy rolling of the vessel, be-

came frightened, she was reassured when she, from the knocks, spelled out: "Be still; there is no dan-

One morning, at half past one, she woke me and

said: "Quick ! up! I hear knockings; maybe it de-notes danger." Since in my former travels I have

had, during the middle of a night, an experience of a

shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not

long before I was on deck. I found the head sallor

on lookout; nothing unusual had taken place, but I

said to him: " in a night like this my vessel was once

I returned to the cabin and informed my wife that

I had not discovered any danger. Immediately after we heard knockings which spelled out: "The ship Sabinels near-therefore be careful, so as not to strike

together." I rushed on deck just in time to avoid a

collision with the coming vessel, which passed very

near with the utmost haste, so that we, in the storm and darkness, could not even "speak" her. Just as

I was conversing with my wife about what had taken

place, and had remarked that the danger might come

at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again

which that danger threatens." I said: "Give me

proof of it." and in the same moment came five loud

knocks as from a hammer-so pronounced as to have

awakened any one from sleep, had such been his con-

run down; therefore look out sharp-examine every-

thing and see that all is right."

raiso.

ger.'

dition.

tic illusions and their imaginations.

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

Mishawum Hall, City Nquare, Charlestown.-Mediums' meeting every Sunday at 25 and 75 P.M. Dr. Mark Smith, Chairman. Dr.

Cheises. — The Ladies' Social Aid Society meets in Mrs.
 Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt,
 President; Wis. M. A. Dodge, Secretary.
 Camabridgeport. – Meetings held each Sunday evening at75, of clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.
 Laynn. – Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

The First Spiritualists' Ladies' Aid Society .-Loving hearts and tender hands united in making the parlors of the Society present a beautiful appearance on the day of the annual memorial service, Sunday, May 27th-held in honor of the members of the Society who have entered spirit-life during the past year. Peaceful be their repose! Joyful their awakening ! Peaceful and unalloyed the fruition of their immortal experiences

experiences: Upon the platform and a little to the right was placed an easel, upon which rested a life-like crayon plcture of our respected ex-President, Mrs. Abble M. H. Tyler; the frame was beautifully decorated with a wreath of fine white flowers and smilax; at the foot of the easel, and rising from a large mound of foliage, was a vase filled with fragrant white lilles. An exquisite white memorial chair was placed on the left of the platform, while in the centre the flowers were massed in a large bank, rising high from the floor. All the platform, while in the centre the flowers were massed in a large bank, rising high from the floor. All the platform, while in the centre the flowers were massed in each biosoms. Flowers everywhere-the most beautiful of the treasures lavished by God's love on earth; flowers as fresh as is the gratitude in our hearts to these departed loved ones for their sacrifices; flowers perishable indeed as their bodies, but like the immortal part renewed year by year forever. Beven members have been taken from our midst by this year's flight, viz.; Miss HANNAH BALL, Mis. AbBIE M. H. TYLER, MR. E. STONE, GEN. Wisse well, MR. N. C. DECKER, MRS. LOUISA HOLDEN and MRS, DR. ABBIE E. CUTTER. The exercises of the day consisted of singing by Mrs. M. E. Whittemore, Miss Amanda Balley, Miss Ella Wakefield, Mr. Chas. W. Sullivan; addresses by sisters Mrs. Alice S. Waterhouse, Mrs. M. A. Ricker. Mrs. Ida P. A. Whittomore, Miss Amanda Balley, Miss Ella Wakefield, Mr. Chas. W. Sullivan; addresses by sisters Mrs. Alice S. Waterhouse, Mrs. M. A. Ricker. Mrs. Ida P. A. Whittomore, Miss Amanda Balley, Miss Ella Wakefield, Mr. Chas. W. Sullivan; addresses by sisters Mrs. Alice S. Waterhouse, Mrs. M. A. Ricker. Mrs. Ida P. A. Whittomore, Miss Amanda Balley, Miss Ella Wakefield, Mr. Chas. W. Sullivan; addresses by the society was closed for the summer vacation, to be resumed in October with renewed activity. ALICE P. TORREY, See'y. Upon the platform and a little to the right was placed

College Hall, 84 Essex Street.-Sunday, June 3d, the services at this hall, under direction of Mr. and Mrs, Eben Cobb, were well attended, and a generally harmonious feeling pervaded during the day and evening.

