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American Spiritualist Alliance.

At the regular meeting of The Alliance, on Wednesday evening, May 30th, the time was consumed in the reading of the subjoined report, and remarks appertaining to the same period. subject, and an open letter to Rev. Dr. Talmage, sent to the Corresponding Secretary by I. Lowendahl of Vineland, N. J., with request that he procure the publication of the same.

On motion of Mr. Clark, the Report of Judge Nelson Cross, as a Committee of One, was accepted and the Committee discharged, and the Corresponding Secretary was directed to furnish copies of the same to the several Spiritualistic publications for their columns.

On motion of Mr. Jeaneret, The Alliance ad journed until the second Wednesday in Sep-

After the adjournment, Mrs. Effie Moss, who was present, entered a small cabinet, and a number of forms presented themselves and talked with their friends or addressed the circle publicly.

JOHN FRANKLIN CLARK, Cor. Sec'y.

REPORT OF SPECIAL COMMITTEE ON THE ARREST, INCARCERATION AND PRELIMINARY EXAMINA-TION OF MADAM DISS DEBAR, AND OTHERS, BE-FORE POLICE JUSTICE KILBRETH

Your Committee to whom was referred the several joined upon him, respectfully reports as follows: Some seven or eight years ago a person passing

under the name of Madam Diss Debar became the ob ject of a good deal of interest by reason of certain phenomenal occurrences that took place in her presence, which seem to have increased in interest to the

By those who are best acquainted with her gifts, Madam Debar is conceded to be a spiritual medium for physical manifestations of a certain order. Lest there should be some misunderstanding of this term, it is proper to premise that a medium, in common acceptation, is an individual so organized as to be susceptible of being used as an intermediary of spirits and mortals in their intelligent intercommunication, as by sounds, sight, hearing, writing, spoken language and various other modes, including drawings, paintings and photographic representations, more or less familiar to those who have brought to their investigations of the subject the requisite patience, fairness and intelligence.

Among those who recently availed themselves of Madam Diss Debar's mediumship for the purpose of investigating the phenomena presented through her instrumentality was Luther R. Marsh, a senior mem ber of the New York bar, who has attained great eminence in his profession, as well as in more popular fields of learning, and who is to-day one of the most scholarly members of his profession in this country.

We understand that the extraordinary medial gifts of Madam Diss Debar were brought to the attention of Mr. Marsh by the Hon. John L. O'Sullivan, a wellknown citizen, formerly Minister to Portugal, and at one time editor-in-chief of the Democratic Review, who had witnessed many of the marvels attributed to her involuntary agency, among which was the almost instantaneous production of likenesses and sketches in oil colors. Madam Diss Debar was at this time residing on Washington Square in New York City, where Mr. Marsh received indubitable proof of the verity of those claims, which establish her as, perhaps, the most extraordinary physical medium in this or any other country. Satisfied upon this point, it is not strange that a gentleman of Mr. Marsh's acquirements and disposition should embrace the opportunity thus presented to pursue his investigations further into these mysteries, which to the thoughtful are second in interest and importance to no other. and to this end Mr. Marsh subsequently offered his almost tenantless house as a refuge to Madam Diss Debar and her immediate family, that she and they might be placed beyond those distracting cares which so greatly disturb the conditions which are found to be essential to the best results in mediumship.

Without pausing to refute any of the charges which have been brought against Madam Diss Debar by her assailants irrespective of her mediumship with which alone, under the terms of your resolution, I am called upon to deal, let us here consider some of the phenomena occurring in her presence which have given to her name such unusual prominence and made her in such wide measure an object of contumely and abuse. During her sojourn at Onset Campgroundin the summer of 1886, and whilst in the water with a bathing party, one of the number playfully bantered her to produce a picture then and there. In answer to the challenge a paper box-cover was produced, and whilst held on the head of one of the party, in the clear sunlight, an oil painting was distinctly seen to come upon it, apart from the Madam, which certainly was not the work of any visible hand, and with which she could have had no manifest con-

Again, on a similar occasion, one of a party picked up a clamshell quite at random, and, washing it, solighted of the Madam a picture, which to the astonishment of all present came upon the shell, limned in oil colors, whilst held by the recipient apart from the

member of this Alliance, in company with two other ladies, all strangers to Madam Diss Debar, called upon her at her studio for the purpose of obtaining what is termed a spirit picture. This was not prom ised; indeed, the Madam disclaimed any personal direction in producing such a manifestation, asserting what every Spiritualist knows to be true, that she as a medium was used only as an involuntary instrument under the direction of influences never subject to her will. However, upon the production of an ordinary cardboard, one of the party, an excellent clairvoyant, observed a silvery ray of light of remarkable brilliancy which descended upon it, and immediately thereafter all the details of a picture, with landscape and images, were apparent to her vision, precisely as they subsequently came upon the placque whilst held by one of the visitors, who recognized the miniature faces as acquaintances of other days.

Numbers of persons of both sexes have been present with this medium and seen like pictures come at various times and under like circumstances; that is to say, upon the surfaces of placques and canvases prepared by ordinary methods and sold at the art stores, and that, too, in clear daylight and under conditions which rendered deception impossible. On one occasion a well-known gentleman, whilst sitting in her room by himself and holding an ample canvas upon which a portrait of a distinguished artist of the seventeenth century had been promised for that day, it appeared almost instantly upon the canvas in fresh oil colors, with a strength and accuracy which any

trained artist would appreciate.
On another occasion, in Madam Diss Debar's presence a visitor held an artist's blank canvas on his head, upon which appeared seven medallion heads, in oil colors, of well-known historical characters of a remote

Also I may mention the case of a gentleman at Onset Bay, in Massachusetts, in 1886, who in the presence of Madam Diss Debar held two slates, with nothing between them, in his right hand, the medium four feet from him. Instantly he heard the sound as if some sharp instrument was cutting one of the slates. His surmise was correct, for upon the lower slate were found three portraits-one female and two males-and a vase of flowers. Besides, deeply cut into the slate, was a moral sentence addressed to the holder, and signed by the initials of decarnated individual

friends. I might multiply similar evidences to a greater extent, thus clearly demonstrating beyond a reasonable doubt to the intelligent and fair minded, the extraordinary medial gifts of this eccentric woman, into whose keeping Mr. Marsh was induced to commit the dwelling where for the most part they were given, to be dedicated and used in some sort as a sacred tabernacle of what he seriously and not unreasonably regarded as a New Dispensation. The number of paintings and crayons given through her instrumentality at the residence of Mr. Marsh is above seventy, and many persons of both sexes, not all nor perhaps a majority of them Spiritualists, who have witnessed their the ignorant and prejudiced they are held in the same category as the tricks of mountebanks and con-

In addition to this, Mr. Marsh had received a large number of communications, written in ink, upon blank books of his own procuring, sometimes fifty and sixty pages at a time, in the course of two and three minutes or the most part essays and discourses without confusion or break in method and arrangement, some times alluding to a present event, and introducing illustrative drawings, and on at least one occasion affixing a cameo likeness of the signer, exquisitely wrought and easily recognized.

Among the many persons who were privileged to in spect these remarkable productions was B. M. Lawrence, M. D., a gentleman of mature years, a Spiritualist of long standing, of unblemished reputation, and withal a member of this Alliance. So deeply was Dr. Lawrence impressed with the value of these phenome na as a means of enlightenment to the thousands in and out of the spiritualistic ranks, that he made them the principal theme of a lecture-delivered at the par lors of some of our well-known citizens, assisted by ste reopticon views magnified upon a screen. It was with the object of perfecting his plans for a more complete exhibition that the Doctor visited Madam Diss Debar at her residence, 166 Madison Avenue, where a num ber of stereopticon plates had been prepared and ad justed to an improved lantern, with which experi ments were being made.

It was at this stage that Mr. Marsh issued a polite invitation to the editors of the leading New York dal les to visit his residence and inspect these marvel ous productions. The invitation contained the can did avowal that, although having been accustomed to critical examinations of testimony in courts of justice for half a century, he had been unable to discover any means by which these pictures and writings could have been produced otherwise than through invisible agencies. Concerning a matter of the above importance it was reasonable for Mr. Marsh to assume that the press would fairly respect his invitation, if only on account of the opportunity it offered for the investigation of what was claimed to be a most valuable truth; but such was not the case. The invitation was responded to by a class of newspaper reporters the very reverse of what Mr. Marsh anticipated, who made their admission to his house the occasion of a malignant attack upon Madam Diss Debar and the evidences of her mediumship submitted to their inspection, and even upon their affable host, holding him up to ridicule as an easy victim of imposture. Indeed, the sensational accounts of the leading city newspapers, emblazoned under the most extravagant headlines, which followed this press exhibition, were not of a character to inspire confidence in these boasted vehicles of popular information. They assume,

1st, That the claim of mediumship, in the sense that any individual is capable of being used as an intermediate for the production of what is termed spiritpaintings and writings, is a pretense and a delusion. 2d. That those persons who have been led to place confidence in any such claims are either self-deluded or the victims of imposture.

Reasoning from the foregoing premises, the conclusion arrived at was that the pictures and writings exhibited by Mr. Marsh were the result of trick and deception practiced upon him by Madam Diss Debar, aided and abetted by the male Debar as an acccom-

The immediate outcome of these newspaper at tacks was a public lecture by Mr. Marsh the following Sunday evening, at Chickering Hall, on which occasion he exhibited stereopticon views of a number of the pictures in question and gave accounts of the circumstances of their production. The lecture was very able, covering a good deal of ground, and dealt some severe blows upon the heads of the scoffers of spiritualistic truth, who cling to many of the absurd superstitions of the past and refuse even to investigate the

More recently, in the city of New York, a female | more reasonable facts so plainly visible in the present. or at least to explain their significance.

In the meantime Dr. Lawrence, Mr. Marsh and Madam Diss Debar had agreed upon the terms of a contract of three parts, which had actually been drawn up, for the exhibition of stereopticon views of these pictures, to illustrate a series of lectures to be delivered at various points by the doctor, for which ample preparations had been made. The one third share of the proceeds, represented by Mr. Marsh, was to go to what was termed the Temple fund.

But before this contract was executed, a strolling theatrical manager, named Randolph, evidently attracted by the notoriety which the newspapers had given to the Debar collection, immediately opened negotiations for their exhibition under his direction, promising great results, and Dr. Lawrence was set aside and the new comer taken into favor. It was at this juncture that Hermann, the conjurer, seizing upon the sensation of the hour as a means of advertising himself, boastingly offered to wager a large sum that he would duplicate any manifestation of Madam Diss Debar at a public performance to be given at a time and place named.

This offer was hastily accepted by the man Randolph, who doubtless supposed the contest would be one of personal skill and draw a "big house"; but, when Madam Diss Debar was informed of his action. she repudiated wager, contract and manager in one breath. The consequence was, that instead of fleecing Mr. Marsh out of thousands, as he says he conspired to do. Randolph found himself, to use a theatrical term, stranded, with nothing better to do than to turn

The next act in this sensational drama was the arrest of Madam and Mr. Diss Debar and the two Lawrences, father and son, upon the grave charge of conspiring to defraud Mr. Marsh of his property and means. This was indeed a surprise, the more so because of the Lawrences, who were known to be altogether above a suspicion of dishonesty. The father, well on in years, who had always borne an unimpeachable character, had only recently become interested in the Debar collection and helped to prepare it for public exhibition, while the son had but then unexpectedly returned to New York after the failure of a projected tour to South America, and being disengaged volunteered to assist his father in this employment. The surprise was heightened when it was discovered that the prosecution was in the name of the aggrieved(?) People of the State of New York, and was set on foot by these two conservators of public justice, Howe and Hummell. The ex-rebel Colone John R. Fellows, by a curious political turp, had been elected to the responsible office of District Attorney; but by what right or authority he delegated his duties as a sworn prosecutor to the firm in question, is something of a legal puzzle, and on behalf of "the l'eople" should be authoritatively inquired into. At all events the different parts of the legal machinery fitted each other to a nicety. The Committing Magistrate, who issued the warrant, declared in an action tried before him some four years ago wherein Madam Diss Debar production, are very positive that they were formed was a party, that he would not take the oath of a Spiritindependently of any visible agency; but in the minds | ualist in his court! This meant, if it meant anything, that if the religion of a witness included a belief in the communication of mortals and spirits, it was of itself sufficiently conclusive of his inability or disinclination to tell the truth to reader him unworthy of bellef.

Verily a magistrate so discreetly chosen was likely to meet the expectations of the equally well chosen prosecutors.

It was industriously given out that the New York Rar Association was behind this prosecution; that it was this body that set it on foot, and enlisted the services of Howe and Hummell; but as all such bodies act by resolution duly offered, considered and passed upon. and as your Committee can learn of no such deliberate action, it is but fair to repudiate an imputation which does them so little credit. Indeed, we are forced to the conclusion that this whole business was planned and carried out by the "enterprising" lawyers who appeared for the People by the consent and procurement of District Attorney Fel'ows !

The city press was jubilant over these results. Here was a new sensation, and newspapers were greatly in demand. All the accounts were one-sided and exaggerated. A vile conspiracy had been unearthed, and the conspirators had been committed to prison. Their ball was fixed at an unusually high figure, and Mr. Marsh upon his offer had been rejected as surety.

After some delay the trial was proceeded with. Mr Marsh gave an account of a number of pictures, which were produced in court. He was followed by a foreign portrait painter of the name of Friedlander, who pronounced the pictures on exhibition daubs: and if we are to judge by a portrait of Mr. Marsh by this artist, afterward put in evidence, we must concede his

claim of expert in this particular branch of industry. A cheap sleight-of-hand performer was introduced by the prosecution to perform the writing trick with the aid of a female assistant, who, after retiring to prearrange the experiment, made, as might have been anticipated, a lamentable failure. An attempt was by bringing out upon an apparently blank sheet, by etting it, a mono-chromatic likeness. These were infantile performances, unworthy of the occasion, and quite beyond the scope of legitimate evidence, but they served to add zest to the show, and satisfy the minds of the ignorant that the effort was to explode a humbug.

A number of witnesses for the defense testified to some important details, sustaining the utmost that was claimed concerning the much ridiculed spiritpictures and writings; enough, and more than enough to establish the innocence of all the accused : but at almost every turn of events the over-zealous deputy prosecutors opened their ready mine of prejudice by presenting in no enviable light some of the indefensible characteristics of the principal defendant. Her parentage, early history, past life and personal habits were permitted to be gone into ad nauseam, as if the present accusation were to be adjudged by some rague doctrine of probabilities.

So far as the manipulation of Mr. Marsh's property was concerned, it was shown by him that its transfer to Madam Diss Debar was his voluntary act, as a means, though far from the best, of devoting it to the uses of a religion which had met all the requirements of his ntellect and drawn so heavily upon his sympathies. No sinister influences were shown to have been used to bring about this conveyance, nor was Madam Debar aware of his purpose till the deed was placed in her hands. Her residence there, with the several members of her family, was in response to Mr. Marsh's invitation, and almost solely for his personal advantage, in view of her superior gifts. It was evident that, gauged by legal rule, the prosecution must fail. when a new charge was brought against Madam Diss Debar, involving the larceny of a number of valuable oil paintings which were seized at her late residence; but there is a present rumor that this charge has been abandoned.

As to the Lawrences, there was positively no evidence against them whatever. Their arrest and incarceration as conspirators was shown to have been cruel and malicious, and after having been consigned for a number of days to a felon's cell, filthy beyond comparison, in the keeping of a brutal blackguard whose slightest favor was held at a price; and after being day after day publicly arraigned as criminals lampooned by the press and subjected to the gibes of a quasi public prosecutor, in what, by a stretch of meaning, is termed a Hall of Justice, they were discharged as guiltless of any offence.

As to Mr. and Madam Diss Debar, your committee is unable to discover any evidence against them tending to sustain the charge upon which they were held There was no proof of conspiracy nor of any act cognizable to the criminal law of this State, not withstanding the newly fledged prosecutor took every occasion to unload upon them his ample store of vituperation and abuse.

Concerning Mr. Diss Debar, it was shown that he was an accomplished draughtsman, linguist and translator, who sometimes bought canvases at the art stores. Every suspicion against him was run down with the persistency of a field-hound in hot pursuit, but nothing was found. So, too, in respect to Madam Diss Debar, so far as concerns the charge of having conspired with others, or used any artifice to overreach Mr. Marsh. At the outset her accusers showed themselves unworthy of belief. One was shown to be a vagabond, and the other totally unreliable. All the legitimate proof was in favor of the accused. Mr. Marsh was unshaken in his belief in the genuineness of the manifestations which occurred in her presence, as indeed are millions of others in similar manifestations, and the prosecution was driven to the makeshift of charging the Madam with having made Mr. Marsh a lunatic, doubtless upon the unexplained theory that only a lunatic could be made to accept as true the unusual evidences of mundane and supermundane coördination which this investigation brought to light.

From the course pursued in this investigation, we are forced to conclude that it was, more than all, that Spiritualism was on trial: that, Indeed, this whole proceeding was a conspiracy against liberty and the private rights of citizens by the enemies of our Philosophy and our Religion, aided and abetted by a subservient journalistic press, largely directed by persons foreign to our institutions and inimical to the liberality of our people and our times.

The unworthy methods resorted to clearly in. dicate that the day of persecution is at hand, making it incumbent upon Spiritualists of whatever shades of belief, now numbering some millions in this country alone, to fraternize and band together socially, religiously, and, if need be, politically, for mutual support and protection against the assaults of opposing factions, which do not scruple to use any dishonorable means to bring the religion of Spiritualism into contempt, and hold its votaries up to ridicule as wanting in the common elements of manhood,

The purposes of this Alliance, if rightly conceived and energetically carried out, will do much toward the accomplishment of this result.

The Rebiewer.

GIRARD'S WILL AND GIRARD COLLEGE THE-OLOGY. By Richard B. Westbrook, D.D., LL.D., author of "Marriage and Divorce," "The Bible—Whence and What?" "Man— Whence and Whither?" etc. 16mo, cloth, pp. 183. Philadelphia: The Author, 1707 Ox-ford street. ford street.

The publication of this volume is stated to be "a matter of conscience," its purpose being to show that the present system of religious instruction pursued in Girard College is in violation of the conditions of the Will, which bequeathed to the city of Philadelphia a property now representing twenty million dollars, one of which conditions is "that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in said college; nor any such person admitted for any purpose, or as a visitor." Explanatory of his motive in making this provision, Mr. Girard added that he cast no reflection upon any sect or person; he wished that the orphans for whom the college was intended should derive advantage from his bequest, "free from the excitement which clashing doctrines and sectarian controversy are so apt to produce."

"My desire," he said, "is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

After several unsuccessful attempts to break the above condition by those who assumed to think "the purest principles of morality" were not sufficient for also made to explain the production of spirit pictures | the proper guidance of the pupils, they cast about to find some way to evade its requirements; but finding none, they made a bold move and erected on the college grounds an imposing church edifice, called a chapel, entering which to-day the visitor will find in the pews a book entitled, "A Manual for the Chape of Girard College," containing excerpts from The Rpiscopal Book of Common Prayer, recognizing a virgin born Saviour, the second advent of Christ, and a future day of judgment, and scores of hymns incul cating such sentiments as

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load," "Buried in sorrow and in sin, At hell's dark door we lay But we arise by grace divine To see a heavenly day."

It is submitted that by permitting such gross violation of the conditions of the Will, the City of Philadelphia forfeits its claim upon the property. Dr. W remarks that "the best interests of morality and re ligion require the strictest adherence to the provisions of a trust. Fiduciary unfaithfulness in public affairs is now the one great source of peril to the free institutions of our country, and all moralists and patriots should unite in cherishing that 'eternal vigilance' which is 'the price of liberty.' If the present policy is not soon discontinued or greatly changed, the citizens of Philadelphia should appeal to the courts to judicially enforce conformity to the conditions upon which this great charity was intended to be founded."

A native of Finland, named Runen, was sent two years ago, by that government, to try to discover the art of Persian carpet-weaving. He finally obtained employment in a small factory in Smyrna, where he acquired the desired information and made a design of the loom. A Persian carpet factory has now been established in Finland and great results are expected.

The Spiritual Rostrum.

The Future of Your Country.

A Discourse by Spirit La Fayetie, given through the Mediumship of MRS. H. S. LAKE.

Before the Spiritual Fraternity Society, at the First Spiritual Temple, Boston, Mass., Sunday, May 6th, 1888.

(Reported for the Banner of Light.)

Our guides and teachers, counselors and friends in spirit, you who inspire and assist us in our endeavors to attain greater spiritual heights, we ask this afternoon for renewed inspiration and aspiration. May we, as audience, inspirers and instrument, come harmoniously into a recognition of the truth, and may every utterance of this hour be prompted by the highest and best which we are capable of apprehending and expressing, so that, out of the services of this day, there may be evolved within us greater strength and courage, a renewed conviction of duty, a deeper devotion to truth, and a greater love of those princiles upon which this government is established.

DISCOURSE.

Ladies and Gentlemen: I am to speak to you this afternoon upon a subject in which I am profoundly interested; one which is, perhaps, the most important which can at present occupy your attention as inhabitants of this mundane sphere, wherein you temporarily reside. I trust that it may be possible for me to convey to your minds all that I apprehend and comprehend, relative to it and the situation involved. At least I shall endeavor to do so in the highest interests of what I conceive to be a love of country, such as your Republic is founded upon—a feeling as deep and as pure as it is possible for human hearts to imagine and understand.

In looking over the conditions which I observe to-day existing in your country, I realize how difficult it is that all persons connected with your institutions shall be able to realize that which I realize, looking from an entirely different standpoint. I also realize how difficult it will be for me to impress upon you those thoughts generated in my brain relative to the conditions I observe, and the apprehension I have in regard to the same. Yet, laboring with all these disadvantages, and animated with a sincere desire to impart that which will be of service to you, I shall venture to present the typical future of your country; and, while I may not possibly be able to give you a correct idea, in all respects, relative to the different elements at work in your institutions, as they now exist, I trust I shall be able to give you something which will be of advantage to you in your individual and collective capacity as citizens of this nation.

There are many conditions now existing which serve to arouse the gravest apprehensions on the part of the far-seeing friends of this Republic, and it is but natural that the patriots, heroes and martyrs of other centuries and different ages should be interested, and very deeply so, in that which concerns one of the fairest spots upon your globe, baptized as it has been with the blood and tears of those who labored to establish a place of refuge for the downtrodden and oppressed of all lands. As we look back over those years, when to be identified with the "Rights of Man" was to be a subject of opprobrium and abuse; when to be imbued with the aspiration and inspiration to free men and women from the rule of a country which did not believe in the equality of men, and in the perpetuity of the liberties of the same, and see now the condition to which the governments of the different nations of the world have been in the evolutionary process of the spirit, drawn or driven, it is not to be wondered at that we regard with peculiar affection and interest this central idea, as it were, of republicanism, established here in the United States of America. Although the institutions of this government may not be as perfect as we could desire, they are, nevertheless, the expression of the highest formulated wisdom which our world was then canable of introducing upon this planet. Yet, comprehending the difficulties under which you to day are laboring as a nation, we shall endeavor to point out some of the obstacles which may possibly arise to prevent, or at least to mar, the anticipations of those who are most deeply interested in the welfare of republican institutions, and who have the highest possible conception of the obligations which citizenship imposes upon them.