Ing. In the morning the speakers were Eben Cobb, Dr. H. B. Storer and Jacob Edson. Miss Peabody gave psychometric readings from articles sent to the deek previous to her arrival; and Miss Cullen described spirits and events through vision and symbol; Miss Hoberts added to the interest of the occasion by a fine reading. The evening session was also a success. These meetings will be continued at College Hall dur-ing the major portion of the summer. Com.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street .- Sunday, June 3d, was the last meeting of the Lyceum for the season. The at-

1. C. Klersted, when a lady, a stranger in the hall, asked to make a statement with regard to a test she had received through Mrs. Wells in the hall one week ago, saying that Mrs. Wells gave a minute description of her husband's brother, stating that he was palsied before he died, but that was not the cause of his death, but that he died from the effect of a fall; this the lady did not know at the time so she wrote the lady did not know at the time, so she wrote to the wife of the brother, and learned by let-ter received yesterday that a fall was the di-rect cause of his death, and said further: "that the test fully disabused her mind that mediumship was mind-reading." Mrs. Henry J. Nawton read a poem entitled "Voice of Nature," by Barlow. The gift-ed Miss Lily Runals sung two solos with suc-cess. The accomplished Miss Mamie Horton whistled two solos, to the great pleasure of the the lady did not know at the time, so she wrote

whistled two solos, to the great pleasure of the audience. Henry J. Newton, Esg., made apt and appropriate remarks upon Talmage and his kind, that were not very complimentary to the reverend gentleman; Mrs. M. E. Williams recited some interesting experiences concern-ing the late Dr. Abbie E. Cutter in relation to

materialization. Mrs. E. A. Wells gave numerous descriptive tests, all recognized, some of which were very remarkable and appreciatively commented upon for their accuracy. New York, June 3d, 1888.

PEOPLE'S MEETING.—A literary and musical solution of the second s entertainment will be fendered Mr. Frank W. Jones, the conductor of the People's Spiritual Meeting, in Columbia Hall, 878 6th Avenue, Sunday evening, June 17th. Superior talent has been engaged and a good time is guaranteed.

Spiritualist Meetings in Brooklyn.

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

Fraternity Booms, corner Bedford Ayenue and Nouth Necond Street.-Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at 8 P.M.

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

THE PROGRESSIVE CONFERENCE has enjoyed of late two interesting and instructive sessions. May 26th Mrs. Helen M. Walton read a very fine essay, her theme being "Spiritualism on Trial." Mr. Bogert, Wm. C. Bowen, W. R. Tice and Mr. Koon filled out the time to ac-

Tice and Mr. Koon filled out the time to ac-ceptance. Mrs. F. M. Holmes gave the opening address, June 2d, her topic being "Inspiration." Mrs. Holmes is an inspirational speaker and writer of more than ordinary ability. Mrs. Gridley, psychometrist, who has just returned to Brock-lyn, after an absence of two years, followed the address with practical remarks; Dr. I. M. Cummings, David Ellsworth and Mrs. M. C. Morrell of New York filled out the time to the evident satisfaction of all. Mrs. S. D. Bertine is expected to dellver a trance address next Saturday evening. F. W. JONES. 230 West 36th street, New York, June 4th, 1888.

230 West 36th street, New York, June 4th, 1888.

Saratoga Springs, N. Y .- The Court of Appeals Room in the Town Hall, utilized by the First Society of Spiritualists for Sunday meetings, is occupied for of spiritualists for Sunday meetings, is occupied for the month of June by the Court, and its use by any other body will not be allowed during the time; the society, therefore, has suspended public services for this month, and will meet at the houses of various members one or two evolings weekly. On Sunday, June 3d, President W. B. Mills invited the friends to visit Locust Grove, his pleasant farm some three miles from the village, where an interesting social time was enjoyed. E. J. HULING. last meeting of the Lyceum for the season. The at-there being one hundred and fifty-four in the march. The ohlidren who took part in the exercises were: Carrie Fowler, Alloc Cummings, Rosa Wilbur, Fya Rosenthal, Lillian Rich, recitations; singing by Lillie Wendemuth, Gracie Scales; duet, Maria and Bertha On Tuesday evening, May 20th, several of the chil-dren, in company with the "Children's friend, "Mrs. Wm. S. Butler, attended the "Old Ladles' Home" and gave the inmates a very pleasant entertainment.

whence came the Power which they welcomed white many around them laughed and jeered at what they deemed to be their credulity. Among the foremost and bravest of the ploneers who joyfully greeted the first rays of the rising star of the New Dispensation as it arose above the Green Mountains of his adopted State, was THOMAS MIDDLETON, of Woodstock, Vt.