You possess a vast territory, stretching from ocean to ocean, and dotted with mountains, forests and lakes, whose resources are such that they must, necessarily, bring to you the highest material prosperity. Your physical surroundings are the very best that it is possible for nature, with her lavish hand, to bestow upon the children of men; hence it ought not to be a matter of amazement that, as citizens of this Republic, even with your limited understanding of the advantages which you possess, you should feel a certain amount of pride which may, perhaps, blind your eyes to the dangers threatening your institutions, to so great a degree as we at present perceive. Material advantages and prosperity, after all, are only those methods of expression which the spirit seeks; and, however advantageous may be the conditions of the material world, and the resources of the same, which you are capable of appropriating, unless those resources and conditions are made subservient to the highest and best interest and welfare of the spirit in man, individually and collectively, they have failed

of the purpose for which they were designed. On this new continent, in this new atmosphere, and under conditions which never be-

the destiny of this Republic, relative to its ultimate condition and future prospects. Wherever there are foes, either foreign or domestic, wherever there are dissensions which threaten the perpetuity of your institutions, there also are the watchful spirit guardians, who seek to those persons who may be designing to undermine the liberties of the people, and to destrov the conditions that were purchased by such a sacrifice of blood and treasure.

As we look over the history of your Republic. we are called, in memory, back to the time when this land was rocked from centre to circumference in the throes of civil war; when this country united with a firm determination blot of human slavery which was so deeply ensee, arising from the conditions which then existed, a power of spirit which is to-day felt in all the deliberations of assemblies everywhere, whether state or national: for there is no force ever brought to bear in the realm material. born of the power of principle and of spirit, which is not permanent in its effects. Although the purpose to maintain the rights of man, at whatever cost, is a principle deeply implanted in the breasts of the American people, yet, as all life is made up of conflict, and as all conditions are positive and negative, opposing and conciliating, there is and must always be, so far as we can apprehend, conditions existing, both in this government and in all other government ernments, which will be of such a character that apprehension must at times be felt. There is being poured constantly upon your continent, and into the borders of your Republic, a current of individual and collective ignorance of republican institutions, which to-day menaces the foundation of this government. The psychological influence of persons imbued with the ideas which are born and nurtured under monarchical rule, in which the rights of the many are not considered as of so much importance as the rights of the few, has more effect upon the perpetuity of your institutions than have the millions of material bodies which work with you, and take part in your elections. Psychological influences, emanating from the shores of the old world, are felt here to-day upon your Western continent in a way that is hardly conceivable by those who are looking only to the external; but we who, as guardians of this Republic in spirit, are watching the hidden forces at work in your national life, may reasonably apprehend some danger thereto, unless you shall be aroused in time to consider the consequences which may possibly ensue from the circumstances which I have named.

It is not possible for men and women to at once eliminate from their minds those ideas and principles which have been transmitted from generation to generation, and incorporated in the blood and bone and muscle and tissue of the organism. Hence, when men and women come here from the countries of the Old World, where they have not been taught to recognize the equality of men but have had instilled into their minds instead the idea that some are born sovereigns and rulers over others, you at once see that the psychological power evolved from this condition forms a powerful battery, by and through which those upon our plane who are interested in those the same upon the outer side of human exist-

vision toward the future of your country without also indulging in retrospect-without tak- obtain, first, physical; second, mental; and ing into consideration that which has been together with that which is to be. Looking from your present state, and understanding some of the conditions of your life as a people and a nation, we wish to impress upon you the fact that it is time that all who believe in republican institutions, who love liberty and who are devoted to the welfare of their fellowmen, should be made to realize the sacredness of sustaining a Republic in any condition whatsoever in accordance with the principles of and be determined that, whenever his vote is | ize the rights of any one else. cast, there shall always be a man and a conviction behind the same, and that every expresbeautiful spiritual conception of which he is capable.

In view of the circumstances to which I have so rapidly from other countries, it behooves you. as citizens interested in the welfare of those principles and institutions, to arouse vourselves to a realization of the terrible consequences which must and will ensue unless there shall be developed within the brains and hearts of the people of this country a love of liberty so strong and pure that neither party prejudice nor material gain shall weigh in the least against it. Unless this condition can be generated among the people, we cannot safely predict for you the future of this country, inasmuch as we see, as do also many upon your plane of life, that there is gradually being dewealth and of distinction, which is a direct menace to democracy and the institution which it represents. We view with alarm this growing sentiment, which is really an outbirth. as it were, on new and prolific soil, of the old individual nor of the race.

Wherever there is a love of power which is must always be evolved therefrom a most untrustworthy and dangerous condition: and this motive, which actuates so many of those engaged in the concerns that you call those of your government, is one of the most threatening elements with which you have to contend.

fore existed, this Republic was founded. It to austain self, or party, or position, forget | that you were aroused to a comprehension of was an expression, as I have already said, of principle, and that which is more powerful this danger, that you may act intelligently the highest wisdom of the two spheres, mate- than the material, namely, the spiritual; and thereupon. It is time that you rose, in the rial and spiritual, which it was possible to that man or woman who should to-day make the dignity of citizenship, to an understanding of blend at that time, and under those circum- statement that a political organization ought | the same, and became imbued with the princistances; and there was, and has continued to to be a religious one, in the highest and best be since that grand epoch, no cessation of in- sense of that term, would be a subject of deristerest on the part of those who are watching ion. Unless, however, this element of spirituality can be so unfolded within the minds and hearts of the people that love of justice is made paramount to love of party, and love of | might help to establish, somewhere, a governtruth to love of material gain, the dangers ment which should be a hope for the benighted which menace this country are numerous and formidable, inasmuch as your very government

the people is all-sovereign. The finest illumination of the spirit is required to meet and overcome the dangers which threaten your national life; yet you have excluded from your elective franchise the very ones who possess that element, and who might, very properly, wield the same to prevent the overthrow of those principles. As the liberty-loving and justice loving people of | the condition of human slavery, which existed | material. There is no possibility of any exat the time of the formation of this governto erase from the escutcheon of the nation that | ment, and which continued to exist until your late civil war gave it its death-blow, weakgrained upon its beautiful exterior; and we ened and undermined the foundations of this not easy and unconcerned in the belief that, as nation, by reason of the fact that it was not in consonance with the principles of justice and cessfully thus far, it will continue to exist withright; and as, in consequence of that fact, you were obliged to pass through those long and trying years in which the blood and treasure of this country were freely expended to establish a partial condition of justice; so also, we, as spirit guardians of this republican government, say to you this afternoon you will be called upon to pass through even more trying ordeals unless you are willing, as a people, to incorporate into your Constitution that degree of justice which shall enfranchise that half of the citizenship of this country which is now disfranchised—namely, your women.

> While you stand before the nations of the turn for refuge, you are simply an ideal Republic, after all—the foreshadowing only of what may yet be evolved from that inscrutable power thus in the very forefront of civilization, you are called upon as a people, by virtue of the epoch in which you now live, the era which you have attained as a nation, and the force of those influences of the spirit, impelling all toward a higher and better condition of society, to rise to that plane where you may truly represent the principles of self-government. When I say this I am looking toward the future when this | your shores they may attain a certain degree of government shall really be that which it is pro- happiness denied them elsewhere; and these claimed to be-"a government of the people, for the people, and by the people."

When this is done, those resources of vonr country which can supply you with so much of that which is necessary to your material welfare, will be used as they ought to be, in consonance with the spirit.

Men and women everywhere, toiling in all branches of life, will then be remunerated according to the labor which they have performed.

I should fail of having given to you all that is generated in my brain this afternoon, if, in contemplating the future condition of your country. I should omit to mention that the struggle in which the people are engaged is not simply a struggle for mental and bodily liberty, but it is a struggle also for freedom for the soul to express itself through material environments. Therefore, when the toilers of the world, who to-day are gathering upon your great continent in obedience to the law of selfpreservation, and are endeavoring to solve the problem of existence, seek to obtain a foothold upon the soll of your country, they find it very older forms of government can work to infin- largely already in the hands of those who do ently there may be one; but upward and onence your national life. It should not, then, not use it, and, as a consequence, the workers | ward you shall go, believing in justice and the seem unreasonable to you, realizing—as most are deprived of their natural inheritance. Until establishment of truth, realizing, as a sacred of you do-the force of spirit influence, that it | you recognize this fact, which must be apparis just as essential for us, upon our side of life, ent to all justice lovers, and all seekers after your Revolutionary fathers, not upon those to watch and jealously guard the principles | truth, that this grand continent, this planet of upon which your government is founded, as it yours, belongs to every man and every woman is for you, as citizens of this Republic, to do proportionately alike, you have not apprehended the first principles of justice. There are those who begin to realize that, after all, equal-It is impossible for us to cast a prophetic ity means equality of opportunity; and unless opportunities be presented by which men can third, spiritual independence, you have by no means been permitted to exercise your inslienable right "to life, liberty and the pursuit of happiness." All these things are conditioned and based upon material states, which enable the mind to act, and the spirit to grow; and so, underlying all these other conditions of which I have spoken is, after all, that higher and greater sentiment, a love of justice and a devoof citizenship, and understand the impossibility | tion to truth, enabling every man to so love his fellowmen, everywhere, that he shall be unwilling, at all times and under all circumjustice, unless every citizen of that Republic stances, to obtain anything for his own mateshall hold his ballot as sacred as his very soul, rial advantage, if by so doing he shall jeopard-

This is the keynote of your advancement as a people; upon this principle, which we call a sion of political opinion shall be a religious spiritual one your government was founded expression, based upon the highest and most and upon it it must be maintained, or it must fall as other empires and republics have fallen before.

In speaking of these obstacles which may briefly alluded, namely: the misapprehension arise to prevent the fulfillment of the hope of relative to your principles and institutions the people, we do so with the desire to arouse which exist among those who are coming here | and quicken the insight and inspiration of those who listen, and to generate a force of spirit, which may operate as a counteracting element against those conditions of which we have spoken.

As those interested in the welfare and perpetuity of this government, we watch with concern this love of party, so dominant at present, and we most earnestly wish to impress upon the minds of all, the fact that if they would establish and maintain a condition in which all shall have equal opportunities for the development of their individual being, there must be a profound love of justice incorporated in the individual and in the body poliveloped among you a love of aristocracy, of tic, which must express itself upon all questions, be represented in all your legislative acts, state and national, and be the motive power behind every ballot that is cast by every citizen of this Republic. It is not and cannot be for the best interests of this government and parent stem of monarchial government, and the future of this country, that any citizen the sovereignty of one over many, which has should say to himself, or to others: "I have not been eliminated from the organism of the no interest in political affairs; I wash my hands clean of all that concerns the same; I do not care to take part in caucuses and connot made subservient to a love of justice, there ventions, because they are so corrupt and party-serving." Do you not see that this is one of the great dangers which menaces this government of yours, inasmuch as the bad and undeveloped, those who do not regard the citizenship and statesmanship, connected with | rights of their fellows, have thus the machinery of your government under their control, while the patriotic and justice-loving citizens sit si-Everywhere we find those who, in their efforts | lent and unconcerned? It is time, we repeat.

ples which formulated this government and which inspired those whom you call your Revolutionary aucestors; causing them to regard no sacrifice as too great, no trial as too terrible and no ordeal unendurable, if thereby they millions of the world.

In transmitting to you such a government, we repress and control the mental expression of is established upon the belief that the will of also transmitted an obligation to maintain, sacredly, those principles for which so many fought and died. This is a heritage of which any citizen may well be proud. It is a legacy which you must sacredly guard. Patriotism is a duty which devolves upon you by reason of the wonderful conditions which are involved therein; for all expressions of spiritual life and force must be given through the outward, which is pression of spiritual life being made cognizable in any other way; and so we enjoin upon you, as you look toward the future, that you rest this government has been maintained so sucout your most hearty cooperation. Each one is a factor in maintaining this government, under the conditions which were established by the fathers. There is no possibility of your escaping the responsibility thus laid upon you. You are unworthy descendants of those gone before unless you are able to sink party pride and personal considerations and ambition in the larger love of country and of justice which should be yours. When you have done this, and have transmitted, as a priceless legacy to your children, the idea that equal opportunities everywhere for all persons is the motto underlying the foundation of this Republic; when you world to day as an ideal Republic, toward which | have developed a love of principle superior to the oppressed and downtrodden of all countries love of power and party, you may then look forward to a future for this country which shall indeed be a satisfaction, not only to you as citizens of the same, but to the world at large; for which we call Divine Providence. Standing I cannot close my address this afternoon without seeking to impress upon your minds the vastness of this object by stating that this republican nation of yours is, after all, what its friends and guardians have always claimed it

to be—the hope of the world. Millions of men and women, toiling in the bondage of oppression and servility, are looking to you as a people, believing that here upon hopes, which have been aroused by the formation of your Constitution and your declaration of principles, must be fulfilled.

It is in the flat of Divine Providence that it should be so, but let me impress upon you again the fact that you are a part of that Divine Providence, and must do your appointed work.

All these things which are connected either with organizations of people or with individuals are only factors working everywhere toward the establishment of certain ends, for certain purposes; and this government is only one of those purposes working for certain ends. When a people are so developed that their government permits them to think, feel, act and express themselves freely, you have attained the highest expression of spiritual power which it is possible to obtain upon this or any other planet; and you may have this, and will have it. It is the destiny of this Republic to grow more and more in accordance with the principles upon which it was established. It is in accordance with the evolutionary development of spiritual life and force that there shall be no retrograde movement, although apparently there may be one; but upward and onward you shall go, believing in justice and the stablishment of truth, realizing, as a sacred trust, that not upon your ancestors, not upon your Revolutionary fathers, not upon those who fought and died in your civil war, but upon each one of you individually—upon died in the so-called dead, and bear messages of comfort from the arisen to those left behind.

The thanks of the conductor are hereby tendered to all who have interested themselves in dered to all who have interested themselves in upon each one of you individually - upon your own purity of thought, your own devotion to principle, your own love of justice, and your willingness to sacrifice selfish and unworthy interests, depends the perpetuity of this government, the welfare of this people, who are sovereigns indeed; so that, as the years shall come and go, there shall be one spot upon the face of this globe where men and women shall

A FEW OF THE TRUSTS.

RUST, that was nurtured in confidence
And born of honor and innocence.
Trust, that once cheered the toller's way,
Now marks the toller for her prey,
While murdered competition cries
Vainly for justice to Freedom's skies,
And "limited production" drives
Workingmen home to their hungry wives!

Rubber and Raliroad-Iron and Reapers—
Trusts of them all are the makers and keepers,
Roofing paper and Ropes and Rum—
The price is fixed, and the buyer is dumb;
Cappar and Butchers' meat, Diamonds, Copper and Butchers' meat, Limburger Cheese and the Envelope sheet. Even the Lead a poor man might buy To put him out of his misery!

Undersell all who refuse to bow
To the edict that furrows the laborer's brow;
The Riectric-lamp shall not shine for less,
Nor Gas, to lighten his home's distress;
Coal and Coke and Kerosene oil,
The Plow and the Pot too empty to boil,
The Paper-bag for the penny cake—
None but the gluttonous Trust may make!

S ugar and Salt and Shoes and the Steel ugar and Salt and Shoes and the Steel
The moneyless wretch at last may feel;
His Sashes-and-blinds and the Slate his lad
Must carry to school are not to be had
Save of a Trust; nor his Mica, his Lard,
His Beeswax and Honey—there's nothing too hard
Or too tender, indeed, for the money-lust
Of the all-pervading pittless Trust!

heatre-posters and Thrashing-machines. Trunk-lines, Telephones, Tin and Beans, heatre-posters and Thrashing-machines.
Trunk-lines, Telephones, Tin and Beans,
Telegraph Messages, Cottonseed-oil,
Oil-cloth, Sumach, Cordage, Foil,
Cotton-duck, Linseed-oil and Pitch—
These are the TRUSTS on which some grow rich.
But as for the penniless workingman—
Let him get trust at the shop—if he can!
—J. P. B., in the (N. Y.) World.

[Prose Pork-Poem.]—Judge Samuel Lump-kin lately sent to the writer a half-dozen hams from his private smoke-house, of the vintage of kin lately sent to the writer a half-dozen hams from his private smoke-house, of the vintage of 1884, that are simply poems in ashes. Any self-respecting pig would have died gladly to have been so idealized. In these hams you catch the flavor of the smoke of the half-smothered oak chips above which they drifted with the seasons into perfection. And the red gravy, clear, consistent, flavorous—it is such gravy as you used to find on your mother's table when you came home from a long day's hunt in the December wind. I had rather have a smoke-house with its loamy floor, its darkened rafters, its red pepper-pods, its festoons of sausage odorous of sage, and one hundred such hams suspended between earth and roof, like small Mahomets, than a cellar of dust-begrimed bottles of Madeira of 1823. Has the art of curing hams in the Georgia smoke-house become a lost one? Shall red gravy go, with Tyrian purple, into the realms of the impossible?—Atlanta Constitution.

Doings by the Workers.

Chicago, III. To the Editor of the Banner of Light:

On the evenings of May 23d and 24th Mrs. R. Shepard Lillie, Mr. J. T. Lillie and Mr. Edgar W. Emerson appeared before large and appre-

clative audiences at the Princess Opera House. It is some years since Mrs. Lillie has spoken

It is some years since Mrs. Lilile has spoken in Chicago, and while at the first she was warmly greeted by many old friends, she had spoken but a few minutes before the entire audience were numbered among her new friends and admirers.

Mr. Lilile's genial face and sweet voice at once won the people, and all his songs were well received and warmly applauded.

When the quiet young gentleman announced as Mr. Emerson, came to the front of the stage and began talking to the people there was a decided feeling of wonder mixed with the curiosity strangers always express at coming into the presence of a test-medium: wonder if the most excellent reputation that had preceded his arrival would or could be sustained in Chicago. But when "Sunbeam"—bless her bright name and nature—took possession of her medioago. But when Subseam — less her bright name and nature—took possession of her medi-um, and went beaming about among the people, she soon brought to light so many hidden things that the entire audience softened and warmed that the entire audience softened and warmed into enthusiasm; and as some hard-headed old skeptic would be obliged to acknowledge: "Well, you are right!" the admission drew forth hearty cheering of the bright little spirit, who never failed in a single instance.

Contrary to anticipation, these westward-bound pilgrims were able to remain over Sunday in Chicago, and, notwithstanding the rainy weather that prevailed the Opera House was

weather that prevailed, the Opera House was well filled both morning and evening.

The lovely and loving spirit of kindness for all, the earnestness and zeal in the presentation of truth manifested by Mrs. Lillie, make her one of the great powers for good in the en-lightenment of mankind. The clear, concise, practical answers she gave to questions from the audience, as well as the lofty thought and beauty of expression in her inspirational poems, are very rarely equalled, and the combination for the demonstration of the spiritual philosophy and phenomena, by Mrs. Lillie and Mr. Emerson, certainly cannot fail to dispel the darkness of doubt and error with the clear,

darkness of doubt and office.

white ray of truth.

We anticipate their return to our city about the middle of July with great pleasure.

A. R. O.

New York City.

To the Editor of the Banner of Light: The People's Spiritual Meeting of this city celebrated the fifth anniversary of its existence (without organization) Sunday, 3d inst.

Two very interesting sessions were held. In the afternoon the opening exercises consisted of an invocation by Mrs. Nellie J. T. Brigham; remarks and readings of a poem, "Where Are the Dead?" by Mrs. M. C. Morrell; an experience related by Dr. Isaac Hand Gibbs, (eighty-eight years of age,) and remarks by Theodore Bunce and Dr. B. M. Lawrence; Miss Fannie Kimball sang: "Ho! Reapers of Life's Harvest," and Mrs. Brigham delivered an address, also improvising poems upon "Mediumship," "The New Birth" and "Resurrection." Mrs. S. A. Slocum, under inspiration, gave the clos-Two very interesting sessions were held. In

"The New Birth" and "Resurrection." Mrs. S. A. Slocum, under inspiration, gave the closing address of the afternoon; the audience sang "Nearer, My God, to Thee," and an adjournment was had tilh evening.

The opening song of this second session was:
"Give me the Wings of Faith to Rise," rendered by the audience, Mrs. Maggie Morrison organist. Mrs. Morrell read a selected poem;
F. W. Jones gave a short history of the rise and progress of "The People's Meeting"; Mrs. M. K. Curtis gave a fine rendering of a song; Mr. Bunce and Dr. Lawrence made remarks; Mr. H. Millenet contributed to the pleasure of the occasion by rendering a humorous song: the occasion by rendering a humorous song fr. Wilson MacDonald made the set speech o

the evening, and sharpened our intellectualities by logical reasonings and witticisms.

"We Shall Meet Beyond the River when our stormy voyage is o'er," was then sung by the audience, and thus closed the fifth yearly anniversary meeting of our humble, and we hope useful People's Spiritual Meeting. We have continued pretty successfully for five years, without constitution or by-laws, president, sections of the successfully for five years, without constitution or by-laws, president, sections of the successful for th retary or treasurer—merely having a conduc

dered to all who have interested themselves in this humble enterprise in a sufficient degree either by talent or financial support, to insure its existence without interruption for the five years during which it has never missed a sin-

FRANK W. JONES, Conductor. 230 W. 36th street, New York, June 7th, 1888.

Cincinnati, O. To the Editor of the Banner of Light :

On Sunday, June 3d, Mr. J. Frank Baxter began a series of lectures accompanied by his appropriate selections in music and poetry, and supplemented by his inimitable séances, in Cincinnati, where he had made many friends through previous work over one year before.

The announcement of his return and purpose called out unusually large attendance, both forenoon and evening. The audiences were forenoon and evening. The audiences were well paid, and the marked attentiveness and occasional applause plainly told it.

The morning lecture—a grand introduction—presented "The Scope and Value of the Spiritistic Platform," and, also, the catholicity and liberality of the speaker. Mankind were his brethren, humanity was his church, and God the Father of all the Father of all.

the Father of all.

The evening lecture on "The Persistence of Law and Truth," as illustrated in the establishment of principle, justice and love, particularly applied to the history, growth and permanency of Spiritualism; it was terse and conclusive.

While Mr. Baxter holds his audience ably with his earnestness and eloquence, and is to be ranked with the best, yet the interest of the house centers in his exercise of medial powers. On this Sunday we report, the hour's sange On this Sunday we report, the hour's seance was replete with interest. "That's my sister!" said a lady, in recognizing the first spirit description and full name. "That lady married and supreparation and full name."

said a lady, in recognizing the first spirit description and full name. "That lady married our son," said an elderly lady, speaking for herself and aged husband, in response to the second delineation. "Whatdoes 'E. H.' in a plain ring mean?" said Mr. Baxter. "My son's initials, and his marriage ring," said the old lady. "I know him; he was a member of the very Post that meets in this hall," said a man, as a soldler was most completely described. And so on for the hour; the audience listened with snellbound surprise. except as now and then it spellbound surprise, except as now and then it was impossible to suppress a demonstration of applause.

There are lecturers, there are singers, there are elecutionists, there are mediums; but Mr. Baxter is one of each, and a success in each, and when it comes to combination in an evening, he must be spoken of as one of the greatest powers the spiritual platform has to-day.

A "Ladies' Aid" and "Children's Lyceum" are decided auxiliaries to the Union Society, the former having from time to time financially

Wednesday evening, June 6th, a Strawberry

restival and sale was the order.

Every Sunday the Lyceum and the Union Society of Spiritualists meet; every Tuesday afternoon a ladies' meeting is held, and every Wednesday evening there is a sociable, entertainment or a lecture.

Com.

Mrs. Field in Saratoga.

Mrs. Clara A. Field addressed the Spiritualists Sunday morning and evening, and left for

powerful utterance of new thought, and in the development and application of liberal ideas, she ranks deservedly among the foremost on the liberal platform.

In the morning she held the undivided attention of her audience for an hour and a half, discussing the problems of life, taking the position emphatically that the spirit-world is right here with us, and our spirit friends do not have to "return" to greet us, but constantly mingle in our daily life. With clairvoyant vision she had discerned spirits from her earliest childhood, and said there were a host within view as she spoke, not to listen to her, but because they belonged there. "Spirits," she declared, "cannot leave the atmosphere of this earth, except for a transitory visit, until they outgrow it by development, and this, in a great majority of cases, will take longer than their earthly pilegrimages in the physical body." In other words, we must all work and win for ourselves higher and happier conditions if we would attain unto them. No exalted state is conferred upon anybody as a free gift.

In the evening Mrs. Fleld deprecated the proselyting spirit, and said it was useless to try and convert people who had not grown large enough to comprehend the superiority of the

and convert people who had not grown large enough to comprehend the superiority of the philosophy of Spiritualism over the prevalent religious superstitions of the day.—Saratoya (N. Y.) Eagle, June 2d.

June Magazines.

WIDE AWAKE.-An amusing story of home boy life is told by Margaret Sydney in an account of "Eurania's Boys and How They Kept House.'' "The Story of Boston Common," by E. E. Hale, in which he tells about the witches and the wishing stone, and the old train band parades and the cow pastures, will be read with interest by all, especially those in this locality. Illustrative of a pleasing historic paper by Amanda B. Harris is given an engraving of Landseer's famous painting, "Wild Cattle of Chillingham." "Plucky Smalls; His Story," is a pathetic and amusing serial by Mrs. Crownshield, wife of a naval commander. the scene of which is upon a training ship. In "Double Roses" Mrs. Sherwood continues her narrative of the experiences of two young girls in New York Cify. The antiquarian writer, Henry Brooks, writes about The Old Tinder Box," and other stories and sketches, several poems, including one that, taken in connection with its illustration, is unique and amus-ing, entitled "The One in the Middle," render this a very attractive number. Boston: D. Lothrop & Co.

THE AMERICAN MAGAZINE.-The third paper of the series descriptive of "Along the Caribbean" relates to Barbadoes, which is the first point reached after leaving the curve of peaks, with their strange fascinating scenery, that with their smoking mountains and riven rocks is all that remains of lost Atlantis, and impart some conception "of the awful forces that buried a continent miles below the waves.' Nine illustrations include engravings of public buildings, the interior of a sugar factory and an arrow-root mill. The author, Dr. Hutchinson, makes his chapters highly entertaining and instructive. Gen. Howard contributes an article upon "Our Defenses from an Army Standpoint." An interesting sketch of "Dickens on the American Stage," by Geo. E. Montgomery, is illustrated with pictures of Irving, Burton, Jefferson and Lotta in leading characters of the dramatized works of the novelist. The conclusion is given of "My Dream of Arnachy and Dynamite. There are also several stories and poems, the frontisplece being a portrait of Charles Dickens, Jr., now giving readings in this country. New York: 742 Broad way.

THE THEOSOPHIST in its May number leads its many interesting articles with one on "Ancient Sacrifices," the remark being made at its commencement that what has been termed "the modern science of anthropology" was known to the Orientals and studied by Greeks long before the time of Alexander. A paper upon "Emerson and Occult Laws" is an endeavor to prove, by quotations from his writings, that he recognized as a truth the specific idea of reincarnation. Of these are the following:

"Do not be deceived by dimples and curls. I tell you that baby is a thousand years old."
"It is a secret of the world that all things subsist and do not die, but only retire from sight and afterward return again. Jesus is not dead; he is very well allve; nor John, nor Paul. nor Mahomet, nor Aristotie; at times we believe we have seen them all, and could easily tell the names under which they go."

"Eastern and Western Science," "Nature's Finer

Forces," "Renunciation," and "Esoteric Buddhism and its Cosmogony." are the subjects of other papers. Madras, India. Boston : For sale by Colby & Rich.

THE QUIVER .- Good practical advice is given in On Meeting Troubles Half-Way." The author of "My Brother Basil," etc., commences a new serial story. "In Her Own Right." New chapters are suppiled of "Not All in Vain," and a story for the young, hymns, and other matter, fill the remaining pages. New York: Cassell & Co.

VICK'S ILLUSTRATED .- A spray from a rose bushfoliage, bud and flower, all delicately colored-is shown in the frontispiece, and much of the reading matter has reference to the Rose, this month's queen of the garden. In "Foreign Gossip" an account is given of localities where there are miles of rose plantations. No one can be evil-disposed who loves and cultivates flowers; and as this periodical labors to that end, it may be considered in no small degree a saviour of mankind. Rochester, N. Y.: James Vick.

HALL'S JOURNAL OF HEALTH.-The chief articles are two on "Mind Cure," and "The New World Language," (Volapük) by Frederick Whittaker. A variety of hygienic and other matters are the subjects of minor articles. New York: 206 Broadway. FREETHINKER'S MAGAZINE.-Lyman C. Howe pre-

sents the ninth of his series of papers on Spiritualism. In a biographical notice of Mr. Howe, the editor speaks of the Spiritualists as numbering in their ranks "hundreds of thousands of the most exemplary and intelligent people of this country." Buffalo, N. Y.: H. L. Green, editor and publisher. HERALD OF HEALTH .- The leading contents are,

Experts Tell of Alcohol's Deadly Effects," "Combinations of Quacks and Quack Literature." " New Born Bables, and How to Treat Them." The Supplementary Departments are "Woman and the Household." 'Mothers and the Nursery," " Health Inventions and Appliances," etc. 'New York: Box 2141.

THE SIDEREAL MESSENGER describes, by letterpress and illustrations, "The Surface of the Sun." Professionals, students and young observers are supplied with much valuable information on the pages that follow. Northfield, Minn.: W. W. Payno.

A ROYAL CREMATION.-From Siam we learn that the cremation of the two sons of the king. which was "celebrated" at the end of February. was a ceremony eclipsing in magnificence even that of the king's uncle, whose body was cremated last year. For fifteen days Bangkok was given up to revelry. No work was done, and such amusements as fireworks, illuminations and interminable dramatic performances were provided nightly, and kept up till two or three o'clock A. M. The building in which the cremation was effected had been erected at a cost exceeding £50,000; a fact which, as it is now being demolished, as having served its purpose, shows munificence, if not extravagance. Externally this "premane" presented the appearance of a palace of gold, so gorgeous was its ornamentations; and internally its chief feature was the electric light with which it was illumined throughout. There were two separate cremation days during the fortnight; and the final procession for each was so long that it occupied over an hour in passing a fixed point. -Pall Mall Gazette.

We are glad to learn that Warren Chase's new book, "Forty Years on the Spiritual Rostrum," is enjoying a large sale. It is filled with the records of experience—some happy, others sad—with haps, mishaps and grand truths, which are full of significant hints to Spiritualists, thinkers, investigators and general readars. It should be in general demand. ists Sunday morning and evening, and left for her cottage on the Lake Pleasant Camp-Meeting grounds Monday morning. While rounded periods and the flowers of rhetoric do not especially characterize Mrs. Field's lectures, in the late, investigators and general read-one. It should be in general demand. Price, one dollar. If ordered by mall ten cents must be added for postage. Order from Colby & Rich, publishers, Boston, or Hon, Warren Chase, Cobden, Ill.—The Better Way.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

INSUED WEEKLY

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For the Banner of Light. THE ENDING OF THE WORLD.

With eyes of childish terror I heard the story first, (Born out of Scriptural error,) How earth by sin accuraed Would by God's wrath be riven. In fearful flames be curled; And thus I saw at seven The ending of the world.

Years on, with woeful weeping. I met and followed death ; He saw my mother sleeping, And touched her with his breath. Each clod that fell above her Against my heart seemed hurled, Ah | then I saw-who love her-

The ending of the world. Chance marched with Time, and wrought me A path to sea-kissed strands,

And bowing ships soon brought me To fair and foreign lands, Where, when the sunset's splendor Its crimson flag unfuried. I felt God's pity tender

Thus end the day's warm world. Then Love came next, unbidden, Tapped at my lone heart's door, And entered in unchidden,

But not forevermore. Love like a meteor darted. Then into darkness curled. I saw, when Love departed-The ending of the world.

But lo! the clouds are riven.

And now faith's steady star Lights up life's doubtful heaven, And points to where they are, The ones whom death made changeless. Who wait with wings unfurled, Mid hosts of glad evangels,

The ending of our world ! AUGUSTA CHAMBERS.

Banner Correspondence.

Massachusetts.

LOWELL -- Ed. 8. Varney writes: "Though our worthy Secretary has from time to time reported for your columns the various Sunday meetings of the First Spiritualist Society of this city, a few words as to the general status of Spiritualism in our midst may be welcome. For several years, as regards organized effort, the cause has been in a somewhat apathetic condition; there seemed to be a general lack of interest, the public services being occasional and sporadic in their nature. But all this time-aided by the uplifting, creedless sermons of the pastor of one of our liberal churches, who has sown good seed for subsequent reaping-a strong undercurrent of spiritual thought and sentiment has slowly gathered force, and we see the good result in the revival of the course of public ministrations which have just closed for the season, to be respensed with renewed vigor in October. There is reason to believe that our meetings during the past half year have been fruitful in beneficial and lasting results. In the choice of speakers, feeling that the two should be lovingly linked together, we have intermingled the phenomena and the philosophy. Our souls have been warmed and glorifled by the beautiful, progressive truths enunciated by the veteran, Warren Chase, the aspirational Mrs. Lizzle S. Manchester, the eloquent Tisdale, that deep thinker, Dr. Dean Clarke, the witty, talented J. W. Fletcher, and others, while the heart of the Spiritualist has been gladdened and the skepticism of the inquirer arrested or overcome by spirit messages voiced by such grand mediums as Mrs. E. Clark Kimball and Frank T. Ripley. The Chairman of the meetings has been our 'old man eloquent'-our toller in the harness for forty years-A. B. Plimpton.

Our last meetings were held Sunday, May 27th, afternoon and evening, the occasion being a double memorial. Mr. Plimpton, in tenderly reminiscent remarks, commended the moral valor of our arisen local Spiritualist brethren who, during the last twenty years or more, had passed away; he also wove a bright garland of memory for the children of the old-time Lyceum who had 'gone up higher,' saying that they still clustered in groups around their earthly loved ones. Mrs. Lizzie S. Manchester, of West Randolph, Vt., improvised a soul-comforting song upon themes given by Grand Army men, and in a thrilling address paid a merited and appreciative tribute to the nation's savlours. In the course of which she stated the mediumistic source of the Emancipation Proclamation, and impressed the members of the G. A. R. Post present with the cheering fact that their comrades over the river' had not forgotten them; that during the war they were anxious watchers of the progress of events; that they were with their earthly companions in spirit. marching by their side during the sacred services of

A peculiarly encouraging feature of our meetings has been the repeated attendance and hearty interest of church-members, whom one would never dream of seeing at a Spiritualist service. The writer of this knows of several instances where life has been made brighter by the test aptly given, and the mind's horizon widened by the word fitly spoken. And so the good work goes bravely on. The chains of mental servitude are being riven, while the mist-clouds of doubt are vanishing before the ever-brightening sunlight of our sweet revelation.

I am one of your subscribers; can't do without the BANNER OF LIGHT. It has sweetened my life and broadened my mental powers more than I can express. Heaven bless you for what you have done, especially in defending the phenomena and Banner Message Department from assaults of one-eided philosophers. The philosophy is glorious, but the phenomena must be cemented to it to make a complete whole."

HAVERHILL .- " E. P. H. " writes that at a meeting near the close of the lecture season at Brittan Hall, Mrs. Hattle P. Griffin made her first appearance before a public audience in that city-reciting a selection entitled: "Trouble in the Amen Corner," which was much appreciated by the audience.

NORTH ADAMS. - John H. Arnold writes that Spiritualists and all other friends of truth may feel assured that, notwithstanding the attacks made upon it by such sensational assailants as Talmage and séance-raiders, the truths, of the verity of which they have incontrovertible proof, will triumph, and, surmounting all obstacles, march on to victory.

HAVERHILL .- W. L. Jack, M. D., writes: "The definition and its excellent application of 'Blessed are the pure in heart,' etc., given in answer to a question at one of the Banner of Light Circles, is a grand reply and fraught with all that could be to the point. which is, they will speedily behold the likeness of the good, and come into harmony and sympathy with the high and holy conditions and influences of life, and into the atmosphere of angelle intelligences, etc."

New Jersey.

VINELAND .- Mr. I. Lowendahl gives one of his own experiences as an offset to Rev. Dr. Talmage's charges. He says : "Spiritualism did more for me in ten minutes than one hundred preachers of one hun dred different denominations could accomplish in hundred years. Thirty-two years ago I lived in Brook lyn. One fine May morning a friend of mine induced me to call with him on Charles H. Foster, the ther celebrated medium, in order to find out the fraud and denounce him. We expected to find a witch like, half paralyzed, cadaverous individual, but to our surprise found him to be just the contrary-a portly gentleman, the very picture of health and good humor, looking more like a happy, jolly, well-to-do German farmer, than anything else. We had scarcely taken our seats when Foster said: 'Here is the spirit of a little child who wants to write her name on my arm.' Saying this he bared his arm, and sure enough we saw the letters just forming in rainbow colors, Rosaly. There were no confederates, no hot from no fraud of any kind in the case. We two acute and wide-awake observers had come for the very purpose of finding fraud and denouncing it, but there was nothing of the kind to be discovered. However, while the above

writing was being developed, the idea struck me that the child of that name—who had recently died—was only five years old and could not write. This was in my mind ; before I had time to express the thought in words, Foster instantly said : 'It is the mother, who, in recognition of your kindness to her child, came to do the writing in order to convince you of immortality.' 'Itosaly' was a poor, lonely Irish orphan, to whom on the previous Christmas—the last for her on earth-I had presented a Christmas-tree loaded with abundant gifts adapted for a child of her age."

Illinois.

COBDEN .- Hon. Warren Chase writes, June 4th : A few days' rest from my pruning of trees took me to Villa Ridge, at no great distance from Cairo, Ill., for a visit at the fruit farm of my old friends, Mr. and Mrs. John Limbert, who have been believers in Spiritualism from its modern advent, and are weekly readers of THE BANNER and the Two Worlds. Mr. L. is an Englishman born, and an intimate friend of Robert Collier, both being from the same neighborhood in Yorkshire. Mr. Limbert was with us in the ploneer settlement of Ceresco, Wis., by the Wisconsin Phalanx, and his family and my own have been near neighbors for half a century. Joined with a few earnest and efficient Spiritualists in that vicinity, they secured the Grangers' Fair Grounds, two miles from Villa Ridge, and sent out notices, and we had two good meetings and a picnic there Sunday, June 3d, where I was engaged to speak. At the close of the lectures a large number of those present gave in their names and organized a Southern Illinois Spiritual Association-electing Mr. John Conant, President, and Mr. W. H. Leideigh, Secretary, and taking the necessary steps to adopt a Constitution and organize legally under the laws of the State for religious societies, so they can employ speakers and mediums and select a location for a camp-meeting, which they hope to do next year.

There are many Spiritualists in Southern Illinois, especially among the fruit-growers, who are generally the most intelligent citizens of any section of our country. Southern Illinois is a good section for a camp ground; one there would draw together a large concourse of people without interfering with other distant camps. Our Cause is progressing finely."

Rhode Island.

WESTERLY .- N. E. Nash writes: "I have read in the New York Sunday Mercury a denial of the statements made in the World of May 17th relating to a materializing séance at Mrs. Stoddard-Gray and son's. I was present at that séance and occupied a seat very near the cabinet, partially in front, and from my position could see the medium sitting in his chair. I had as good an opportunity for close observation as could be desired, and feel it my duty to add my testimony to that of others, in declaring that the success of that raid was only successful in being a magnificent failure. The medium did not move from his po sition in the cabinet until quiet had been restored From my position I could plainly see him at the time a form was materializing upon the table, and which to me seemed the finest and most satisfactory of any that I have ever seen. It was so near me I could have reached out my hand and touched the form. This was what the raiders proposed to capture, but it dema terialized before they could reach it; in fact, none of hem succeeded in getting within several feet of the cabinet at all. I was one of two parties selected by Mrs. Gray to make a close inspection of the cabinet and its surroundings, which I did to my thorough sat isfaction, and found no chance of fraud possible."

Ohio.

NEW PHILADELPHIA. - "M." writes: "Mrs. Cobb. of Mantua, O., who has been developed in the last ten or twelve years, is a materializing medium of wonderful powers. While entranced, and utterly un-conscious, spirits walk forth from the cabinet in a dim light, and make yard upon yard of cotton or silk fabrics, and walk out into the circle eight or ten feet away from the cabinet. As many as sixteen different forms appeared on the evening of May 31st, many of whom were recognized. Those who have any doubts of the truth and genuineness of materializations should visit Mrs. Cobb."

Passed to Spirit-Life, From Verona Island, Me., Cora S., wife of Thomas Ab-

Thus has passed on to the higher life one of our most excellent mediums and workers in the spiritual ranks. As a kind-hearted neighbor, loving and patient wife, the gentle, sweet guardian of the home-circle, sister Abbott had no superior. By her wonderful discerning powers, her remarkable tosts of sofith massoons aboth has made analysis. perior. By her wonderful discerning powers, her remarkable tests of spirit presence, she has made many converts to the truths of Spiritualism. She was sek for several months, and was a great sufferer. Nearly all of this protracted period she walted and longed for the time of her departure, when she would be at rest with her dear spiritualides and friends, in whom she had the most perfect trust. Her spirit has been able to manifest several times, at one time speaking distinctly to her husband. She will be greativities at the home and in the neighborhood, and especially at Verona Park Camp-Meeting, where she was an earnest and faithful worker.

From Ottsfield, Me., Mrs. Miranda Edwards.
Sister Edwards was a patient sufferer for many months.
Sister Edwards was a patient sufferer for many months.
Sister as a firm Spiritualist, and was ready to leave a happy home, an affectionate companion, and sons and daughters, with an assurance of meeting them in the spirit-world, and knowing, also, that she would be able to return and proclaim to them the bright realities of life and immortality. She left the material body with the respect and honor due her most worthy name, and with the sinile of heaven upon her lips. Her memory will be hallowed with tender endearments by all who knew her in earth-life. From Otisfield, Me., Mrs. Miranda Edwards.

From Verona Park, Me., Simeon Farmer, From Verona Park, Me., Simeon Farmer.

Bro. Farmer was a He-long Spiritualist, and passed on as he had lived, in the full faith of the Spiritual Philosophy. He was an upright, honest New England farmer, whose industry, integrity and excellent character secured to him the confidence and esteem of all who knew him, making him the welcome guest of the neighborhood in which he lived, and where he raised a family of sons and daughters. From his farm was purchased the Verona Park Camp grounds. His remaining children, with their widowed mother, deeply mourn the material presence of one so dear to their hearts.

Dr. H. F. Markill.

From Hillsborough, N. H., May 30th, Harrison C. Ferry,

aged 50 years.

Mr. Ferry was a successful business man, honored and beloved by all; a firm Spiritualist, a devoted father, a loving and faithful husband. His genial, manly qualities endeared him to friends and associates, and he will be greatly missed in the business and social relations of the town, while the grie-stricken family would find their sorrow oversituding were it not for the blessed assurance of his spiritual presence and the sweet communion of souls enjoyed in the sanctity of the home, in which he participated with rainful zeal before the disrobing of his gentle, loving spirit, and now continued in by all with a fond devotion. We cherish his memory with a sacredness faithful and true.

From Deering, N. H., June 1st, Charles Whitaker, aged

70 years.

He was a thinking, intelligent man, with a heart too large for any creed, and found his faith in the facts and philosophy of Spiritualism, meeting the change with a ready welcome born of its assurance. Service in the East Deering Church was largely attended by friends and citizens, many of whom listened for the first time with marked attention to the comforting truths our heaven-born gospel brings.

ADDIE M. STEVENS.

From her home, in Richmond, Ind., Mrs. Arminda

From her home, in Richmond, Ind., Mrs. Armiuda Church Tucker Reynolds.

She was born in Essox, Conn., May 2d, 1824; was married to Elisha P. Reynolds in September, 1842, with whom she lived a very happy and useful life for forty-two years—he proceding her to the beautiful Land of the Soul only four years. Five children were born to them, four of whom passed on in early life, and were waiting there to receive their dear mother. Only one link of the family is left en earth, Erie L. Reynolds being their only surviving descendant.

ant.

She was an avowed Spiritanlist for over thirty years, and had taken the BANNER OF LIGHT for many years. She was a fine medium for the good spirits to use in giving comfort and cheer to their loved ones on earth. Ble suffered about six months from a complication of diseases, which terminated her earth life-work. She fell asleep at last in the mortal to waken on the shore where no slekness or parting with loved ones can come.

Mrs. E. D. Smith, a medium of Indianapolis, conducted the funeral services.

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

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H.

The Lookout Mountain Camp-Meeting.

F. Merrili, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richnond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address G. W. KATES, Sec'y, Chattanooga, Tenn.

Convention in New Hampshire.

The State Spiritualist Association will hold its annual Convention at Manchester, N. H., on Friday, Saturday and Sunday, June 22d, 23d and 24th, 1888.
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 railreads centering there.

Francestown, N. H. GEO, D. EPPS, Sec'y.

Camp-Meeting in Minnesota.

Camp-Meeting in Minnesots.

The lice (n. Meientific, Moral and Refurnatory Association will hold its first Annual Meeting at Morristown on the third Bunday in June, 1883; and in connection therewith will be held a Spiritual and Liberal Camp-Merting, commencing on Wednesday. June 18th, and closing on Monday, June 18th.

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

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

we also invite Spiritual and Interial scances will be furnished gratis.

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

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

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

[Spiritual and Liberal papers please copy.]

The Wisconsin State Association

Of Spiritualists will hold its next Quarterly Convention at Rehearsal Hall, Academy of Music Building, at No. 583
Milwaukee street, Milwaukee, Wis., June 22d, 23d and 24th, Engaged Speakers—J. L. Potter of Wonewoc, Wis., and Mrs. A. H. Luther of Crown Point, Ind., (formerly Mrs. Colby, of Boston, Mass.) Other speakers and test mediums expected to be in attendance.

Hotel rates \$1,00 per day. Parties destring to engage hoard can correspond with J. Spencer, local Secretary, 470
East Water street, Milwaukee.

The management have not, up to the time of publication, been able to make special railroad rates, but hope to do so in time to notify by special circulars.

All communications should be addressed to Prof. W. M. LOCKWOOD, Pres., Ripon, Wis., Or JOHN SPENCER, Local Sec'y.

170 East Water St., Milwaukee, Wis. The Wisconsin State Association

Sturgis Annual Meeting. The Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church in Sturgis, on the 15th, 15th 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.

Miscellaneous.

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ganism of MRS. CORA L. V. RICHMOND

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

As June 18th is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that

Parties having advertisements for the seventh page which they wish to renew in THE BAN NEB for June 23.1 must make application by Friday afternoon, June 15th, or they will be too late, as our first forms go to press one day in advance for that issue.

Force and Fact-Faith and Knowledge.

The discourse by Phillips Brooks before the Ancient and Honorable Artillery Company and their New York and London guests, on the recent occasion of the two hundred and fiftieth anniversary of the establishment of that old military organization, while it was as eloquent and thoughtful a production as was naturally expected from the distinguished preacher, was especially remarkable for the broad and free faithful of all ages and conditions meet. To the very questions he asks, and far more. For ground taken that the present age is the age of inquiry after fact, instead of blind submission to force. By force was very plainly meant authority in its many forms, and in all that it implies. This of course includes faith, by means of which alone dogma has been able to hold its ground, or can expect to hold it in the future. Out of the old seventeenth century, observed the speaker, the world came new and different. It had passed from the compulsion of force into the compulsion of fact. The beginning of the seventeenth century saw the movement of the world's affairs decided by the strongest will, backed by the strongest army; at its close the world had fairly entered on that new condition in which the ambition and the purpose of mankind was to discover and conform to the facts of the universe. That is the difference between the ancient and the modern life.