as it arose above the Green Mountains of his adopted State, was THOMAS MIDDLETON, of Woodstock, VI. On the 29th of May, from Proctorsville, Vt., where he had resided for about five years, he ascended to his spirit-home to join a loved wife and the many friends and co-workers who had preceded him. His remains were brought here for interment May 31st, and it was the pleasant duty of the writer to of-ficiate at the funeral ceremony at the Universalist Church, which was freely granted for the occasion. Mr. Middleton was an Englishman by birth, but for more than a half century had lived in this country. The older readers of the BANNEN OF LIGHT may well remember the contributions from his able and schol-arly pen, which occasionally aided the evolution of our movement in its early days. He was one of the most active and influential of the many brave and noble champions who inaugurated and have confinued the great Spiritual Conventions for which Vermont is just-in an itelligent and earnest listener, or in conference to speak in eloquent diction the grand conceptions of an artifte and philosophical mind. He was one of nature's noblemen, honest, sincere, affable; gettle as a child, or resolute and fearless as a gladiator when occasion required. He was a cultured and perfect gentleman, unobtrusive, but never shrinking to face public or private opinion in defense of his clear and earnest convictions. For about forty years he lived in this very conservative town, where but few en-dorsed big views, but not a personal enemy can be found among all who knew him. His high character, his gentle and noble demeanor, not only won respect and esteem, but did quite as much as his cogent argu-ments to command respect for the cause he loved and maintained. Elgbty-two years of active life on earth had fully rinaintained.

Eighty-two years of active life on earth had fully ripened his noble spirit for its entrance into higher joys and he now realizes all that his fine intuitions and ex-alted inspirations had foreshadowed. We congratu late him in the enjoyment of the fruits of a well-speni and exemplary life, now crowned with the paims of a glorious victory. Woodstock. Vt., June 1st, 1888.

Attleboro, Mass .- Miss M. T. Shelhamer lectured at the above place June 3d, afternoon and evening. At 2 P. M., under the inspiration of Spirit John Pier

pont, the lady discoursed upon "Love, Human and Divine." A beautiful picture was drawn of the bless-ing of love when, purged from selfishness, it swells in the human heart, first, in kindly and tender affection toward personal kindred and filends, and flowing out in helpful service and gentle sympathy toward man-kind. Human love, said the speaker, becomes divine love when in the forgettuiness of self it seeks to up-lift and benefit others; and in the spectacle of a life yielding up itself to save another—an illustration of which was graphically drawn in the story of a poor, miserable, sin laden and helpless man, who in an hour of great peril sacrificed himself to save an invalid mother and her helpless babe—one could find uo great-er love. In the evening, the guide of the speaker an-swered questions propounded by the audience in an interesting and acceptable manner. Miss Bhelhamer lectures in Attleboro' the first Sun-day of every month. Sunday next Mrs. Ida P. A. Whitcock speaks there atternoon and evening. pont, the lady discoursed upon "Love, Human and

Bucksport, Me .- In the last number of THE BAN-NER is a communication from Dr. C. F. Ware, stating I have not been engaged at Verona Camp as a test

I have not been engaged at Verona Camp as a test medium. In reply to this I want to say I was fairly engaged before the close of last year's meeting. I was also chosen Secretary of the Association, and these are the very words from Dr. Ware to myself: "Whatever your engagements are, remember you are engaged for our meeting next year." A Spiritualist of Bucksport said to me during the winter that I ought not to give tests at Verona after living here all winter, as people would say I had been "Gathering it up." I wrote Dr. Ware to this effect, saying I thought I would resign as Secretary and cancel my engagement, but did not do so. This article in The BANNER of Dr. Ware's shows a most oruel and un-kind spirit, and he has done me an injury and wrong which in his lifetime or mine can never be righted. I have labored well and faithfully for Verona Park, as I have always endeavored to do for our cause everywhere. DE, H.F. MERRILL.

WILLIMANTIC, CT.-May 29th it was a great pleasure to listen to our old friend and brother, Dr. F. L. H. Willis, of Glenora, N. Y., after an absence of fifteen years. The lecturer spoke of life's changes and the many new faces that greeted him. He handled the subjects which he selected with all the vigor of days gone by, and at the close gave a magnificent poem in answer to "Talmage brother," as he expressed

The 3d inst. Prof. W. F. Peck delivered two of the most able lectures ever given on our platform. He will lecture again next Sunday afternoon and evening. Subject for the after-noon lecture: "Sin, and How to Cure It." For evening: "What Spiritualism has done in Forty Years for the World." Our Lyceum meets every Sunday at 12:15 P. M. with a good attendance, and much interest is manifested.

NEW LONDON, CT.-Prof. J. W. Cadwell, the celebrated mesmerist, closed a highly successful engagement, June 2d, at the Opera House in this place. For the week ending June 9th he is to be in Westerly, R. I., and for the one fol-lowing in Waterbury, Ct.—Frank T. Ripley delivered two interesting lectures in the Spirit-ualitas' hall, New London, June 3d, afternoon and evening. Attendance good. The Daily Telegraph of the 4th spoke of his efforts in terms of preise. of praise.