It is modern, said the speaker, to find the fundamental facts in every region and conform to them, to put the sceptre into the hands of the nature of things small. The modern has left the old empire of Force behind; the new empire of Fact has come. The military idea is to undergo a change. Instead of being any longer the minister of wanton force, the soldier will be but the embodiment, in its crudest and most palpable form, of the power of fact. "He will be no thunderbolt flung into the midst of an amazed world. He will be the symbol and expression of the vital forces which are working everywhere for the expression of the eternal facts. He will be no longer the destructive power, but the conservative. To put it in the simplest and severest form, the modern as distinguished from the ancient idea of war is the police idea. The soldier is not himself the changer of the world. He is only the securer and preserver of those conditions in which the vital forces which proceed out of the bosom of the eternal facts can do their work and make their mighty revolutions." This is well said. A grand truth is conveyed in the utterance. His is the large and enlarging mind that can grasp and hold it, not vaguely but clearly and comprehensively.

The wars of ancient days ring with the cries of personal ambition. The sound of modern warfare has always behind it the sober murmur of the council chamber where men are discussing the eternal facts. On its banner is inscribed some calm word of unchangeable justice and the necessary right. It is the eternal facts that shine through the glittering armor of the modern soldier, and righteousness that shakes the earth in his solid tread. He but represents the State and the family. He is the glorified and forceful citizen. Who does not see how the old nature of war is passed forever, and facts, often mistaken, often distorted, but still facts as men conceive them, are the masters of the world? And as the eternal facts never quarrel, the great future of the world is Peace. Yet peace has its perils as well as its victories. The modern world must undertake to answer the question, what substitutes the nations of peace, the nations of agriculture and commerce and solence have found, or can find, for the hard school-

which, through all the ages of the world thus far, these faculties have found their cultivation. But an answer to this queston will assuredly be found.

In all ages, a large part of the world's vitality has been absorbed in war; a large part of man's most vital qualities have found their most brilliant fields of education and display in battle. Yet those qualities do not essentially belong to war or battle: they are already finding a more profound education and a more impressive exhibition in the new compulsions of fact which are taking the place of the compulsions of force. Where shall we see implicit obedience and the complete acceptance of a supreme law so absolute as in the eager intensity with which the scientist watches the face of Nature to catch the slightest intimation of her will? Where shall we see magnanimity so entire as in the heart of the true merchant, who feels that the State surrounds his personal fortune and furnishes the sufficient means and the worthy purpose of his becoming rich? Where shall we see such noble self-surrender as in the lanes and alleys of our great cities, "where quiet and determined men and women have bowed before the facts of human brotherhood and human need, and given the full cups of poor brethren "? The President may be as truth seeker's enthusiasm may be as unselfish as that which scales the height and captures the citadel.

"There is nothing good or glorious which war has brought forth in human nature," said the preacher, "which peace may not produce more richly and permanently. When we cease to think of peace as the negative of war, and think of war as the negative of peace-making war and not peace the exception and interruption of human life, making peace and not war the type and glory of existence-then shall shine forth the higher soldiership of the higher battles.... The facts of government, the facts of commerce, the facts of society, the facts of history, the facts of man, the facts of God-in these, in the perception of their glory, in the obedience to their compulsion, shall lie the possibility and promise of the soldier statesman, the soldier scientist, the soldier philanthropist, the soldier priest, the soldier man....It is not that the power of fight has perished. It is that the battle has gone up on to higher grounds and into higher light. The battle is above the clouds." Man is "changing compulsion for higher and yet higher, the coarser for the finer, the brutal for the spiritual."

But all is not said, concluded the eloquent and philosophic speaker, when we have seen the compulsion of facts issuing from and claiming to take the place of the compulsion of force. There is one last fact behind all other facts to which a man must render his final allegiance. That fact is "himself, his own character, his own personal, spiritual nature filled and inspired by God." His life finds its consummate mastery in his own conscience, filled and illuminated by the light of God. We are brought to the dominion of personal character at last. If we are true to ourselves, we cannot be false to any. "Alas," exclaimed the speaker, "alas! for the man who knows no 'higher law'; who holds himself in such absolute obedience to any power of governor or government on earth that he is not ready to listen when the demands of his own character say to him-disobey! Alas for the man who thinks even the facts of nature his inevitable masters; who will not bethis last compulsion of character all the decisions of things must more and more constantly tend."

As the world grows riper fewer and fewer questions will go to the arbitrament of arms: to have less and less to do. He is a public benefactor who makes "it possible to have one law less. He is a public enemy who would increase might be carried by the conscience and character of the community. It is in the development of this ultimate compulsion of character that is to be found the only perfect hope of man, and therefore his highest duty lies there. The best success and triumph of war and legislation is to make themselves less and less necessary, until at last they shall obliterate themselves. Every just war makes war more impossible. Every righteous law brings men nearer to being a law unto themselves. All is moving on to the ideal condition of mankind. which is the safe and sufficient compulsion and control of character. Law must ever open into higher law. Compulsion must ever give place to richer compulsion. And finally the Kingdom of Heaven will have perfectly come into a world whose law is character-" a world gladly and absolutely obedient to Truth and Humanity and Him."

Paul in Paradise.

On the confessed experience of St. Paul, when he records in his second letter to the Corinthians his having been "caught up into Paradise," Rev. Dr. Wild, of Toronto, delivered a recent discourse, many of the statements in which invite passing attention. Paul distinctly narrates, says Dr. Wild, that he once visited heaven, commonly called paradise. And he as plainly teaches that man can exist outside of a material body as he can within it, continuing to retain his consciousness, his identity and his individuality. If it were not so, reasons Dr. Wild. Paul would not have queried whether he was in the body or out. And Dr. Wild justly considers it to have been a glorious thing for the world that Paul was the conscious recipient of such visions and visitations from time to time: "though our outward man perish," says day." He teaches that without a material body | spirits. we can go to heaven, can live there, and can hear and see.

And Dr. Wild breaks out in an exclamation of the profoundest gratitude to God for such information to us poor mortals on earth. Some people, he remarks, think it wrong to speak in a tone of confidence about the other world and the life it has for us. They refuse to believe that it possesses any reality of which we can have a distinct conception. They believe in a long sleep until the resurrection morn. According to John, there they hunger no more, thirst no more, are not plagued with heat, do not suffer pain or sorrow, or weeping or death. "As light is tempered to my eyes," says Dr. Wild, "and sound to my ears, so heavenly inrooms of the barracks and the battle-field, in formation is tempered to our earthly condition. was able to comprehend in the wide range of as usual. Letters will reach her as above.

gradually to our children." Paul said he "heard indescribable things spoken, which it is not possible for a man to speak." He meant that he saw and heard things which he could not de-Doctor, could not have given us the slightest hint of what Paul was able to impart through his visions and revelations.

And still, with a strange inconsistency, Dr. Wild absolutely refuses to place any special confidence in Spiritualism, because it reveals to us what we can understand! To be revelation he thinks it should after all fail to reveal. It should hint of things which it cannot express. And yet he has just asserted that the light is tempered to our unfolding capacity, just as we introduce knowledge gradually into the minds of our children. If spirits are to communicate with mortals at all they must of course do it through the channels and by the agencies which are level with mortal apprehension. They must use symbols in order to be understood. "We can only talk and think about things on the plane of our own experience." For all that, Dr. Wild is willing to accept the revelation only as he fails to understand it. "Spiritualism," says he, "would their entire lives to the parched lips of their have won me years ago if it could have described to me anything that I could not find great a hero as the successful General. The | parts of in this earth; but it is fettered to the earth; it is earthy." What he calls for is something that is "not of the earth."

When spirits enter heaven, he believes that they by instinct speak a language common to that life. Remarking on the fact that Lazarus told nothing of what he had seen and known there, he explains it by saying that it was all "sealed down" in his memory so that he could not recall and recite it, if he would. And then he makes this jump back into the arms of old theology again: "That would be the way that you father and you mother will never lose your son if he goes to hell. God will seal the mind, and you will have no knowledge of such a child, just as such things are sealed here." And still we are to be ourselves there although we have thus been stripped of our deenest and richest affections! What inane delusions will not the advocates of the cruel Calvinistic theology accept, only for the sake | the Georgian Synod-the vote, however, show-

of holding on to its unnatural assumptions! Had Dr. Wild been allowed the chance, what sort of questions would he have plied Paul with visions? According to his own confession, he childish curiosity: "First I would have asked him." says he, "what does our Lord and Saviour look like? What is his bulk, his height. and Eve? I would like to have a description of much indebted. Are they aged? What lanwere? Is it one familiar to earth, or easily unthey clothed or attired? What do they do? What are their social relations? Are there any marks of age to indicate whether one is older than another? How do infants get along? How are they cared for? What is their position? What are their opportunities?"

Now this style of questioning would indicate that the person indulging in it cares more for news than for spiritual truth. And Dr. Wild is the same man, too, who finds fault with Spiritualism because it answers the very questions he lieve in his power to overcome them, even would ask, besides those of a higher order. He though it be by undergoing them; who will not | is like the boy who would eat his cake and still rush through fire though it burn, through water | keep it. There are numberless details of spiritthough it drown, to do the work which his life which Spiritualism supplies in response to soul knows that it must do! It is in this last our inquiries respecting it, yet Dr. Wild rejects compulsion of character that the brave and | it for the reason that it does faithfully answer a man who professes to want something that is not at all of the earth, we submit that he asks a string of very earthy questions.

It is natural that we should seek to know of that life from the standpoint of our present ex-Men will some day learn that legislation ought | perience. The further we advance in spiritual growth and development, the less earthy and the more spiritual will become our desire for knowledge respecting that life. While, how arbitrary government by a single burden that | ever, we continue mortal we cannot wholly divest ourselves of interest in mortal subjects and the character of our questionings will inevitably be colored by so obvious a fact. This stands confessed and plain from the questions which Dr. Wild himself would ask. Yet he insists on having his clerical thrust at Spiritualism for furnishing the very information he professes to be so eager to obtain. The thing for him and for us all to do is to accept what is given us, and accept it gratefully rather than superstitiously. And the truth we get will not fail to verify itself to our individual conscious-

James Freeman Clarke.

This truly distinctive and distinguished Boston preacher deceased from earth-life late in the evening of June 8th, at his residence in Jamaica Plain, at the age of seventy-eight years. His departure from the long broken circle of the old Boston ministers is an event of more than local interest and significance. He belonged to the famous class in Harvard, of which Dr. O. W. Holmes, Judge B. R. Curtis, Willam Henry Channing, Professor Benjamin Pierce, George T. Davis, and S. F. Smith, author of the national hymn "America," were members. It was in consequence of the intimate friendship he formed with Margaret Fuller that he finally decided on the preacher's vocation. She taught him, by his own frequent confession, to devote his life to a great end. It was in 1841, after the usual preliminary experiences elsewhere, that Dr. Clarke entered upon his lifework in Boston. In that year was formed and established the little Church of the Disciples in Freeman Place, with a free seating, and conducted in every respect in a spirit of studied and consistent simplicity. In addition to his ministerial duties, Dr. Clarke has been a prolific writer, and the fruits of his Paul, "yet the inward man is renewed day by pen have nourished thousands of famishing

As a citizen he was esteemed one of the choicest worth. Though not aggressive he was always found combative and defiantly independent. He was no less free and open in his declarations of political than of religious opinion. At all times and in all places he possessed the courage of his convictions. He was openly one of the very few of Theodore Parker's friends, when the latter was set upon by the body of the Unitarian clergy; and no one spoke sincerer or more profoundly merited words of eulogy at the death of the latter than were uttered by James Freeman Clarke. He paid that high respect to Harriet Martineau when she visited this country which her great character de-

We have to impart certain kinds of knowlege | his perceptive thought. In all respects his aim was to be a true man by being true to himself. For he held that character was something far too deep and high to be compared with mere creed, and that living things were not to be set soribe in human language. Science, says the aside from any habit of reverence for dead ones. He was an early and constant friend of the slave and his freedom, and as such the friend likewise of Garrison and Phillips and Sumner.

Yet he never failed to exercise a supreme discretion, and he knew how to be patient, and wait for the beginnings of what would vindicate his action and thought. He was always candid enough to be willing to submit his convictions to revision; preferring the calm consciousness of right to the flush of mere victory. For a round half century he has been one of the few men in Boston who could be always depended on, and always found standing at their post. This is indeed a great tribute, and a rich one, to pay to any man. Though possessed of a positively original temperament, that might have led him away into the indulgence of idiosyncrasies, he held it in steady subordination to a ruling common-sense, which never failed to strike the high average of things, and to maintain it. Therefore his growing character all the time gathered new strength for its influence, and he was as much trusted as he was beloved. If he was not ambitious, it was because he felt that he needed no additional stimulus to perform his duties in a spirit truly great and exalted. Sufficient unto the day was the good and evil thereof, was the ruling principle of his life. That life, if ever it was true of a human life, was spent in doing good. And he did it bravely, healthily, and left the world much better for having lived in it.

"I Am No Evoluter!"

The General Assembly of the Southern Presbyterian Church, at its recent session at Baltimore, came out strongly against the evolution theory, and planted itself squarely on the Genesaic "instant-creation" dogma. Prof. Woodrow, an eminent scholar and liberal man-of whose case we have previously spoken-received the censure of these bigots in the matter of his appeal to the Assembly from the decision of ing some advance in the ideas of the clergymen of the Presbyterian Church South since two years ago when Prof. W. was condemned by after his experience with one of these heavenly that Synod. One child of blind faith declared as his sense of the height of the occasion: "I would have sought first of all to gratify his | believe God created Adam instanter, likewise the sun and stars "-a large job, quickly done, we should say, in the light of modern astronomic revelations. Another "smart Alec" his general appearance? Did you see Adam among the unprogressive element which contributed its 109 votes vs. Prof. W. in victorious these good old creatures to whom we are so opposition to the 34 who dared to vote in his defense, based his own action in the premises on guage do they speak in that heaven where you | the words quoted above: "I AM NO EVOLUTER!" What a clear-cut crystallization into words of derstood? How and what do the inhabitants the narrow and short-sighted traditional policy subsist upon? Do they eat and drink? and, if of the Presbyterian church regarding nearly so, whence come their provisions? How are every new truth which has come to mankind since its organization!

Evolution means alike the clear expansion and improvement of mind or matter in harmony with natural law and the demands of changing environments; it is Progress in league with Time. Shattering seismatic convulsions in the mental field can alone be expected to move the Presbyterian "moss-backs" "one jot or one tittle." Let them sleep till the shock comes!

Progress in Illinois.

By a letter from Bro. Chase (third page) it will be seen that he has recently been one of the instruments in organizing a new local effort for the advance of Spiritualism and the establishment of a camp-meeting-the society to be known as the Southern Illinois Spiritual Association.

Convention in Wisconsin.

Attention is called to the announcement of President Lockwood-on our third page-regarding the forthcoming Spiritualist Convention in Milwaukee, June 22d-24th inclusive.

F. W. Jones informs us that the regular services of the People's Spiritual Meeting, New York City, were held last Sunday with marked success. On Sunday evening, June 17th, literary and musical exercises will be the order of procedure. Mr. Wilson Macdonald, assisted by other eminent talent, will furnish the entertainment, and a grand time is expected. He adds that the Brooklyn Progressive Conference is still in actice and useful opera-

19 J. M. Peebles, M. D., has purchased and will hereafter publish the Atlantic Mirror (weekly) of Hammonton, N. J., H. W. Wilbur being in charge of the editorial department. It is announced that "in matters social, scientific, religious and political, The Mirror will be independent, conserving and encouraging the right, the good and the true wherever found." This is good doctrine, and we trust it will be enforced in practice to the letter.

We are in receipt of a cabinet portrait of Judge Nelson Cross, an active New York lawyer and magazine editor. This gentleman was a general in the late civil war, and will attend the forthcoming Gettysburg ceremonial, it being the twenty fifth anniversary of that great battle. The photograph is not, in our estimation, half as good-looking as the original.

By reference to the advertisement of W. O. Cutter, on our fifth page, it will be seen that the business once conducted by the late Mrs. Dr. Abbie E. Cutter will in future be continued under direction of her son.

"Fair Play's" testimony will appear next week.

SET BACK FOR THE FAITH OURE .- The New York Truth Seeker records that the first instance in South Carolina of a resort to the faith cure is reported from Timmonsville, where it resulted in the death of Annette Maness, a bright girl twelve years old. She was stricken with measles, which finally developed into a nore dangerous type of disease. A physician attended her, and soon had the allment under control. At this juncture Miss Mattle Gordon came to that vicinity, lecturing and claiming to be a faith healer. She soon induced the child to abandon the doctor's medicine and adopt the faith remedy. The mother protested, but the child, encouraged by Miss Gordon, refused to yield. The disease took a firm hold, and when at length the family recalled the discharged physician it was too late. When last heard from, Miss Gordon was in Charleston, conducting a "holiness" revival. "The people of Timmonsville," says the Truth Secker, "declare they will make it warm for her if she ever appears in that section again."

Mrs. J. C. Ewell-medium for the past thirty years in Boston-has gone to Belvidere, N. J., for a time. When she resumes the exercise of her spiritual served. He accepted Emerson for all that he gifts her card will appear in the BANNER OF LIGHT

A "Haunted House" in Augusta, Me. A special to the New York World reports the sensation of a "haunted house" in Augusta, Me. It was occupied for several years by Mr. Charles O. Stone and wife; the former died thirteen months since, soon after which event Mrs. Stone seemed to lose all vital ity and strength, and her mind became so much deranged that she was placed in the hospital for the insane. Mr. David Merrill, a coal dealer, moved into the house about twelve months since. A few weeks after his occupancy, one night after he had retired he was awakened by three loud knocks upon the head of his bed. Others followed at intervals, and he heard them in different portions of the house nearly all night, so that he was unable to sleep much. Very naturally he was somewhat frightened, as was his wife, who was also awakened by the rapping. The disturbance was repeated about every two weeks. Once Mr. Merrill thought some one was knocking for admittance at the door, but on opening it suddenly no one was there. Again, in the night, when the rappings were most frequent, he took a lantern and made a careful examination of the premises about the house. A light snow had fallen, but not a vestige of a human footprint could he discovered.

On another night he awoke from a deep sleep and beheld standing by the window the spirit-form of a man. As he raised himself to have a better view it vanished. From descriptions given him of Mr. Stone, Mr. Merrill feels assured that it was him.

Upon Mr. Merrill vacating the premises they were occupied by J. F. Frain, an intelligent young man, pressman at E. C. Allen's publishing-house. A few days after taking possession the children were frightened by hearing voices, and in about a week rappings on the footboard of the bed commenced and a shuffling was heard by the man and his wife in the room below, as if a merry party were whirling in a giddy dance. The husband endeavored to quiet his wife, who is a very nervous woman, by telling her that the noises were caused by the tramping of horses in an adjoining stable. These sounds continued with variation night after night. A clinking as if an anvil were struck with a hammer was occasionally heard from the chambers, apparently on the first floor. Going downstairs the sounds seemed to come from the cellar. On the cellar being visited the sounds appear. ed to be overhead. On other occasions boisterous laughter has been heard, as if coming from a bevy of lively girls.

The World's correspondent, under date of June 8th, closes by saying: "Mrs. Stone, the wife of the deceased former tenant of the house, died in the hospital about a week ago, and since then the mysterious demonstrations have decreased, and for two nights nothing has occurred. Another tenant will enter the building at once. This is really a remarkable case, and, while readers may scoff, the standing of the parties here is such that it is difficult to disbelieve their assertions."

Mysterious Fires.

George F. Fair, of Moncton, informs us that fires spontaneously breaking out without apparent cause in the dwelling of Mr. Good, of Millville, York Co., N. B., have not only alarmed, and eventually resulted in great loss to Mr. G., but have created much consternation among all persons in that vicinity. The first fire broke out May 29th. It was extinguished: and though thought strange, nothing would have been said of it, but when a fire started in another part of the house, and as soon as extinguished one blazed up in still another part, the repetition occurring every few hours, the strange events became a matter of public concern and anxiety.

A special to the Daily Telegraph, St. John, N. B. of June 5th, says:

"The same mysterious fires continued on Wednesday and Thursday, resulting in the destruction of almost every article of household furniture belonging to Mr. Good. The fire finally caught in the barn, ending in its destruction.

The fires are the talk of the whole neighborhood, and no one seems that to available their cause. So far and no one seems able to explain their cause. So far as it can be learned, Mr. Good's property was not in-sured, and the fires were not believed to be the work of human hands or caused by accident."

Vermont Convention.

By the official call for the Quarterly Convention. on our eighth page, it will be seen that the Spiritualists of Vermont are up and doing. Attention is specially directed to what Dr. E. A. Smith proposes to do in the way of reduced rates for excursionists.

INDIAN STATISTICS. - The recent report of the United States Senate Committee on the Indian Appropriation bill shows in an interesting manner the nature of the expense-in various directions-to the government in dealing with the Indian problem: The bill, as reported by the Senate, amounts in toto to \$8,172,129, a reduction of something like \$226,000 This includes the estimates of the Indian Department and nearly \$3,000,000 for the Choctaw claim. The bill, as reported, exclusive of the Choctaw judgments, is less than last year's bill by \$13,567. The Senate Committee added \$1000 to the salary of the superintendent of Indian schools, gave \$21,200 more for the support of the Indian day and industrial school, and \$3000 for the new building at Carlisle. The largest reduction was \$100,000 in support of Indians at Fort Peck, and taking \$4000 from the item for severalty surveys and aid to Indians who take land in severalty. The actual machinery of Indian administration, by subordinates, is only about \$300, 000 a year. The cost of the treaty fulfillment is in all nearly \$3,000,000; \$2,201,199 is for permanent treaty support, the rest miscellaneous. The Sioux of different tribes receive altogether \$1,318,500; the Crows a little over \$100,000; the Utes, \$73,000; the Northern Cheyennes and Arapahoes, 56,000. Of the miscellaneous supports, the Arizona and New Mexico Indians, not regularly provided for, receive \$170,000 a year. The total cost of Indian schools amounts to \$1,308,015.

L'ENCYCLOPEDIE CONTEMPORAINE (Illustrée) issued at 13 rue du Vieux-Colombier, Paris, gives in a recent number, and in a prominent place on its first page, a six-column article signed "Ph. Linet," devoted to an interesting sketch of "Le Docteur Charles E .- Taylor, membre du consel Colonial des Antilles L'anoises." Dr. Taylor is well known to readers of THE BANNER, as having fought a determined battle for medical freedom on the island of St. Thomas. Added attractiveness is given the narration through a finely-wrought portrait of its subject. An interesting account is given of Dr. Taylor's life; his wanderings from London (his birthplace) through Canada, the United States and Mexico, to the place that was to become his home—the island of St. Thomas. He is described as a natural musician, and an indefatigable student, especially in scientific directions. He has made hosts of friends by his intellectual and artistic qualities, has finally surmounted all obstacles, and now stands an honored. progressive physician and author. We wish him every success in his diversified life-work.

Dr. Mezger, of Amsterdam, is said to be an exellent healer, but no better than many in this country who advertise in THE BANNER. He is employed among the nobility, and that makes the difference in the estimation of "society people." But to the point: We learn from the St. Steven's Gazette that the good Doctor has had under massage treatment the Queen of Sweden, the Empress of Austria, the Ex-Empress Eugénie, the Queen of Roumania, the Crown Prince of Holland, the Arch Duchess of Austria, the Duke of Mecklenburg, and several Russian Princes. Dr. Mezger charges his royal patients precisely the same sum that he exacts from plebelan patients. For three minutes of massage rubbing the patient pays five guilders-8s. 4d.

DR. W. L. JACK is now at York Beach, Me. He expects to be during the summer at Onset Bay and Cottage City, probably at Lake Pleasant. When at the latter place he may be found at his cottage. "Ivy Dell." He finds himself necessitated to limit the number of sittings he shall give during the season, therefore an early engagement for them in each place is desirable, to avoid disappointment.

Read the call for the annual meeting at Underhill Grove, Akron, O., which will be found on our eighth page.

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

IV. With her, through the lovellest bowers, in fancy I lazily strayed; We lived in a vine-covered chalet, And doves in the mulberry swayed.

THE BANKER is the best advertising sheet in the world, as it circulates everywhere. Merchants should bear this fact in mind.

Mrs. Catherine Crowell, the great-great-great-grandmother of Mrs. A. J. Bennett, of Lancaster, S. C., died June 9th, in her ninety-ninth year. She was the mother of sixteen children. Her descendants number four hundred and twenty-two, not including the families and descendants of two of her children who live out West and have not been heard from for many years. She had one hundred and fifty-six grandchildren, two hundred and twelve great-grandobildren, thirty-two great-great-grandchildren and six great-great-greatgrandchildren. She was married when she was sixteen, and most of her descendants have done like-

The London artillery men had a gay time in Boston, and have gone back to "Old England" chock full of praises for "the Yankees."

Scandal-mongers are still plying their vocation in city, town and village. We are sorry to be obliged to state that this class of "disturbers of the peace" inclues individuals who profess to believe in the beautiful truths of the Spiritual Philosophy.

The Emperor of China has begun the study of Volapuk. Perhaps he'll take up the falth cure yet.—
New York World.

The case of the watch formerly belonging to Louis Napoleon, Prince Imperial, who was killed in South Africa, has been sent to London. It is slightly battered. It bears the young Prince's monogram and crest. The watch was given to him by his mother, ex-Empress Eugénie. An Englishman recently pur chased it of a Zulu.

The New York daily press is just now spending all its energies in trying to make Spiritualism appear odious. In this it is joined by the associated press dispatch reports, and will undoubtedly be backed by the leading daily and weekly journals. Mark our word, the ministers are at the bottom of this business, and the right arm of the law will be sought to put Spiritualism down.—The New Thought, Des Moines,

The Infant King of Spain should have been more considerate than to come down with the measles at a time when so many other monarchs are alling.

A New England man has beaten the green goods sawdust men at their own game. He got one of their circulars, and in reply asked for a sample of their goods. They sent him a genuine \$1 bill, and the gentleman of New England stopped the correspondence then and there.—Scranton Truth.

It has fallen to New York to inaugurate an important reform in the method of capital punishment. After the first of January next there will be no more legal hangings in that State. It has been decided by its Legislature that the use of electricity is more civilized and effectual than the gallows, and the Gov ernor has approved its action.

Sometimes it almost seems as if the reason the church steeple keeps pointing heavenward so persistently is because it is trying to distract attention from the debt beneath it.—Journal of Education.

Recent events demonstrate the fact that the evil spirit in man loses no opportunity, and that the brute in his composition is easily aroused.

John Bright read Donnelly's "Cryptogram" through, and fell ill. It generally has that effect,--Herald.

Messrs. Clarke & Carruth, 340 and 344 Washington street, Boston, have in press, soon to be published 'Among the Theologies." by Hiram Occutt, LL. D.

Our columns will ever remain absolutely free from all in-vidious personafities, for we emulate the good in humanity, and shall seek to find it in all. — Light on the Way. Give us your hand, brother. That is the right spirit. There is no other way whereby our erring fellow-mortals can be led into the better way of life than by emulating the good in their natures. And by the excrete of this spirit, we develop the good in our own natures. This is the grand highway that leads to everlasting happiness.—Golden Gate.

A late telegram from Philadelphia announces the fact that Mgr. Bouland, the distinguished French | the country: priest who seceded from the Roman Catholic Church April last, has been received into the French Episcopal Church of St. Sauveur by Rev. Charles Niel.

In New York twenty-one people have been killed and one hundred and thirty nine injured since Jan. 1st, by horses and vehicles driven by reckless drivers. It is as much as one's life is worth to attempt to cross Broadway at Canal street any day except Sunday.

Emperor Francis Joseph, of Austria, wants peace and -a large army

The Demogratic Convention at St. Louis has nominated its Presidential ticket: Cleveland and Thurman are the candidates.

The coarse cuts in the daily press are getting to be vile chestnuts. They are sheer carlcatures upon the

Father McGlynn says that the landlord class is the ruling one, bound to grow richer and richer, and the tenant class is the slave class, getting only a bare subsistence and a chance to breed other tenants for the next generation of landlords. This state of things will continue, unless the people unite their forces and put a stop to this usurpation.

THE SHOPPER!

Around the counters and up the stairs,
In attic and basement and everywheres;
The salesmen fainted and cash boys dropped,
But still she shopped, and shopped, and shopped,
And round, and round, and round,
Like a winding toy with a key that 's wound,
She'd weave and wriggle and twist about,
One way in and the other way out,
Till men grew glddy to see her go.
And by and bye, when the sun was low,
Homeward she dragged her weary way,
And had sent home the spoils of the day,
A spool of slik and a hank of thread—
Eight hours—ten cents—and a dame half dead.
—Robert J. Burdette, in Brooklyn Eagle.

Correspondents seem to be boring the editor of The Investigator almost continually, and have been for years, in re "haunted houses." He should turn this class of inquirers over to the "Psychical Research Society" of this city, which is composed of clergymen, physicians, of id genus omne! It seems they have issued a manifesto upon the subject of late, going to conclusively show that these Researchers are a very superficial set in the domain of occultism. So dreadfully behind the times are they, that we pity them, as well as their lately imported assistant finan-

cial secretary! A USEFUL FORMULA FOR SPRAINS, BRUISES, ETC.

(Man or beast.)

R. Smartweed,
Mullein Leaves,
Saltpetre,
Strong Rum,
Set aside for ten days—filter. This is the lotion used so successfully by Doctor Sweet.

Now that the presidential "boom" is on, would n't it be a good plan for the two "great parties" to secure the services of men who have lost their legs as " stump orators"?

Three kinds of cake had little Belle, Of all she did partake. The first was sponge, the second jell, The third was stoma-cache.

The St. Louis Convention news wired to the press amounted to two thousand columns of printed matter !

A CHANGE OF PROFESSION.—Customer (to grocer's clerk)—Is not this young Mr. Classic? Clerk—That is my cognomen, sir. Customer—I thought you were going into journalism on leaving college? Clerk—I did for a little while. You will find that codfish delicious, sir; anything else to-day?—N. Y. Sun.

NEW USE FOR SERMONS .- Kate Foote writes to the (N.Y.) Independent from Washington, that a lady he heard her friends expressing a wish to banish ause " it is a quiet time—nobody can.interrupt— | much."

the pews must not talk back, you know. 1-lean back comfortably and plan all my bonnets. It is lovely for that, and your neighbors' bonnets are all round to offer suggestions. Pray do not let the sermone go."

Intend honestly and leave the event to God.—Æsop, B. C. 500.

It is said that the great and immagulate Flavius Josephus Cook was born in Ticonderoga, and was always known by its residents as " Flave."

Among the noblest in the land.
Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast.

-Longfellow. Mrs. Quincy A. Shaw, of Boston, a daughter of Louis Agassiz, has for eight years supported free kinder-gartens in the poorest quarters of Boston and Cam-

bridge, at a personal expense of \$50,000. Attention is called to the prospectus of that sterling fournal of Spiritual Philosophy, the BANNER OF LIGHT, which appears on another page.—The Saturday Gazette, Sandusky. O.

META HELLANON ASAN AILOUROL - "The fol owing translation by Graham R. Tomson," says Mr. Andrew Lang in Longman's Magazine. from a Greek 'epigram' that should have settled the old dispute: "Had the Greeks cats?" Clearly, as the epigram proves, cats were exotic animals in Greece. The lady whom her lover laments actually threw him over because he did not, and one Nicias did, bring her cats from Egypt:

"A little lion, small and dainty sweet,

(For such they be!)
With sea-gray eyes and softly-stepping feet,
She prayed of me.
For this through lands Egyptian far away
She bade me pass;
But in an evil bour I said her nay,
And now ains!

And now, alas!
Far-traveled Niclas bath wooed and won
Arshoe
With gifts of furry creatures, white and dun,
From over-sea.''

PUT NOT YOUR TRUST IN PEANUTS!-The latest thing to form the basis of a trust is that interesting vegetable, the peanut. Norfolk, Va., is the head quarters of the combination, which embraces peanutteries in New York, St. Louis, Cincinnati, and various points in Virginia.

A writer wants to know: "How should a young man enter society?" Not having much experience in such matters, we cannot answer definitely, but think it would be very appropriate to enter walking on both feet.—Oll City Blizzard.

BRIEF PRAYER. Good God of Love. Look down from above, And caution Editor Barney; Just give him the nub, While at the Hub, To get off no more blarney.

[OVERHEARD IN THE MARKET.]—"You have a very sour look this morning," remarked a cucumber to his neighbor, a dyspeptic strawberry.—"Yes," was the tart reply, "one is necessarily unpleasantly affected when compelled to associate with such a seedy party as you are."—"Cauliflower by any other name 't will smell as sweet," shouted an onlon near by with a peal of laughter.—Ex.

FRENCH OATHS AND ENGLISH PRAYERS .- We find these lines in an exchange, credited to M. Renan, who, it is said, compared the French language to a clear, bright flambeau; adding that it was a marvelous instrument of civilization:

"My idea is that God takes more pleasure in listen-ing to the gay, harmless oaths of the French soldier than to the gloomy prayers of many a Puritan sect. It is a good thing to give contentment to man, and cer-tainly the best way to make him kindly."

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 and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated). either in extenso or by briefer notice, into the columns of Spiritualist and secular papers in many portions of

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

12th.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists 'Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musted exercises July 22d and 29th. Trains '54,' '100,' '45' and '43,' will stop at the Lake When there are passengers to leave, or when signalled to take passengers. The above trains, '54' and '100,' leave Boston at 6:30 A, M, and 3:65 F, M, arriving at Lake Pleasant at 10:49 A, M, and 6:45 F, M. The trains No, '45' and '13' leave Lake Pleasant at 6:40 A, M, and 2:45 F, M.

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

entire month of July.

CALIFORNIA CAMP-MERTING. — The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, Inclusive.

SUNAPER LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commanders. Lub 20th. HASLETT PARK, MICH. - Meeting commences July 26th and continues five Sundays.

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

Aug. 27th.

CASSADAGA LAKE, N. Y.—Meeting commences July 21st and closes Aug. 26th.

NORTH COLLINS, N. Y.—The Friends of Human Progress will hold a Spiritual Festival at Forest Temple June 16th and 17th—Mrs. E. L. Watson and Dr. F. L. H. Willis being the speakers.

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

MANTUA STATION, O.—The Association will hold a Bas-ket-Meeting Sunday, July 1st, in Atwater's Grove. Socie-ties adjacent are invited to join.

ties adjacent are invited to join.

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

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

The one year's engagement of Mr. J. J. Morse as lecturer for the Golden Gate Religious and Philosophical Society of San Francisco, Cal., having terminated, a closing reception was held by himself and wife at 32 Eilis street, that city, on Tuesday evening, May 29th, which was attended by upward of one hundred of their friends. From The Chronicle of June 4th we learn that the large double parlors were tastefully decorated with the choicest flowers, vines and evergreens, the halls and stairways being similarly adorned, and that the cordial relations existing between the hosts and their guests were abundantly demonstrated in the good feeling expressed on all sides. The progood feeling expressed on all sides. The proceedings comprised an admirably devised programme of music, oratory and song, the executants comprising Mrs. E. W. Clark, Miss Florence Morse and W. W. T. Berrill as vocalists; Miss Valerie Hickethier, Miss Lurline Fink and W. Coombs Austin as elecutionists; Professor Henry R. Austin, oboe soloist; F. V. Austin, violinist, each of whom more than charmed the guests. William Emmette Coleman, president of the society, expressed valedictory sentiments in a felicitous manner to Mr. Morse and family, to which that gentleman feelingly replied.

Mr. Morse and family, to which that gentleman feelingly replied.

A pretty feature of the occasion was the distribution of a souvenir consisting of a four-page programme, printed in blue and gold upon a delicate cream-hued card, on the third page of which was a photograph containing the pictures of Mr. and Mrs. and Miss Morse, and appropriate mottoes. When the programme was concluded refreshments were served in the tastefully adorned dining-room, at the close of which dancing was indulged in until nearly 2 A. M.

Ing into journalism on leaving college? Clerk—I dor a little while. You will find that codfish delibus, sir; anything else to-day?—N. Y. Sun.

NEW USE FOR SERMONS.—Kate Foote writes to be (N. Y.) Independent from Washington, that a lady ho heard her friends expressing a wish to banish rmons from the church service, protested earnestly, the regular time—nabody can interrupt—leave if the sequent time—nabody can interrupt—leave in the land of the sequent time—nabody can interrupt—leave in the land of the sequent time—nabody can interrupt—leave in the land of the sequent time—nabody can interrupt—leave in the land of the sequent time.

The Spiritualist Camp-Meetings. Lake Pleasant.

(Mn. J. Mil. Ton Young is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the Banken or Light. Mr. Young also has a full line of our publications for sale at his brookstore, its will conduct the correspondence for The Banken from this Camp-Meeting.

"The years move on, we with their tide Are to the future drifting; And patiently we will abide The curtain's lifting."

Change is written upon everything, and it is well that it is so. Lake Pleasant is no exception to the law, and its fourteen years' record is a history of more than ordinary interest.

We recently came across an old book, upon the fly-leaf of which was written, "The names of those who leaf of which was written, "The names of those who are members of the Association this year—1875." The list is a large one. As we read over the names, the query would arise, Where are those propie now? and our thoughts turned to Onset, to Cassadaga, to Parkland, to Sunapee, to Queen City Park, to Lookout Mountain, to Verona, to mountain homes, and to tents on the beach, and to that "land upon whose shore there rests no shadow, falls no stain." Not all have gone, but of those who remain, many have reached earth's afternoon, and calmy await the sunset hour.

Among the early speakers was Rev. Rowland Connor, who made his first mark as a clergyman of the Universalist persuasion, but was too liberal to be tied to a sect. We remember him well—carnest, fearless and eloquent; we hope time has dealt gently with him. Another speaker of marked ability was Dr. S. B. Brittan, of New York; a gentleman of culture and refinement, logical and dignifed in his address; where did his mantle fall? Another marked change is the substitution of wooden buildings for tents. Then it was a canvas city, now it is long lines of cottages.

What the next fitteen years will develop is of course a matter of conjecture. "We live in deeds, not years," and history is being made fast. Lake Pleasant has been a great center for the promulgation of advanced thought. In the nature of things it must continue to be. The wheels of progress turn only in one direction, and whoever does not keep pace with the spirit of the age is, to say the least, unfortunate. It is the hero who leads, and there are no cowards in the front line of battle.

NOTES.

Mrs. A. E. Blinn, President of the Ladles' Ald Society of Boston, is among the regent arrivale. are members of the Association this year-1875." The

NOTES.

Mrs. A. E. Blinn, President of the Ladles' Ald Society of Boston, is among the recent arrivals. She is having her cottage enlarged and much improved.

Mr. James Wilson of Bridgeport, Conn., has purchased a lot on Broadway, to which he has removed his tent formerly located on Lyman street.

T. B. Battle and Mrs. Battle, of Athol, are at their cottage on Monthywe street.

Mrs. Whitney, of St. Augustine, Fla., has located at Pine Tree Home for the summer.

John McDonald will be clerk again at the hotel.

The editor of the Banner of Light should make an early visit to this place.

The assessors have been on duty here during the past few days. This is right. We wish to pay our part toward running the town of Montague.

There is a larger demand for cottages than we have

There is a larger demand for cottages than we have

known for several years.

An excursion ticket from Lowell will be issued by the B. and M. Raliroad; price, two dollars and seventy-five cents. Friends in Eastern Massachusetts take

notice.

The cottage of M. W. Comstock on Lyman street is being painted.

Mr. L. P. Barnes, of Boston, is here for a few days.

Mrs. G. S. Palmer, of Boston, is among the recent mris. G. S. I allier, of Boson, is alling the acrivals.

Mrs. M. E. Fiske, of Hartford, Conn., has arrived to the summer. She has purchased the Babbitt Cottage on Montague street.

The sale of house-lots has already commenced.

Builders are busy and carpenters likewise. The register is open, and autographs are being en-

tered.
Mr. John F. Whitney, of St. Augustine, Fla., has been visiting the camp during the week. Mr. Whitney is a veteran in the Cause.
Mrs. S. B. Nichols, of Brooklyn, N. Y., has arrived for the summer.
The Lake Pleasant Hotel has been thoroughly renovated. Miss Carrie L. Brown, of Greenfield, will be landlady, a position which she has occupied several years past.

years past.

There will be quite a delegation from Cleveland, O., this summer. Rooms are being taken for the season by parties from that city.

We learn with pleasure that Miss Emma J. Nickerson, of Columbus Avenue, Boston, will visit us this season. As a speaker, elocutionist and psychometrist, Miss Nickerson has already taken her place in the front rank.

No anxiety need be experienced because there is a placard, "For Sale," on a building here. When you learn the price, you will see at once that property is not depreciating.

Our regards to all. Lake Pleasant, Mass., June 9th, 1888.

"Observer" writes: "Col. Wm. D. Crockett, President of the Onset Bay Grove Association, desiring to know whether the severe winter winds and tides had

know whether the severe winter winds and tides had affected the bridge over which passengers and the motor trains make their way daily, sent word to the officials at Onset to examine the structure, and see that it conformed to the demands of public safety. He received in due time the following reply:

'Onset, June 9th, 1888.—We, the undersigned, have examined the Onset Railway Bridge at Onset, and pronounce it perfectly safe, and in better condition than it was last year, or since it was built in 1885. Alfred Nash, Committee on Public Property; B. H. Bourne, Agent for the O. B. G. A.'
Remember the 'opening day,' the 16th of June. Excursion tickets good from Boston to Onset Station and return are placed at \$1.75, allowing the holder to return on the same day, or remain over until Monday, the 18th.

Welcome Adams and family from Rockville, Mass., have arrived at their cottage on West Central Avenue to the Wellam Sturdevant and imply have arrived.

for the season.

Mrs. Dr. William Sturdeyant and family have arrived at their "Summer Home" cottage on West Central

Mrs. M. E. Cox has taken possession of her cottage for the season.

Mr. E. Gerry Brown will not take his family to Onset his season, but, it is alleged, has purchased a house in Charlestown District, where he will remove. Mr. Brown's interest in the prosperity of Onset is as great as ever, and he will spend his time between his newspaper business and the Onset interest.

The management have arranged to run a car from the opposite side of Onset Avenue to Shell Point; the trips began on Saturday, 9th inst.; the car connects with every train.

with every train." with every train."

M. W. Copeland writes, June 8th: "The eyent of the week was the opening of the East Warsham and Onset Bay horse railway on Wednesday. Free fares all day and a dinner at Hotel Brockton gave the new road a flattering 'send off." This line connects Onset with the Old Colony Railroad, via East Warsham station, direct, lessening the distance from Boston and intermediate points about two miles.

Sunday, June 17th, the Middleboro band will make its first appearance this season at Onset."

Another correspondent writes under date of June

Another correspondent writes under date of June 11th: "The new street railway is now open from the East Wareham station to and through the grove, which saves one and a half miles travel, and by which shorter line tickets are sold from Boston and all stations at less price. By this line passengers are landed at the doors of all the principal hotels, the auditorium, temple, and along the water front, arriving in advance of the old line—If they call for excursion tickets via East Wareham Street Railway.

Next Sunday being the 17th (Bunker Hill day), will occur our annual opening. Special excursion tickets will be sold from all points, and a large gathering is expected. The beautiful waters of the bay are thickly studded with boats of all descriptions, and fishing is followed up by many with both pleasure and profit." Another correspondent writes under date of June

Lake Merritt Park, Cal.

Among the trees that fringe the sloping shores of Lake Merritt the Spiritualists of California, as heretofore announced in THE BANNER, have located their

tofore announced in The Banner, have located their state Camp-Meeting.

A more delightful spot for a camp meeting, says the Caronicle of the 4th inst., could hardly be found so near Ban Francisco. Everything necessary to make the life of the camper pleasant is close at hand, and where nature has falen short in some matters, detail-loving art has stepped in and provided them.

This is the fourth annual gathering of the Cally. This is the fourth annual gathering of the Cally in a stepped in and provided them.

This is the fourth annual gathering of the Cally in the fourth annual gathering of the Cally in a stepped in and provided them.

This is the fourth annual gathering of the Cally in the fourthannual gathering of the Cally in the fourth annual gathering of t

vices there was a very full attendance. The opening song, written by Eliza A. Pittsinger, was sung, and the president made a few introductory remarks. He spoke of the progress and development in liberal thought in the past few years, and referred to the able men and women who had joined the spiritualistic movement. He then introduced J. J. Morse, the celebrated trance speaker from London.

Mr. Morse was one of the first to take the platform in England in behalf of Spiritualism. He spoke of the spread of the movement in this country, and referred particularly to its phenomenal and philosophical side.

During the morning services music was readered by Mrs. Rugenia W. Clark and by the San Francisco Cornet Band.

In the afternoon W. J. Colville lectured on the "New

Cornet Band.

In the afternoon W. J. Colville lectured on the "New Earth and New Heaven." He referred to the growth of California and to the change that had come over the country; that was a new earth. The people were seeking after new truths and trying to arrive at a better understanding of intellectual and spiritual matters. That would make a new heaven. The material blessings had to be sought for, and for spiritual treasures we had to strive also. The speaker recited an impromptu poem, the subject being furnished by the audience.

In the evening Mrs. R. S. Lillie lectured on "Spiritualism" to a large attendance.

In the evening Mrs. R. S. Lillie lectured on "Spiritualism" to a large attendance.

The Camp-Meeting will continue until July 1st. A conference meeting will be held every week on Tuesday and Thursday afternoons, and a literary and social meeting on each Friday evening. On Mondays, Wednesdays and Fridays W. J. Colville will conduct classes in spiritual science; Tuesdays, Thursdays and Saturdays J. J. Morse will hold developing circles.

Lookout Mountain Camp. To the Editor of the Banner of Light:

The Natural Bridge Hotel on the camp grounds will charge from thirty to forty dollars per month. Per week, or less than a month, one dollar and twentyfive cents per day; transients two dollars per day.

The new standard gauge railroad is completed to the top of the mountain, and will convey passengers from the dépôt in Chattanoopa. The incline railway up the mountain connects with horse-cars.

Railroad rates have been effected over lines controlled by the Central Traffic Association, Trunk Line Association and the Southern Passenger Association, for one and one third fares for the round trip. Ask for a certificate when you pay full fare going to Chattanooga and the one-third return fare will be guaranteed.

The new railroads up the mountain and sales of The new railroads up the mountain and sales of building-lots have increased the value of the camp property and made it necessary to improve by building cottages and greater hotel facilities.