Pittsburgh, Pa.-A correspondent writes May 28th Two questions were furnished by the audience last night, to be answered by Mrs. Helen Stuart-Richings After these were appropriately considered and in a very able manner by Mrs. R., Mrs. C. L. Stevens, wife of our First Vice President, made brief remarks (under control) on theosophy."

Convention in New Hampshire

Convention in New Hampshire. The State Spiritualist Association will hold its annual Convention at Manchester, N. H., on Friday, Saturday and Bunday, June 224, 234 and 24th, 1889. Good speakers and mediums are engaged to be present, and all visiting friends will receive a cordial welcome. It is expected that the usual fare reductions will be made on the railroads centering there. Francestown, N. H. GEO. D. EPPS, Sec'y.



BY G. M., F. T. S.

Paper. Price 25 conts. For sale by COLBY & RICH.

A DEFENCE OF MODERN SPIRITUALISM, By ALFRED R. WALLAGE, F. R. S., etc. With American Proface by Epos Bargent. This exceedingly interesting, most important and truth-ful essay, has attracted the attention of the whole civilized world, and the secular press everywhere speak in compli-mentary terms of the exhaustive arguments of its talented author.

author. Paper, 25 cents, postage free, For sale by COLBY & RICH

A SERIES OF SPIRITUAL DISCOURSES,

GIVEN THROUGH THE MEDIUMSHIP OF

THOMAS GALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenom-ena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Chris-tionity.

the foundation facts and principles of primitive candidation facts and principles of primitive candidation. The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend thenselves, by their reasonableness, to the common-sense understanding of every honest-minded person. The views presented of a future life-the underinable proofs given of the reality, naturalness and immortality of that life-will be consolatory to those who mourn the seeming loss of friends, and inspire them with courage to meet the trails and duties that attend their present form of existence.

the seeming loss of friends, and inspire them will courage to meet the trials and duties that attend their present form of existence. The thousands who have listened to the elequent dis-courses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths heuttered, and so ably enforced under the inspiration of his exaited spirit-guides, might be put in a form available for the enlighten-ment of the world of mankind now and in future years, will welcome this volume with heartfeit gratitude. The book as a whole is true to its mane, and many who might be disposed to combat the author's positions will find that he has fortified them with '' unanswerable Logic.''

CONTENTS.

LECTURE I. -- What is Spiritualism? LECTURE II. -- The Spiritual Body. LECTURE II. -- The Spiritual Body. LECTURE III. -- The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism. LECTURE V. -- Philosophy of Death. LECTURE X. -- Human Destiny. LECTURE X. -- Hol. LECTURE X. -- Heat. LECTURE XII. - Heaven. LECTURE XII. - Heaven. LECTURE XII. - The Devotional Element in Man. LECTURE XII. - The Devotional Element in Man. LECTURE XV. - Do We Ever Forget? LECTURE XV. - Clairvoyance and Clairaudience. LECTURE XVI. - What Spiritualists Belleve. LECTURE XVII. - Spiritualism Without an Adjective. LECTURE XVII. - Spiritualism Without an Adjective. LECTURE XVI. - Christmas and its Suggestions. LECTURE XX. - Profoplasm. LECTURE XX. - Anniversary Address. LECTURE XXI. - Anniversary Address. LECTURE XXII. - Ye have Bodles, but ye are Spirits. LECTURE XXIV. - The Unity of God.

Cloth. large 12mo, beveled boards. Price \$1,50,

postage free. For sale by COLBY & RICH.

NEW EDITION, REVISED AND ENLARGED.

Men, Women and Gods. BY HELEN H. GARDENER.

INTRODUCTION BY ROBERT G. INGERSOLL.

Helen H. Gardener was first introduced to the public by Col. ingersoil, since when she has won a place in the hearts of all Freethinkers by her ability, and by the britilancy of her lectures. The contents of this volume are: Men, Wo-men and Gods; Vicarious Atonement; Historical Facts and Theological Fictions. Cloth, \$1,00; paper, 50 cents. For sale by CULBY & RICH.

The Relations of Science TO THE

Phenomena of Life.

BY PROF. MICHAEL FARADAY,

Late Electrician and Chemist, of England.

Paper, price 10 cents. For sale by COLBY & RICH

For sale by COLBY & RICH SPIRITUAL PHILOSOPHY: Comprising Wise Words from an Exaited Spirit Intelligence knows when on Earth by the name of SWEDENBORG. Also, Prac-tical Teachings from an Ascended Pastor. The teachings contained in this volume are presented to the thoughtful reader in the hope that they may assist the spiritual growth and development of all aspiring sculs, and awaken in many minds a consideration of the possibilities of their higher and spiritual nature. Cloth, pp. 160. Price 76 conts; postage free. For sale by COLBY & RICH.