It is an offer of personal investment, where it will do great good, that the Association will make this summer, by asking ten thousand dollars or more stock subscriptions at the original par value. The property is worth five times its cost. Spiritualists should subscribe the necessary stock and insure needed improvements.

ed improvements.
For all information address G. W. Kates, Secretary. Chattanooga, Tenn.

New Era Camp, Ore.

M. F. Moore, the residue of whose letter from East Portland we shall print next week, announces that excellent success attends the ten-days' meeting now in progress at this camp ground. We shall be glad to receive the report of its sessions which Bro. M. so kindly

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

Monday's mail to insure insertion the same week.] Mrs. A. E. King will answer calls for lectures or to attend funerals. Address 258 Shawmut Avenue, Suite 10, Boston, Mass.

Mattle E. Hull would like to make engagements in New England during September and October. Friends can address her 601 East Locust street, Des Moines, Iowa, care New Thought.

B. M. Lawrence is now ready to answer calls to lecture before societies on Sundays or on week day evenings, either with or without his stereopticon and spirit pictures. He has a large and interesting collection of the latter. Address him for the present in care of the Banner of Light.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address 54 Bostwick street, Grand Rapids, Mich. Address of bostwick street, Grand Rapids, Mich.
Dr. H. F. Merrill will speak and give tests in Clinton, Mass., June 17th and 24th; he will then leave for Chattanooga. Tenn., to fill his engagement at Lookout Mountain. Dr. Merrill will cancel all his engagements as test medium in the State of Maine, as he intends to remain South and West longer than anticipated. All letters until further notice should be addressed to him at Chattanooga, Tenn.

Dr. J. K. Bulley has given fectures during May at Champaign, Springfield and Faylorville, Ill. He spoke in St. Louis, Mo., June 34 and 4th.

G. W. Kates and wife will attend the Lookout Moun tr. W. Kates and wife will attend the Lookout montain Camp Meeting during July. They are engaged to speak at a Grove Meeting to be held near Hicksville, O. Aug. 11th and 12th, and at the Clinton. Ia.. Camp-Meeting the balance of the month. They desire to make engagements in the West for the months of September and October. Address at Chattanooga, Tenn. Mr. J. W. Fletcher will lecture in Mishawum Hall, City Square, Charlestown, on Sunday afternoon and evening.

Mrs. Clara A. Field is at present located at 59 Cla endon street, Boston, where she will be pleased to meet her friends and the public. She will speak in Eagle Hall next Sunday evening, and will answer calls to lecture wherever her services are desired. Mrs. Mary A. Charter is at present located at Carlton, Mich.

Emma J. Nickerson spoke in Salem, Mass., June 10th; she will be there again the 22d and 29:b. She is ready to accept engagements for the coming season. Address 566 Columbus Avenue, Boston.

Address 566 Columbus Avenue, Boston.

The services of A. B. Tisdale have been engaged for Niantic Camp Meeting, July 22d; Ocean Grove Camp, July 28th and 29th; Lake Pleasant Camp, Aug. 31 and 5th; Onset Bay. Aug. 11th and 12th; Hanson, Aug. 19th; Sunapee Lake, Aug. 25th and 26th; Queen City Park, Sept. 5th and 9th. He desires engagements for Sept. 2d, 16th, 231 and 30th; also for the month of October. He may be addressed at Merrick, Mass.

Dr. Mark Smith, inspirational speaker and test medium, will occupy the platform every Sunday in June and July until Onset Camp-Meeting opens at Lyceum Hall, 1031 Washington street, Boston, at 2:30 and 7:30

Dean Clarke will be at the Vermont Convention at Newport June 29th. The Spirtt of the Age and the Vermont Standard published fine notices of the late Inomas Middleton, and Dr. Clarke's remarks at his

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

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

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

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

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

Payments in all cases in advance.

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

AT Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

ADVERTISEMENTS.

OBESITY.

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

Undue Fat diminishes labor power, which is a serious evil. Undue Fat makes people tired when they should be strong in life's splendid prime. Fatty Degeneration attacks the vital organs-a secret foe in the citadeland opens the doors for Heart Difficulties, Pneumonia, Kidney Disease, Nervous Exhaustion, Apoplexy, and a troop of lils 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 if ale presents to the consideration of the corpulent an Obesity Cure which fulfills these conditions; it causes the strength to increase as the fat decreases; mental vigor, a sense of capacity to think and act, greater freedom and ease of motion, power to walk, or go up and down stairs without fatigue or being out of breath, are among the first noticeable results; next, slowly but surely, follows a lessening of size, the figure improves, and the complexion clears as the blood is purified.

Obesity Cure is a new discovery, a new combination of remedial herbs, which positively induces a natural renovation of the system and restores the normal action of all the vital functions, including the action of the Trophic Nerves (nerves of nutrition). Its use does NOT induce wrinkles, and its effect is strictly beneficial to the general health. It is pleasant to the taste and will steadily reduce the flesh. Treatise sent upon application.

To those who have hitherto known Edith Hale, M.D. only as a Specialist in Cancer and Chronic Diseases. Dr. Hale begs to say that the cure of Obesity is in direct line with her studies and research commenced twenty years since in College and Hospital—in lecture room and at dissecting table. To these earlier advantages have been added special opportunities to acquire the latest Foreign Methods of curing disease by Absorption and by recourse to natural, non-polsonous 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. to 5 P. M., 7 to 8 evening. My26 islaw. CUTTER HOUSE, wickett's Island.

Open for the Season, 1888. A CCORDING to the oft-expressed wish of Dr. Abble E. Cutter, late owner and proprietor, the House will be kept open to guests and carried on as outlined in her notice in this paper, and we hope the friends and patrons of past years, and all who are interested to give the best conditions to those who have passed on to a higher life, will join us in our efforts to give our dear departed one the opportunity to demonstrate what was ner highest and dearest object in life. We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

we take this opportunity to thank the many, many friends who have written us such kind letters of condolence in our GREAT bereavement. Address Jelé If W. O. CUTTER, Onset, Mass.

DIY Excursion Tickets for East Wareham, and take and save money. Horse are connect with every train. Check baggage for East Wareham. Purchase tickets to East Wareham; good from Saturday morning, June 18th, to Monday night, June 18th. Fare for the round trip, \$1,75.

For Sale at Lake Pleasant.

THE well-known Eagle Cottage, with lot of land, on Montague street, is offered for sale. It contains ten large well-furnished rooms. This some of the most desirable lots and Cottag s for business purposes, or as a private residence. Also Laundry building, which cost \$500 to build, will sell for \$100 cash. It is 46 feet long, 20 wide, and two stories high. Could easily be converted into ten rooms. Apply to or address MRS. A. D. FRENCH, 251 Columbus Avenue, Boston, Mass. CEO. W. ALLEN,

NERVAURIC and Massage Treatments, and Vapor Baths for Ladies and Gentlemen. Boston: Evans House, 175 Tremont street, Room 53, Monday, Wednesday, Friday and Saturday, from 9 A. M. 105 P. M. Brockton: Bix-by Building, Room Y, Tuesday and Thursday, 8 A.M. to 6 P.M., and Saturday evening.

DR. B. F. BROWN,

OF Philadelphia, the Great Heater of Disease, is located at Hotel Glover, 335 Shawmut Avenue, Boston, Mass, Patients treated by mail. Dr. Bonney's Anti-Obsession Pads \$1,00. MRS. E. B. STRATTON. WRITING MEDIUM, 80 West Rutland Square, Hotel Garfield, Boston. After July 1st at Onset.

DR. J. C. STREET,

78 Montgomery street, Boston, Mass, W. S. ELDRIDGE,

Clairvoyant and Magnetic Physician, 45 Dover st., Boston, Jel6 4w* PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 1w* Jel8

LOVE FOR LIQUOR CURED. Secret free. Address A. Willis, Parkville, L. I., N.Y. 154w Jeg In Re Dr. Talmage.

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

Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1883, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk." The above have been published by COLBY & RICH in our-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 preface: "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 escape."

Pamphlet, 12mo, pp. 100, with portrait of author, Price 25 cents; postage 3 cents.

For sale by COLBY & RICH.

MENTAL EVOLUTION;

The Process of Mental Action.

BY PROF. MICHAEL FARADAY, New Series. Pamphlet: price 15 cents. For sale by COLBY & RICH.

WAYSIDE JOTTINGS. Essays, Sketches, Poems and Songs,

Gathered from the Highways, By-Ways and Hedgee of Life, by MATTIE E. HULL.
Cloth, pp. 208. Price \$1.00; postage 10 cents.
For sale by COLBY & RICH. Mind-Reading and Beyond.

BY WM. A. HOVEY.

This work contains two hundred pages, one hundred and eighty-two of which contain a compilation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations.

Cloth. Price 81, 22, For sale by COLBY & RICH,

Message Department.

Spiritual Free-Circle Meetings 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. Shrliamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

ples the platfum for the purpose of answering by her spirit guides such questions as may be introduced for consideration. Friday afternoon Mns. B. F. Smrni, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these scances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the dones will be olosed, allowing no ingress or egress. The public is condictly insited.

The Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-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 spirits for consideration.

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

more.

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

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

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

Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 17th, 1888. Spirit Invocation.

Oh! thou Divine and Radiant Presence, who giveth life and power unto all creation! thou sun of the universe, giving light, warmth and splendor to every living thing, we recognize thee as the parent source of all life, and acknowledge our relationship to thee, and all life, and acknowledge our relationship to thee, and would be drawn in nearness of spirit with thy laws. Oh! our Father, we desire the gitts of spiritual life, such as appeal to the inmost heart of man, drawing forth that from within which is purest, and sweetest, and beest. May we learn to profit by experience, and grow patient and humble, and send forth cheering influences that will inspire and bless other lives. We ask the blessing of the pure and good from the higher life; we would come into "ssociation with the angels who delight to do thy will in ministering unto humanity. May we, like them, desire to be of use and to do good.

Ans.—Allow us, Mr. Chairman, to first define our idea of the soul, for that term is to us distinct from that other term—the spirit. The soul, to our understanding, is that principle of life, that animating, electrical force, which controls and permeates the spiritual part of man, giving it activity, consciousness and man, giving it activity, consciousness and the soul-force, then, we liken to a speak upon the subject. controls and permeates the spiritual part of man, giving it activity, consciousness and power. This soul-force, then, we liken to a flame of light, illuminating, invigorating the outward form, and so far as we understand it, this flame of electrical light is drawn from the great source and fountain-head of all light and love; it is a direct ray from the source of all light and light and light and love; it is a direct ray from the source of all light and love; it is a direct r great source and fountain-head of all light and love; it is a direct ray from the source of all life, and is born in upon the spiritual part of man—even as the ray of morning light steals in upon your habitations, illuminating, brightening, and giving strength. The spirit of man, however, is distinct, in our mind, from the soul, inasmuch as we believe it to be that soul, inasmuch as we believe it to be that which affords the soul-force an opportunity of expressing itself; it is the manifestation of life,

first appearance in a mortal form, but that he is still an entity, apart and distinct from all other beings, possessing a certain consciousness of his own, yet not an active, vital consciousness, which would afford him opportunity and power to express his personality, as it is wise he should do, in his search for experience. We liken the state of the spirit, before its ex-

istence in a corporeal frame, to that of infancy istence in a corporeal frame, to that of infancy or inexperience, one even sometimes called in nocence. The spirit, not having come in contact with vital, objective life, does not understand its own powers, and has no consciousness of the possibilities or the activities which lie within it, yet being an entity it has a feeble consciousness of its existence, and a faint desire, perhaps, to more fully unfold that existence, and give the within expression; yet the spirit is inexperienced, and does not understand how to take hold of life, or to take advantage of its surroundings and the opportunities slip from your courses when the sace requires. So a spirit coming under the law of reembodiment, if such there be, could not possibly do so until ripe for the change, for a change it would certainly be, nor could he be ripe and ready for that change, that experience, even though he desired to take it spiritual life were also in readiness. Then at such a moment he would slip away from his outward coverings, just as naturally as you stand how to take hold of life, or to take advantage of its surroundings and the opportunities which come to it. It is not an inhabitant of that spirit-world, peopled by those who have passed through the experiences of matter and gained a spiritual life; yet the atmosphere seems to be peopled with these almost unconscious and certainly imperfect entities. They are attracted from a great soul-world in space and under the dominion of natural law gravitate in such directions as will afford them the means of unfoldment and of gaining active expression in external ways. These spirits would appear delicate to you, scarcely well defined, not fully formed in the human image, yet possessing a likeness to the human that would stamp them in your mind as a part of the great family; they are not distinct, not clearly defined and formed, in a word, they are filled with the condition of inexperience or immaturity.

Q.-Do we in spirit-life continue to grow or is there a period when we remain

A.—We have seen spirits presenting an appearance of great age. We have seen others who have been inhabitants of the spirit-world for many long years, we may even say for centuries of time, yet who appear youthful. It depends very much upon the condition of the mind how the spirit shall appear in its objec-tive form. One passes from the hody buoyant, full of hope and cheer, who cannot be de-pressed under any circumstances, because there is always that fountain of hope and of youthfulness which bubbles over, so to speak, and gives life and invigoration to the entire form, to the entire spirit. Such a spirit will always remain youthful in appearance, because the outer condition corresponds to the inner state; it is a reflection of the mental and spiritual portion of the nature, and therefore you will find one who may be wise in experience, who may have passed many years in contact with earthly life and spiritual existence, and yet who seems to be indeed young and beautiful. And you may see another spirit who passed away in early life, but whose mind has been weighted with care and anxiety—many things press upon it like a burden, and it is harassed at much that is passing in the world, and is constantly depressed in con-sequence. The effect is that spirit will pre-sent an appearance of age and worriment, just the same as you will do on earth before your the same as you will do on earth before your time, even showing a whitened head and lines of care, of anxiety upon your features, if you are constantly depressed and filled with nervous anxiety. As long as this state of things remains with the spirit, so long will he appear aged and worn; but if he seeks to come under the dominion of spiritual law, and throws his mind upon the atmosphere, breathing freely in the sunshine of hope and of love, he will find strength to rise above the distressing conditions, to throw off that which is irksome to his spirit, and as he does so his mental and his spirit, and as he does so his mental and spiritual graces and powers will unfold, put ting forth expressions of loveliness; and that appearance of age and anxiety which has been his will be drawn away and a brighter light will sparkle in his eye, a grander expression will reflect itself from his spirit upon his features, and he will assume the appearance of youth perhaps, or that of matured manhood.

The questioner may ask: "Yery well; if this be so with spirits who have 'dwelt on earth for a period of time, how is it with little children be so with spirits who have 'dwelt on earth for a period of time, how is it with little children who pass from the body? We are told that they do not remain in the state and stature of infancy, but that they grow to man and womanhood. If this be so, do they press for-

ward to a condition and appearance of age?"
No; the condition of childhood in the spiritlife is similar to that stage of immaturity on
earth; but to the children of that other world
are given opportunities for advancement which
add not only to their mental abilities and power, but also to their state of spiritual growth.
The little one passes from the condition of inexperience, of immaturity, of childhood, mentally, spiritually and externally speaking, to
one of youth, and again to maturity, where it
pauses, and does not continue to change in personal appearance, unless you can say that the
brightening of the eye, the taking on of a more
marked and wise expression through the attainment of knowledge, is a change. There is
no whitening of the tresses, no limning of the
brow by the furrows of care or time, for to such
comes a supply which takes the place of all
that has been wasted in the activities of life,
and a constant equilibrium is established within the organic structure of the spiritual form;
hence, as certain forces are cast off, others are
given to the body, and so a condition of heauty. hence, as certain forces are cast off, others are given to the body, and so a condition of beauty, of strength and of vigor may maintain through all the years.

Again the questioner may say: "But we are told of sages and patriarchs in the spiritual world, whose appearance is described to us as corresponding to one of advanced age on earth." It is true that in certain departments of spirit. He there are man and women who in of spirit-life there are men and women who in some manner present an appearance of venera-ble age, but not such as decay brings, not such as a wasting of the vital forces occasions—it is as a wasting of the vital forces occasions—it is only one such as may be expected in certain organisms and certain temperaments, through the rounding out of experience, the attainment of wisdom, and because of vast researches into scientific law. These are expressed in the outward form, because the outward is ever materialized in correspondence with the condition of the interpretation of the interpretation. dition of the inner, and that is why you are told of the various conditions and appearances

of different spirits in the unseen world.
Q.—If reincarnation be true, please state what becomes of the spiritual body in order

that the spirit may clothe upon itself absolutely new physical conditions?

A.—This question of reëmbodiment is one that seems to sway and disturb, in a large measure, many minds at the present time: yet it is ure, many minds at the present time: yet it is one that is hardly profitable for discussion, since while many believe in the law, many others are so averse to it as to not wish patiently to give it consideration. As it is impossible, at least in the present generation and at this time, to bring any vital evidence to man on earth of the existence and operation of such a law, it hardly seems feasible or profitable to go closely into the action or the merits of this thing. It into the action or the merits of this thing. It is true that intelligences whom we are war-CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—What is the state of the soul before entering the physical body?

ANS.—Allow us, Mr. Chairman, to first define our idea of the soul, for that term is to us dispensed of the soul, for that term is to us dispensed of the soul, for that term is to us dispensed of the soul, for that term is to us dispensed of the soul, for that term is to us dispensed on the soul of this matter, and desired to enter into a study of this matter, and desired to enter into a study of this matter, and desired to enter into a study of this matter, and desired to enter into a study of this matter, and desired to enter into a study of this matter, and from vital experience can speak of its verity. There are other minds in the higher life, interested in many things that are practically valuable to marking, who have

has ever been affirmed by any responsible, in-telligent spirit that those who pass to the other life retain their spirit bodies, those which they have invested themselves with at the change called death, through all the ages of their experiexpressing itself; it is the manifestation of life, under the control of the electrical fire, or life-principle, which we call the soul.

Then, perhaps, the quectioner wishes to know what is the state of the spirit, or the entity, the individual being, before its manifestation through a mortal form. So far as our experience proves, it appears to us that the individual is not strongly individualized before his first appearance in a mortal form, but that he individual is not strongly individualized before his first appearance in a mortal form but that he and qualities of its nature and of its spiritual habitation, to take up those which are more refined, delicate and spirituelle. This we affirm to be the fact, and after a spirit has gained all the experience it can possibly do in one grade of existence in the other world, as well as this, when it has so developed as to outgrow the body which it has taken up in the spirit-world, then it sloughs off that form gradually and naturally, just as the bursting of the germ withing the seedling sloughs off the outer husk, and parts with it, and new forms are provided outward coverings, just as naturally as you slip from your couches when the morning sun beams in upon your walls.

Q.—Is it possible that what some persons consider to be remembrances of a former state of existence on earth are memories of what they have experienced in dreams—assuming it to be true that in dream-life we associate with beings f another world who were once inhabitants of this?

A.—We think that it is quite clearly established in the minds of many thinkers that what is called dream-life is a real, practical, tangible existence, and that the spirit of the man can—while the physical body is in repose and the vital powers are relaxed—pass out of its close contact with the material and enter the atmosphere of the spirit-world. Under favorable circumstances that spirit can approach those of loving friends whom it has mourned as lost, and enter into association and com-munion with them, finding in their blessed companionship strength and vigor and consolation, which remains with him even after he returns to the activities of mortal life in contact with his physical form. The man may not remember closely and distinctly the experiremember closely and distinctly the experiences through which he has passed in his slumber; he may not realize that he has talked with friends of the past, but nevertheless there remains an influence with him which is cheering and invigorating; there remains a magnetism which assists him in his walks through the outward life and aids him in the work he has to do. It is very possible that flashes of something that has gone before, memories of some experience which has been his, of scenes and events in which he has participated, have come experience which has been his, of scenes and events in which he has participated, have come to the man; he may suppose that they occurred to him in a previous existence, while in reality they have been a part of his dream-life, or rather a part of his association with spirit friends in his contact with spiritual things, at such times as his bodily functions and organs were held in a quiescent state. This may be, and probably does occur many times.

And again, admitting that the law of reëmbodiment does operate; that it is possible, under certain conditions, for a man to rehabilitate himself with a physical form, then it is possible, under certain conditions and in fa-

possible, under certain conditions and in favorable moments, for the man to receive flashes of memory from the remote past, so that scenes and events which have occurred may return to his mind with startling significance, even though he cannot demonstrate this

to the outer world. Again, there sometimes come to sensitive, nervous, mediumistic individuals, who are open to influences from both sides of life, flashes of to influences from both sides of life, flashes of thought, gleams of what seem to be memories, stirring the heart and puzzling the mind; and it may seem to such an individual that he remembers events that have taken place and are familiar to him; and yet it may not be anything that has actually occurred in his own life; he being a sensitive, may be in direct contact with some invisible intelligence who flashes its thought over the mind of the sensitive, recalling events belonging to itself, and consequently seemingly familiar, and a part of the mediumistic brain and career.

For instance, we know a mediumistic person

the mediumistic brain and career.

For instance, we know a mediumistic person who at one time passed to a far-off city, one thousand miles from her own home. She knew she had never visited the place before, yet its streets were very familiar to her; even the homes she entered there, the faces and forms of people with whom she came in contact, she felt as though she had seen and known before, yet in physical life she was well aware

none of these had ever come to her knowledge. This was the explanation. By-and-bye she came into communication with spirits who came into communication with spirits who declared themselves to be members of her own guardian band; they informed her that knowing she was to visit this distant locality, to enter into new scenes, to form new associations, they had determined to visit the place in advance of her, to look it over, to ascertain if it was really best for her to go to the place. They did so, entering the homes of the persons she was to meet, traversing the streets, coming en rapport with the place and its surroundings, and when they returned to their charge, she, being a sensitive instrument, open to the conditions of the higher life, caught the influence, felt the power, and thus the familiarity of the place, which was real to her spiritual guides but not to herself, seemed a part of her own experience. Therefore, friends, you have to take into account many laws under which these things may be explained, and it is wise for one to study into them closely if he desires to know their secrets and aught that pertains to know their secrets and aught that pertains to them.

Q.-A correspondent, "H. P.," who has pos-Q.—A correspondent, "H. F., who has possessed the gift of clairvoyance many years, regrets that the ability to describe persons and places is not stronger, and desires to be informed what course to adopt to improve the

power in that direction?

A.—We should judge that the correspondent was not favorably surrounded in his home life for the clear development of his gifts, and it may be necessary for him to make a change in may be necessary for him to make a change in his condition before he can fully unfold those powers which are his. We cannot tell unless we could come into direct magnetic rapport with the individual. It is always wise for one possessing such medial powers to do his best to develop them, and he can only tell by experiment which is the wisest course to pursue. It may be that he requires attendance and essist. may be that he requires attendance and assistance of a few friends who will sit with him at regular intervals for this purpose. Possibly he is not positive enough in his organization to assist the spirits in their work; he may need three or four friends, positive, yet negative or receptive to truth, not arbitrary by nature, but in full sympathy with the work. If this be so, the presence of such a number will make up what we call a battery of power for the spiritual world, that portion of it which desires to express itself through the correspondent, and perhaps in their presence his development will advance rapidly.

Or, on the other hand, it may be that the presence of friends will only retard the work which

Or, on the other hand, it may be that the presence of friends will only retard the work which is desired, and it is best for the party to sit alone, in a frame of mind that is tranquil and calm, undisturbed by the anxieties of the external world, to sit in a well-ventilated apartment, at a quiet hour, invoking the presence of the pure and good in spirit-life, asking them to do their best with him and his medial powers. It can only be a matter of experiment, one of time and patience. Sometimes a person must sit for months before the power is increased and the work performed; but if your corre-spondent possesses this clairvoyant power, we spondent possesses this clairyoyant power, we should most certainly urge him to do his best in seeking its unfoldment, for the perception is there, and it is only the degree of development that is required. Under other circumstances than those surrounding him at the present time, he undoubtedly will find the fulfillment of what he seeks.

of what he seeks.
Q.—[By Arthur B. Pierce, Athens, Pa.] Admitting, as is generally claimed, an existence for each individual previous to that in this world, does each individual have a choice of earthly parentage? If so, why do any become the progeny of poor and ill-favored parents?

A.—All spirits preëxisting, as well as those on this earth encased in flesh, and those who have become directed of the mortal and have

have become divested of the mortal and have taken up the immortal condition, are subjected taken up the immortal condition, are subjected to law. Law, in the universe, regulates all existence, and these spirits or entities of which your correspondent speaks, are no exception to the rule. You have no choice in the mortal as to how you shall depart from this mortal form, although your deeds and your life-work on earth may determine largely how you shall be received, and what will be your state or condition in the other world yet you are under the tion in the other world, yet you are under the dominion of law. That which is called death or change gathers you up within its embrace. and sweeps you onward to another life; and so law gathers up those spirits who are to find an expression on earth, and sweeps them onward in its embrace until they come within the atmosphere of this planet, Earth, and are car-

ried on by its currents of electrical force into places to which they naturally gravitate.

We do not ask if the apple would choose to fall downward to the earth, or rise upward to theskies, when it loosens its hold upon the tree, for we know by the law of gravitation that the apple shall fall to the earth. So that same law of gravitation, operating in the world of human spirit, determines that the spirit shall be car-ried onward in one certain direction, and does not inquire whether there is a choice that it be carried in one line or through another avenue thus it seems to us, and as far as our observa tion goes, that the spirit, uninformed, without experience, having no choice of its own, its grand possibilities not having been unfolded in vital consciousness, is taken up and swept forward by a law which governs it, and brought in contact with such conditions and lines of existence as will gather it up and give it outward expression, whether they be what the world calls favorable for advancement and culture or whether they be unfavorable, even disastrous in certain lines, to human happiness and human unfoldment.

Controlling Spirit.

Now, friends, for a few moments before we close, we desire to speak for the spirit intelli-gences with whom we are at present in communication:

Thomas Stevenson.

A friend approaches who pronounces himself a stranger, but explains that he has many times a stranger, but explains that he has many times attempted to manifest from your circle-room. Mr. Chairman. It is quite a matter of vital importance to him that he should do so, if it be only to speak his name and inform his friend, who has desired his presence here, that he does live, and it is no phantom of the brain which has frequently within the last two years assailed his friend on earth, but it is the living privite of the oregent and the property. pirit of the associate who has passed onward from beyond the grave. This intelligence claims that for quite a period of time he has found the power of coming in contact with a friend on earth and giving slight intimations of his presence, making certain movements to attract his friend's attention in such little ways, though friend's attention in such little ways, though powerful ones, seeking to demonstrate his power to return from the spirit-world. This friend has said many times, mentally, "If my friend Thomas really does come to me—if I am not deceived nor mistaken—why will he not go to the BANNER OF LIGHT and make himself known, that I may be sure? I am investigating this subject; I want only the truth. I cannot lay down that belief which is mine until I have something substantial to take its place; and if my friends really have an interest in my welfare and in my form of faith, will they not give fare and in my form of faith, will they not give me something tangible outside of myself?"

The spirit tells us his name is Thomas Stevenson. He has tried many times to answer his friend's request, to make himself known from your platform, but without success. He does not give us the full name of his friend, but calls him Henry R., and tells us he resides in Providence, R. I.

Alice Fisher.

A young lady who passed away, we should judge, between four and six years since, of a wasting disease, for there is an appearance of debility as she comes within the earth's atmosphere, gives us the name of Alice Fisher. She desires to reach her sister Helen, who is at present, or has been very recently, in Brookline, near Boston. This spirit informs us that she has not been very much in contact with physical life since her departure, for she was very weak and exhausted, and felt as though she was losing hold of the things belonging to earth. She was a hard-working girl, and wearied of the struggle of life, so that when she entered the spirit-world, and found herself in her mother's home, she had no desire to return here to take up the old conditions, but a thought of the sister on earth, and the friends who have been kind to her, and whom she loves, has wed heaverneys to try to come hack to receive the mortals in Atkinson would say:

"Why, Moses has passed over," and think I didn't know it.

Now this question will be asked: "Did I find it any different from the old teachings here?" Yes, I did; and now I know—I haye tested it myself. You must all build your own homes; not with axe or saw, but with your lives, I am satisfied with mine, but I know I can probe to take up the old conditions, but a thought of the sister on earth, and the friends who have been kind to her, and whom she loves, has made a special to me as it ever was in the fiesh.

I was speaking but a little time since with Moses Noyes, and he says, "We'll all get round in time." He is in spirit-life, remember. I know you would not make any mistakes, "Why, Moses has passed over," and think I did n't know it.

Now this question will be asked: "Did I find it any different from the old teachings here?" yes, I did; and now I know—I haye tested it myself. You must all build your own homes; in the fiesh. been kind to her, and whom she loves, has us! However, we must be content to wait made her strong to try to come back to speak until they meet us across the line.

to them, and bring some word of her existence, and to have them know she still lives. So to-day she comes, trying to make her presence known, asking her friends, if they learn of her return, to seek out a private medium in some place, that she may come and quietly converse with them. We trust that the spirit will be gratified in her desire.

Jennie Hill.

A little child, Mr. Chairman, who was not more than four summers old when she passed from the body, and whom we should judge to be about ten years of age, now approaches, asking to be received by her mortal friends. She gives the name of Jennie Hill, and says that her mother lives in Springfield, Ill., and her name is Mary Jane Hill. The child shows a scar upon the left side of the neck which was occasioned by a burn. That was not the cause of her decease; the accident happened to her when quite an infant, and the scar remained. occasioned by a burn. That was not the cause of her decease; the accident happened to her when quite an infant, and the scar remained. The little one is anxious we should say it is only shown because of the past, it is not a part of her spirit body, and that she is free from it. She holds out beautiful flowers, purple and white, as a floral offering to her mother, who, we learn, is a hardworking woman, having few joys and little consolation in this life. The little one visits her often, trying to bring her peace and comfort, and perchance if she should know her darling lives and can return it will be of service to her in seeking to bear the trials and perplexities of life.

Closing Words. We desire to thank the friends for their gifts of beautiful flowers; they are appreciated by both the medium and the spirit band, and the both the medium and the spirit band, and the sweet incense which goes up from them is very grateful to the invisible intelligences who approach us. The little Indian guide also desires her thanks offered to the friend for his gift, and to say that she has tried to bring an influence to reach him. We think before long he will receive such intelligent, clear communication, as will be a blessing and a help to himself and the dear friend with him. The time will come when much will be given distinctly—not through a great public avenue, but in such private ways as will bear conviction to the heart of one who longs to know, and give counsel and helpfulness in the hour of need.

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

Report of Public Séance held April 6th, 1888. Lorenzo E. Thompson.

You may place me in Cleveland, Ohio. Lorenzo E. Thompson. For a long time before the angel-usher came for me I well understood that I could come into close communication with the spirits; still I found, after putting off the mortal, that I knew very little comparatively.

I would like to have my message reach the dear ones, which I am perfectly sure it will do, because the old BANNER was a household word with me. Pamelia, I know, will be glad to learn that I am able to send a word, and the children also. I have often been in the home.

I have many friends in Cleveland, O., and many in Winsted, Conu., which was once my home while dwelling on earth.

Oh! how gladly did I leave the old mortal as the welcome sound reached, my ears: "Come

the welcome sound reached my ears: "Come up higher." More beautiful is our spirit home to-day than we can find words to express to to-day than we can find words to express to you. As I glance from one side of the room to the other and see the whitened heirs, I think it will be but a little time before the boatman will come for them, and they will test it themselves. Often the first question asked us is: "Are you happy in your spirit-home?" Yes; but I claim my earthly home as much as when I walked in the mortal form. I hold a strong feeling for the Lyceum, and am one among them to-day. I would thank all the dear friends for their kindnesses to me, for I suffered long with the dread disease consumption before letting go of earth. I also would thank the Order which was so kind to me.

Oliver Thurston.

I hardly know how to speak in one of your meetings, but this is not the first time that I have been one of the listeners here when I should have taken a part, but I feel it was not my fault or that of any one. You may put me down as Oliver Thurston, of Freedom, N. II. I would like them to know, and so do we all, that

we are not dead people by any means.

William and Josiah are with me to-day but will not manifest. I am in hopes sometime

hary, we all live, and not only live but have the power to make ourselves known. The question will arise whether I understood this in the mortal? No; but it was partially my own fault, for the good paper has lived to quite an age, and yet many up by the mountains little know there is such a paper in existence. I hope, and am strong in the belief, that it will awaken some interest among them in Freedom. awaken some interest among them in Freedom when they learn that Oliver Thurston has been able to speak his name, and also to let them know we find no dead people on our side
—though you may find them this side every day.
Sarah will ask: "Is he happy?" Yes; we
find no unhappiness in heaven, only different
degrees of happiness. I also find that the life you live when in the mortal builds your home there, therefore, oh! mortals, be careful how

you build that home.

I have tried many times before to give a few words. I have succeeded to-day, thanks to the angel host and the mortals who have opened the door.

Hannah E. Prince.

You may place me in Portland, Me., Hannah E. Prince. I know what I say to you, Mr. Chairman. Your paper has fed many mortals, and I have been one of the number. I used to say that mortals were suffering for a little spiritual food and didn't understand what they were reaching for. Oh!how glad I am to-day that I learned a little of spirit return

while I dwelt on earth.

I would like William Sargent, my brother, in Portland, to know that I am happy. I hope he may see these few words from Hannah; it may help him a little through life's trials, of which certainly he has had his share. Before the breath had left the mortal form, I caught a glimpse of the beautiful beyond, more beautiful than I can find words to express. Little children came around me hefore it was said ful than I can find words to express. Little children came around me before it was said that Hannah was dead. Little children; oh! love them, mortals, deal gently with the little ones, speak kindly, for you know not how much happiness you may give through a kind word.

I often visit the home. Mother is with me to-day. Not all are present, for some have attractions in other homes. I know William will

tractions in other homes. I know William will be glad to know I found no disappointments; far better than I could realize here were the ceauties of my spirit home.

James Morse.

You may put my name down as James Morse, of Atkinson, N. H. I would like them to know I was not so much "dead" but what I could hear them talk. If I had been dead how could I see, and hear, and feel. I would like them all, Sarah, Hannah and Wash. Poor, to know I have come back. I walk right round among them, and it is as real to me as it ever was in the flesh.

Joseph Wood.

My home on earth was at livde Park, Mass, You may place my name as Joseph Wood, and I think people will remember me there. I know this letter will reach Hannah and Madeline, Mary Jane and Josie. I thought I'd single them all out, then they wouldn't ask: "Why didn't father speak of me?" I have been trying some time to speak, but as I first got into the surroundings I partook a little of the feeling that a person has in the mortal who has lost his sight. For a long time the beauties of earth were blotted out from my sight, but I have good eyesight now—perfect. I can look from one to another and see some familiar faces that I have known; and when I look over the audience, I wonder if they think I can see them. I thank Father God that he gives us perfect senses in the spirit body. I knew very little comparatively of spirit return.

I am happy. I will say to Hannah that Reuben Is with me; Charlie and George are here; but we can't all talk at once, as you do in the little home. I want you to feel I am one of the family, just as much as I was when dwelling in the mortal. I am satisfied with the home. Charlie says: "Tell father that I shall manifest more and more as I progress in spirit."

fest more and more as I progress in spirit.

Hannah Hulse.

I have tried a long time, dear children, to I have tried a long time, dear children, to make my voice heard in this room. My name is Hannah Hulse. Many of my dear ones are in Lima, Wis., and some in Lowell. I know these words will reach Lester and William and father, who has the same name—Lester. I know he will ask if I have been cognizant of what has been passing since I left them. Yes, dear husband; yes, I have fully understood all the movements that have been made. I know that at first the children felt that they could not have any one take their mother's place. that at first the children felt that they could not have any one take their mother's place. No, dear children, never in your souls, but one may fill the place for a while, and I am satisfied with the choice. Lester felt a little hard at first, but when the good angel spoke to him and said: "Be still; it is right," he felt in his soul that he would listen to the inner voice and do right. Let me say that I never come empty-handed. I bring a blessing to you, my children, and to the dear one also that has stood by you, Lester, through the trials that have come to you. But the day will come when things will be changed and for the better, and the clouds that have overtaken you will be things will be changed and for the better, and the clouds that have overtaken you will be lightened and grow bright. I ask the dear an-gel guides every day, my children, to come nearer and nearer to you. George is with me, and Seward and mother also.

Augustus Davis.

I hail from Reading, Mass. Augustus Davis. I have tried many times to make my voice heard in these halls months and years ago, but to-day there seems to be a channel I can speak through and I am granted the privilege, and I

am happy to improve it.

My dear mother yet dwells in the flesh in My dear mother yet dwens in the nest and Reading, and I know that a kind friend will send the paper to her. I thank you, Jackson, for all the kindnesses you have shown me, and because you have been the stepping-stone for mother to understand that spirits do return to

I have been able twice to materialize into my own natural form and stand beside my dear mother. Then she said: "Oh! thank God there is a channel that you can come through and make yourself known." Mother, do not worry about Eddie so much; you can't change anything; and as for Stillman, we know more than we will

express to-day.
Sister Rossie, be as kind to mother as she acted for you when you could not do for yourself, and to-day she is doing for you; and when her hands are folded for the last time you will look on that face, if permitted to stay longer, and remember you tried to be kind to mother. I wish father could communicate, but he can-

not to-day.

Mother, the little ones you laid away so tenderly are not little ones to-day, but grown to manhood and womanhood in spirit-life. Do not worry; I know what I say to you. You will have enough to go through in this life, and that

is enough Wallace, I am glad you never forget mother, but go to see her with some little tokens of love. Aunt Addie, don't think for a moment we know not of you here, for if we know anything we know a great deal.

I know mother will see that this letter reaches Annie and the children.

Caroline Brown.

You may place me in Exeter Mills, Me. Caroline Brown. This I think must be more than the sixteenth time that I have tried to send a they may speak, even if only to give their names. Down in Effingham, too, they will all remember me. Josiah, my son, went out in a moment in the old city of Boston.

Mary, we all live, and not only live but have Mary, we all live, and not only live but have can't take another's time. I have manifested can't take another's time. I have manifested just as soon as I could.

Lewis is with me; he says: "Don't ever think, George, of the way I passed out; if there was foul play, those that are left know it, and it makes no matter with us to-day. Blame not, but pity." We are happy together in our spirit home. George, to-day I stepped into the home, and find your mother is feeling much better. Do not trouble or worry over the little ones, for she will care for them better than you or Clara could do, for she understands more fully how could do, for she understands more fully how to do it. I often see her with one on each knee. and it would puzzle her to tell you which she loved the most.

George, I have promised myself for many, many months, and I have watched for an opportunity to speak a few words, that they might know in Exeter that I was not dead. But I know they will say it will take more than one letter to convince them all. If you are not convinced in the mortal life you must be in the spiritual life. The question often has been asked, as I have heard mortals say, "Well, if they do come to earth, what good does it do?" Let me answer, in my feeble way, that it makes you better men and women by coming into communication with the dear ones; you live better lives for so doing. I have been in the spirit a long time and have watched the course of things, and I know that the influence which the dear loved ones hold over you mortals does help you every day.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 6.—Louisa Merrili; Amos Pearsons; Mary True; Ella Downes Neal; John Carr; Charlie Newhall; Fannie Burr.

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

June 1.—David Bagley; Benjamin Fitzgerald; Milton Emerson: James Gore; Betsey Clark; Kaile, to Henry; Nancy A. W. Priest; Charles Damon; Rebecca Damon; Anna Coan Badger; Jacob Chickering; Davis Butler; Han-nah Maloy; Nancy Dunbar.

Verifications of Spirit-Messages. DR. REUBEN HILL.

In the BANNER OF LIGHT of June 2d I notice a communication from Dr. REUBEN HILL of Lowell. I wish to say that seventy years ago Dr. Rill taught school in Lebanon, now Springvale, Maine, being hired by my father, who was school committee, and that I was one of his pupils. At this time he was studying medicine with my father's family physician, Dr. Nathaniel Sever. I have known little of him since his removal to Lowell, but am pleased to hear from him through this avenue, and I have no doubt his communication will be recognized by many others. DR. CYRUS LORD.

Mattapan District, Boston, Mass. I see in the BANNER OF LIGHT of June 2d a mes-

Newport, N. H., June 4th, 1888.

sage from Dr. REUBEN HILL of Lowell, given through the mediumship of Mrs. B. F. Smith. I am well acquainted with all the parties mentioned, and would like to say it is correct in every particular.

Yours very truly, FRANK J. PEASE.

Lawrence, Mass., June 1st, 1888. BELA NETTLETON.

BELA NETTLETON'S spirit message in the BANNER OF LIGHT May 10th, I will say is generally believed to be true. Mr. Nettleton departed this life some thirty years ago. His wife Sarah, he says, has lately joine him. She passed away in February, about thirty day before he gave the message through the mediumsh J. M. KENERSON of Mrs. B. F. Smith.

Spiritual Phenomena.

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

Máterialization in Florida. To the Editor of the Banner of Light :

Dr. A. W. S. Rothermel recently held in Lyceum Hall a séance in the light, to the great wonderment of the audience; only a few having before seen such phenomena. A few nights afterward he held a full form materializing seance in the parlors of Prof. Frank Bosworth. The room was filled with invited ladies and gentlemen. The séance opened with physical demonstrations in the light, after which the

lights were arranged for the full form appearances. Many appeared at the opening of the curtain and some came out to the sitters. "Emma" (one of the Doctor's controls) came and danced; Ed. Wheeler came quite strong, and walking to a window drew the curtain aside, so that in the bright moonlight all could see him plainly. Many friends of the sitters came, but all could not give their names. At one time two forms appeared at the curtain at once, one of them holding a little child. The séance was quite a success, especially so considering it was in a newly-constructed cabinet. Most of the sitters were wonderstruck, only four of them ever having witnessed full form materialization before. What they beheld will give them food for thought for some time to A. JOSSELVN.

In Memoriam.

Crescent City, Fla., May 29th, 1888.

Passed to Spirit-Life, May 18th, 1888, from her home in Boston, Mass., Mrs. E. R. Dyar-Clough. In 1905ton, Mass., Mrs. E. R. Dyar-Cloud.

Mrs. Clough was born Oct 25th, 1842, and the last years of her life here were spent in active mediumistic work connected with the Spiritual Fraternity of Boston. As a speaker she was well known to the spiritualistic public, sparing neither strength nor means in the presentation of our Philosophy. Husband, children, family and friends will greatly miss her gentle ministrations.

ministrations.

Mr. D. E. Caswell, of Charlestown, as the instrument for a band of spirits with whom Mrs. Clough had worked, spoke in eloquent and fitting terms, at the meniorial service, of her labor. They recognized her as one who had been chosen for a special mission, which she had conscientiously performed. Their tribute was tender and consoling in the extreme, and was listened to by a large number of friends and acquaintances of the deceased. Mrs. Fisher-Wellington sang, in a most touching manner, some beautiful selections, and thus the birth of the arisen spirit was appropriately recognized by mortals and immortals. H. S. L. At a meeting held by the Society on the evening of

At a meeting held by the Society on the evening of the 4th inst., the following received unanimous en-We, the members of the Spiritual Fraternity Society of the First Spiritual Temple of Boston, sensible of the loss from the material plane which we have sustained in the passage to the higher life of our sister and late co-worker, Mrs. E. R. Dyar-Clough, desire to place upon our records an expression of our love and esteem, of our appreciation of her pure and unblemished life, our affectionate regard for her memory, and our grateful recognition of her disinterested service for the past four years to the Temple work, and to the truth which she loved so well. Therefore, be it

vice for the past four years to the Temple work, and to the truth which she loved so well. Therefore, be it Resolved. That in the transition of Mrs. E. R. Dyar-Clough to a higher sphere, we miss the visible presence of a devoted and true friend, one who gave her time, her thought and her strength to the angels that they might through her lips more fully establish the proven truth of immortality, and bring in its fullness the true spiritual religion of love to the world: A religion, as she conceived it, possessing such wisdom, sweetness, purity, self-abnegation and holiness, that the world sensing it must have its ignorance and prejudices meltod away, leaving veneration and appreciation in their place. Our consolution for our loss is that she has entered upon a more blessed and happy life, and has become freed from the pains and suffering which a diseased body inflicted upon her.

Resolved. That we have ever found her true, in all positions of life, to her highest ideal (which was high indeed), whether as a mother, a wife, a friend or a worker in the blessed vineyard of truth. She being in close rapport with a band of high and developed intelligences, was their mouth-piece, their devoted and faithful servant; laboring at all times to carry out their desires for good and truth, even when her bodity strength seemed little able to sustain hershowing her own to be a remarkable example of true and exalted mediumship.

Resolved. That the beautiful traits of character which

showing ner own to be a remarkable example of the analysis exalted mediumship.

Resolved. That the beautiful traits of character which she possessed, her sweetness, her benovolence, her sense of duty and ready allegiance to it, her earnest desire to bear witness to the truth, no matter how unpopular, proved her eminent fitness for the work which she assumed. These eneminent fitness for the work which she assumed. These ennobling and endearing qualities will always dwell in our
memories of her, and we will cherish them and strive to
initate them; and although her visible presence is gone
from us, we believe that she is still a worker with us, and
that we may be worthy to attract her spirit to us as an added
member of that angel band whose valuable work and admonitions have made them known to and revered by us.

Resolved. That a copy of these resolutions be transmitted
to the husband and family of our friend, with the assurance
of our deep sympathy with them; and although in bodily
form she will not be with them as before, yet we are assured
that she will be with them in spirit as we trust she may be
with us to inspire and uplift, to strengthen and to bless.

W. H. R.

Read "ZOELLNER'S TRANSCENDENTAL 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.

Spiritualist Meetings.

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

CLEVELAND, O.—The Children's Progressive Lyceum No. I meets regularly every Sunday in G. A. K. Hall, 170 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CYNCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 104 A. M. and 74 P. M., also Wednesday evening of each week, to which all are made welcome.

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

CHICAGO, ILL.—The, Society of United Spiritualists

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

dent, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

cordially invited to attend. Admission a cours to each meeting. Dr. Norman McLeod, President.

CHYCAGO, ILL.—Avenue Hall, 159 22d street. Children's Lycoum, Sunday, at 1% P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday. CHICAGO, ILL.—Mrs. Cora L. V. Richmond dis-courses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 2d street, every Sunday evening at 7%. Hon. Joel Tiffany conducts class lessons in the afterneon, 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,

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7% o'clock, 11. G. Avery, President.

. G. Avery, President.

NEWARH, N. J.—Meetings will be held every Sunay evening at No. 139 Congress street, commencing at 7
clock. Mrs. Jennie A. Smith, Secretary.

day evening at No. 139 Congress street, commencing at 7 o'clock, Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sumlay evening at Courfer and Journal Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lycoum, 2 r. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Bonner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia. President, 1223 North Third street. Koystone Association meets Sunday afternoon at 3 o'clock, at its meets Bunday at 2:30 r. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman, Fourth Association meets Bunday evening, Ninth and Collowhil streets. PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2% and 7% r. M. Lecturers and test medinms are requested to communicate with John A. Hong, Cor. Sociy, 65 Holsman street.

SAHATGGA SPHINGEN, N. K.—The First Society of Appeals Room, Town Hall, at 104 A. M., and 7% r. M. All are invited. W. B. Mills, President; E. J. Haling, Socretary.

SPHINGFIELD, ILL.—The Lincoln Society of Spir-

relary.

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

ST. LAULES, MO.—The First Association of Spiritualists meets at 2½ F. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solidited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3000 Olive street.

Adbertisements.



THE following characteristic lotter, from the pon of Lyman U. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for Itself. Mr. Howe has worn our Bhields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implied confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be THUE. Write him for further evidence about our Shields, and he will give his experience:

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Mr. Richmond, although not a believer in the Spiritual sin.

Mr. Richmond, although not a believer in the Spiritual sin.

Mr. Richmond, although not a believer in the Spiritual in the should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many Instances where fraud is out of the question, he gallastly and fearlessly comesto the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

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SECULAR PRESS BUREAU, Organised under the Direction of the American Spiritualist Alliance, 200 Brondway, New York.

> [From the Auburn (N. Y.) Advertiser.] SPIRITUALISM.

A BELIEVER'S REPLY TO AN AUBURNIAN'S SERMON.

To the Editor of The Daily Advertiser One of your city papers has given considerable space in its columns to the Rev. C. C. Hemenway's sermon against "Modern Spiritualism," which is a bitter and indiscriminate attack upon the religious convictions of a large number of his fellow citizens, his brethren ac-cording to Christ's teachings — whom he accorning to thrists teachings — whom he accuses of necromancy and sorcery, infidelity, "free love," uncleanness and licentiousness, and of accepting a doctrine or belief that "encourages the most unclean and devilish practices." I trust, therefore, Mr. Editor, you will permit me, as a believer in the basis, facts and doctrines of Modern Spiritualism, a few words in vindication of the truth against this sweep-

ing and ungenerous assault. It was right for him to preach against what It was right for him to preach against what he regards as wrong and hurtful in Spiritualism or among Spiritualists, and unquestionably, as I freely admit, there is, both as to doctrine and practice, in what may be more properly called Spiritism, and among mere Spiritists, what should be disapproved and shunned. This may be said of most, if not all, sects and classes. I suppose that if the reverend gentleman had preached an "able discourse" upon Roman Catholicism, he would have been almost if not quite as severe as he was in his denunciation of Spiritualism.

I notice, however, that, through some influ-

I notice, however, that, through some influence, the Rev. Mr. Hemenway has departed from the strictly Orthodox Christian belief and has reached the verge of Spiritualistic doctrine. He needs to take but another step to become a decided Spiritualist, of the sort that he so vehemently assails. Thus he says:

"There is nothing in the scriptures to forbid the "There is nothing in the scriptures to forbid the thought that the dear ones gone still have knowledge of our condition, and, indeed, may be as near us as in life. What a comfort it has been to multitudes of God's affilied children to feel that their loved ones, better than in life, knew their every thought and saw their every action—perhaps were their most constant and closest companions!"

True, Mr. Hemenway, most beautifully true! True, Mr. Hemenway, most beautifully true! And what a check to wrong doing, what a sustainer in the hour of temptation! Does my beloved, sainted mother, says the youth on the brink of the dark gulf of vice and crime, behold me and my surroundings now? No, says the non-Spiritualist; it is only a sentiment, the mere say-so of the clergyman; while the Spiritualist says: Yes, for I know that it was her loved face I saw the other night; it was her loved face I saw the oth written between those locked slates; and did she not tell me that she was ever with me, watching over me? Shall I grieve her spirit by this act of shame? No, never, never, never! And thus the "evil one" is thwarted, and the youth is saved—not because he thought of his mother's presence as a sentimental possibility, but because he knew it as a fact, for she had yoth is saved—not because he the good is saved—not because he knew it as a fact, for she had manifested herself on the sensuous plane. Mr. Hemenway has beautifully answered the question so often sneeringly asked in regard to Spiritualism—cut bono? Of what good is it? How dreadful is the thought that spirits in their new condition can visit their former homes and loved ones, but can find no means—the by the simple rap—to make their significant the Bible itself.

The Jews, in their bigotry and spiritual data time brought to them; neither can the exponents of religious systems at present bear the Son of Man (again) cometh shall he find faith on the earth?"

New York, May 20th, 1888. How dreadful is the thought that spirits in their new condition can visit their former homes and loved ones, but can find no meave—not even by the simple rap—to make their presence manifest! But how untrue this is. The world's annals prove—nay, the Bible itself shews. Was not the spirit communicating with Job, when, in the stillness of night, he showed himself as an "image," and uttered the solemn reproof: "Shall mortal man be more just than God?" Did not the spirits of Moses and Elias communicate with Jesus on the mount? And did not the "spirit of Jesus" communicate with Paul, and direct him and his companion? (See Acts xvi: 7.) The scriptures are full of cases of spirit intervention, manifestation and communication on the part of both orders of spirits, good and evil, the "spirits of just men made perfect," and the obsessing spirits of darkness, whom Jesus and his disciples cast out, some of whom preferred to enter into the out, some of whom preferred to enter into the bodies of swine rather than to be wholly deprived of the power to manifest themselves on the material plane.

Mr. Hemenway, you are in error, and are teaching error, and depriving your fellow-men of a demonstration of spiritual truth which God, through his immutable laws and in his infinite loving kindness, has vouchsafed to infinite loving kindness, has vouchsafed to them. You are incurring a great responsibility by so doing. Do you not know that there is nothing so fearful in this period of mere intellectualism as the spread of materialism, the greatest enemy of Christianity and all spiritual truths? God has given a remedy, adapted to the present condition of men's minds, that crave sensuous demonstration, and you are fighting against God.

Modern Spiritualism is but a revival of the Ancient Spiritualism, with accounts of which the Bible is filled, and what Mr. Hemenway was condemned by both divine and human law was not spirit intercourse or spirit communication, but the abuse of it, the prostitution of it to selfish, unholy purposes, including the actual worship of finite spirits called the "sin of idolatry." There was a legal Spiritualism and divination among the Hebrews. Did not Samuel divine? and before Saul consulted the the woman (not "witch") of Endor, did he not have recourse to the legal methods as practiced by the priests—"dreams, visions and prophets," [what were they?] and only when these failed go to the gifted woman of Endor? The scriptures plainly say that Samuel appeared and communicated; it makes no difference whether directly or through the mortal intermediary and he truly predicted Saul's earthly fate. Jo sephus confirms this, and in the book styled "The Wisdom of Jesus, the Son of Siract," we find a eulogium upon Samuel for this spiritual appearance and prophecy: "and after his death he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." If this was a sin against God, Samuel was guilty

this was a sin against God, Samuel was guilty of it, or at least particeps criminis. It must be remembered that "The Wisdom of Jesus" is accepted as canonical by the oldest Christian church in the world, and that Luther commended it. Thus is spiritual communication proved, illustrated and commended by the Hebrew scriptures; and certainly if to hold communication with departed spirits were such an awful crime against God, the Messiah would not have set the example by consulting with not have set the example by consulting with Moses and Elias, the former being the alleged author of the law and condemning such inter-course; nor would the "spirit of Jesus" have communicated with Paul in Mysia; nor would Paul have so strongly commended and recommended the "spiritual gifts"—the gift of speaking in tongues, of clairvoyance, healing, operations of miraculous powers (physical mediumsaying, "of spiritual gifts I would not have you ignorant." This was Christian Spiritualism, which he approved; while to the damsel "possessed with a spirit of divination," which was

used for purposes of mere gain, he said, addressing the spirit: "I command thee, in the name of Jesus Christ, to come out of her."
Here the two orders are clearly illustrated.
The fact is, in Spiritualism, as in everything else, we must discriminate; and we must be ware of turning, by our own folly and depravity, into a curse what God has given to us as a very great blessing. We must "try the spirits," as St. John said, whether they be of God (good) or not of God (evil); and beware of "seducing spirits" against whom Paul warned Timothy.

Mr. Hemenway, it seems, is even now ignorant of the evidence upon which spiritualistic facts rest. Does he not know that this great subject has been carefully investigated by some of the most eminent scientists, jurists, divines and even prestidigitateurs in the world, and full size of the building, and make other changes, has been endorsed as true? No facts in physi- after which it will hold over three hundred people,

cal science have been more conclusively estab-lished than those of spiritualistic science; and yet this evidently uninformed clergyman is bold enough to deny them. He exclaims, "Bet-ter not go to the Bible for their support." It is not necessary to do so, because we have conis not necessary to do so, because we have contemporaneous testimony; but there is no book that contains stronger corroborative evidence and illustration than the collection of ancient writings called the Bible. Better not go to Mr. Hemenway's interpretation of the Bible for support, for that is a very different thing—useful not to explain, but to explain away. Indeed, we might as well go to the "seducing spirits."

Mr. Hemenway says Spiritualism "dishonors the Bible." This is not true, for the Bible is

the Bible." This is not true, for the Bible is mainly a record of Spiritualism, with its accounts of spiritual manifestations, appearances and interventions in the affairs of earth. Take these away from it, and what would remain? It is true that Spiritualists are not all good and pure and wise; neither are all Christians, not even all Christians clergymen. Both classes contain those who dishonor both God and the Bible; but we venture to say that, in proportion, there are far more professing Christians in the State Prisons than Spiritualists, imperfect as are the latter, and affected as they are from the recent recoil from error to truth.

"Free love!" If Mr. Hemenway means to as-

sert, as he seems to, that sexual impurity and a disregard for the marriage tie are sauctioned a disregard for the marriage tie are sauctioned by the teachings of Spiritualism, he spoke as one grossly ignorant of the subject of his discourse. No people have condemned and denounced more emphatically the infamous doctrine of "free love," or rather free lust, than the Spiritualists. It is true there have been, and doubtless still are, some flagrant offenders, but they violate the principles of their profession, as did some of the early Christians in St. Paul's time, and as many Christians and Christian clergymen do at the present time. This illustrates not the principles of their sacred vocation, but the depravity of human nature as exemplified in their character—a depravity that vocation, but the depravity of human nature as exemplified in their character—a depravity that no laws human or divine can entirely restrain. It is entirely false that "the influence of Spiritualism upon moral life, individual and public, has usually been debasing," as could readily be shown by the citation of facts, were the space sufficient. It is a statement, indeed, that refutes itself—that Mr. Hemenway himself has refuted in what he serie of the correlevances of refuted in what he says of the consciousness of spirit presence—a thing peculiar to Spiritual-

"God closed the canon of the scriptures," "God closed the canon of the scriptures," says Mr. H. When? Where? In what way? Where is that fact declared? Did not the Messiah say: "I have many more things to say unto you, but ye cannot bear them now"? And if the "canon of the scriptures" was closed at the date of the last Biblical writing, why did it take so many centuries to fix it up in the ecclesiastical conventions? And why did the Protestants revise it, a thousand years afterward, by excluding several of the books previously accepted? And why may not a convention now a days do the same thing? And why may they not add to as well as subtract from it?

Mr. Hemenway quotes the old mistranslated

Hanner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday ar-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman

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Chelsen.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chesnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President: Mrs. M. A. Podge, Secretary.

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

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

Children's Festival at Paine Hall, Appleton Street.—Considerable interest has existed among the members of the Lyceum for some weeks in anticipation of the May Pole Dance and Strawberry Festival held in Paine Hall the evening of June 6th. To say it was a success in every way is using but a mild term. Among the early arrivals was a delegation from the "Old Ladies' Home." who seemed to enjoy most heartly everything offered in the way of entertain-

At 8:15 the children formed for the grand military march, led by Miss Mabel Waite and Master Waiter Hargrove. As they circled the hall the sight was a march, led by Miss Mabel Waite and Master Walter Hargrove. As they circled the hall the sight was a pretty one; the girls were dressed in white, made gay with bright ribbons of all hues, while their joyous countenances bespoke the pleasure that was being afforded them by participating in the festivities. A very attractive feature of this gathering was the orchestra of young lads, eight in number, who performed in a very creditable manner the task assigned to them. Between the dances were singing and dancing by Louise Homer, also Flossie Waite. Master Carleton James, the child violinist, played several fine selections, which were heartly encored. Gracie Scales sang a sweet little song in her usual charming manner. Singing by Miss Cushing, cornet solo, Mr. Brown. The dancing was directed by Prof. Cooper, the well-known teacher of dancing.

At 9:45 Poole's Orchestra filled the hall with strains of melody, inviting all to join in the merry dance. Once opened the festivities continued until a late hour, when the company separated, having had a good time. The entertainment was under the charge of that well-known worker, Mrs. Wm. 8. Butler, assisted by several of the Lyceum leaders. The annual picnic of the Lyceum takes place Wednesday, June 27th, at Downer's Landing. Tickets for the trip are to be procured of members of the Lyceum at reduced rates.

HENRY O. TORREY, Cor. Sec'y.

The Boston Spiritual Temple Society.-The anpual meeting of this organization was held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, there being a large and enthusiastic gathering of its members present.

Remarks were made by Dr. J. C. Street, Dr. N. B. Smith, Mr. J. Wm. Fletcher and others. Those efficient workers, Capt. Richard Holmes and Mr. Oscar L. Rockwood, who have so satisfactorily filled the offices of President and Secretary since its organization, were redicated, receiving 235 of the 266 votes cast, the remaining 31 votes being given respectively for Mr. Wm. H. Banks and Mr. George V. G. Heberton

ton.

During the ensuing lecture season the platform of this society will be occupied by Mrs. R. S. Lillie, Mrs. A. H. Colby Luther, Mr. J. Frank Baxter and other prominent speakers, and the season to come may condidently be looked forward to as destined to prove

prominent speakers, and the season to come may conidently be looked forward to as destined to prove
more successful, if possible, than those of the past
nave been. Below is a list of the officers elect:
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Richard Holmes, Daniel Farrar, F. A. Gould, Mrs.
Lucy A. Mellen, Mrs. Harriet C. Mcinnis, Mrs. Mary
B. Smith, Mrs. Ida P. A. Whitlock; Associate Trustees for the Moses Hunt Fund, Daniel Farrar, John W.
Haynes.

The Spiritualistic Phenomena Association has leased the hall at 1031 Washington street of the Lyceum for next season, in which it will hold its Sunday meetings and Thursday evening circles. Mrs. W. 8. Butler is to have the hall enlarged in width to the full size of the building, and make other changes

and be one of the finest appointed halls of its size in the city.

Lycoum Hall, 1031 Washington street,- Mestings were held June 10th in this half, afternoon and evening. Dr. Matthews gave psychometric readings; Dr. Smith, Mrs. Thomas, Mr. Tom Roscoe gave/tests.
In the evening Jacob Edson made the opening address; Mr. Roscoe, Mrs. M. A. Chaudler, Mrs. Rich and Mrs. Townsend gave tests. These meetings will continue through the summer months.

Spiritualist Meetings in New York. Adelphi Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7% P. M. Admission free.

ings every Sunday at 11 A.M. and 7M F.M. Admission free.

Columbia Hall, 878 6th Avenue, between 40th and 50th Mirects.— The People's Spiritual Meeting (removed from Sponcer Hall). Sorvices every Sunday at 2M and 7M F.M. Mediums and speakers always present.

Frank W. Jones, Goodnotor. Meetings for Spiritinal Manifestations will be held at Adelphi Hall, corner 7th Avenue and 524 street, New York, every Sunday at 2\(\forall P.M.\). Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Ntreet, N.E. corner 6th Avenue,—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p.M. Medium and speakers welcome. Test Medium and Conductor, Prof. G. 4W. Van Hors.

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

Mrs. E. A. Wells as a Lecturer.

Mrs. E. A. Wells as a Lecturer.

Mrs. E. A. Wells appeared at Adelphi Hall, vesterday afternoon, in the double capacity of lecturer and test-medium. Her subject was "Mediumship," and she handled it with the prescience of one of that ilk. No one but a medium could have explained as she did a thousand peculiarities of mediumistic gifts, nor described so rich a variety of spirit-phenomena. Her views were illustrated by a remarkable opulence of incident and anecdote, not in her own experience but in that of others about which she had permission to speak.

Her references to spirit paintings were excel-

Her references to spirit paintings were excellent, very especially to those produced through the mediumship of Madam Diss Debar. Many things about these wonders of the world of art were quite new to her hearers, and they were greatly enjoyed. She also described and extolled the tablets produced for Mr. Marsh through the same medium, which are among the most remarkable examples of spirit power

anywhere extant. Substantially the same lecture was delivered in the Opera House at Long Branch last Wednesday night, and was highly spoken of by a critical audience and heartily applauded. Her New York audience was not less delighted, and they gave vigorous expression to sentiments of approval. The lady's services will be in large demand by Spiritualist Societies, for the union of the two offices, lecturer and test medium, is especially desirable.

New York, June 11th, 1888.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: After eight months of continuous Sunday services the Spiritualists' meetings are suspended during the beated term-July and August-and the Children's Lyceum will follow suit after one or two more ses

the Spiritualists' meetings are suspended during the beated term—July and August—and the Childreu's Lyceum will follow suit after one or two more sessions.

The Farewell Reception to Mrs. Hyzer, on the occasion of her last lecture, proved to be, as was expected, a very enjoyable evening. The best of instrumental music by Mrs. Van Wormer and Mr. O. Trommitz, some extra choice selections from the Lyceum choir, strengthened by Mrs. Lizzle Emerson and Mrs. Hoyt. Commendatory remarks on the exalted character of Mrs. Hyzer's lectures, made by Miss E. Anne Hinman, the mental scientist, preceded the answering of questions taken from the audience by Mrs. Hyzer and answered in her usual thorough and brilliant manner. At the close of her short talk, a beautiful floral offering was sent to the platform by Mrs. Umbstaetter and a few West Side friends, and handed to Mrs. Hyzer as a token of their esteem and high appreciation of her ability as an exponent of the Spiritual Philosophy. It then devolved on your correspondent, in the absence of the regular chairman, Mr. Carleton, to bid the fair lecturer "good bye and God speed" in her noble mission, at the close of which a vote of thanks by Mr. J. H. Copeland, for the able ministrations of Mrs. H. for the past two months, was offered and responded to by a rising vote of the entire audience. To all of which, in the most elegant diction possible, Mrs. Hyzer frelingly responded, and capped the cilmax of inspiration with a teiling little poem entitled "Farewell."

"The Spiritis' Welcome."—Mrs. Elizabeth Newcomer, the well-known medium of this city, (wife of Dr. George Newcomer) who has lately furnished the avery neat and tasty manner a room in the upper story of her cosey home, recently inyited a few friends to the dedication of the apartment, which is to be used exclusively for spiritual purposes. The above name (The Spirits' Welcome) was the one chosen from all others for the room. The geological doctor and his clairyoyant wife will be pleased to receive a call from their spiritua

Luceum Annual Picnic.—The Children's Lyceum Lyceum Annual Picnic.—The Children's Lyceum will close its sessions for the summer Sunday, June 24th, with its twenty-second annual picnic. An invitation has been extended to the Lyceum by Mrs. Laura Moore, an earnest Spiritualist, to visit her beautiful grounds at Lake Breeze, a delightful spot on the bank of old Lake Erie, about twenty miles west of Cleveland on the Nickel Plate R. R.

Yours for the cause. Those Lyce. Yours for the cause, THOS. LEES.

Grand Rapids, Mich.

To the Editor of the Banner of Light : J. W. Kenyon spoke here June 3d, and is engaged for the months of June and July. "Why is there a Spirit and a Spirit-World?" was his theme in the morning; and "The Scientific and Philosophic Evi dence of Man's Immortality," was treated in the even-

During the past two years he has been engaged in Iowa. He was the settled speaker during a year at Maquoketa, ia. He is ready to answer calls in any part of the United States or Canada. Societies desiring lectures on scientific and philosophic Spiritualism will find his controls able to give good satisfaction.

This city is very active in Spiritualism; many fine mediums are here, and are accomplishing good service for the truth. Dr. W. E. Reid, a fine independent slate-writer, is very popular; Dr. F. Schermerhorn has a great variety of spiritual gifts, and is doing a much needed work; Mr. F. V. Moulton and wife are kept busy—the former being an eloquent inspirational speaker; Dr. W. O. Knowles and Mrs. E. J. Winch are earnest advocates of the cause here—the former During the past two years he has been engaged in speaker; Dr. W. O. Knowles and Mrs. E. J. Winch are earnest advocates of the cause here—the former being a magnetic healer, the latter a clairvoyant and test medium. Mrs. Lena Bible shows great promise as a clairvoyant, test and inspirational medium. There are many others whom I have not met.

Several very finely developed mediums have gone forth from this city to do their work. Here W. A. Mansfield, the independent slate-writer, was developed, also J. G. Fisher, inspirational artist, now of New York.

Through the efforts of Mr. and Mrs. Boozer the out-

Through the efforts of Mr. and Mrs. Boozer the out-

side world has been permitted to investigate through the best mediums the country affords. Some of the clergy of this great and growing city are outspoken in their acknowledgment of the truth of the return of the Woonsocket, R. I .- J. Frank Baxter answered a call and came to Woonsocket the evening preceding his departure for Cincinnati and the West. His coming was opportune. One of the finest and largest audiences was out that ever listened to a spiritual lecture here. Several of the first people of the place and church were in attendance—a noted U. S. ex. senator, of course, most conspicuous. The whole work of Mr. Baxter was in his best thought and spirit, and had a lecture been planned, written and applied to Woonsocket citizens, it could not have been better than the one given. The music was good, the lecture was good, and the mediumistic exercises were marvelously fine—barring one slight error that some chose to criticine—and unmistakably conveyed tests of spirit power to any untrammeled mind. Let Mr. Baxter be known here, have a hearing three or four times, and give bim good conditions for his mediumship, and Spiritualism would soon have a large constituency in Woonsocket and vicinity. his departure for Cincinnati and the West. His com-

Dr. Coen, acting on the principle that a stutterer does not stutter when he speaks in a low tone, advises the following course of treatment: Absolute silence for a preparatory period of eight or ten days; speaking only in a low tone for another period of the same number of days; and a gradual elevation of the speaking the next ten or fifteen days.—The Doctor.

DIVINES DISAGREE.

A Discussion Not Decided by Prayer-Intolerance of Opinion.

The following is an extract from a late New York Tribune editorial: "There is, perhaps, no mental vice so common as intolerance of opinion. Even such as think they have emanolpated themselves from the clinging defect find it hard to acknowledge frankly to themselves that the opinion of some one else upon a matter they have studied may very well be as deserving of respect as their own, if it differs radically from their own. If we could all get rid of this 'last infirmity,' not only of 'noble minds,' but of nearly all human minds, how much less friction there would be in life, how much less bitterness and heart-burning and much less bitterness and heart-burning and envy and all uncharitableness."

In an adjoining column of the same paper was found the following peculiar commentary

on the editorial:

on the editorial:

"The bitterness of the controversy in the American Board over the question of probation after death was very great. This rather shocked the simple-minded and earnest foreign missionaries who attended the sessions of the Board, one of whom said he had always thought such questions were decided by prayer. But if the debate was not altogether Christian in shirit it was strictly arriamentary. The

If the debate was not altogether Christian in spirit, it was strictly parliamentary. The brethren did n't forget to put a copy of Cushing's Manual in their vallse along with their Bible, and apparently some of them consulted it oftener than the Bible."

Is it a fact that there is but little toleration in this country, and less than in others?

"Comparisons are odorous," said Mrs. Malaprop. Perhaps we have been claiming too much for this free nation.

We must admit that in the professions there is yet much of the old-time prejudice against new ideas. Preachers preach the old doctrines and doctors prescribe the old medicines. Bitter controversies arise when anything new is ter controversies arise when anything new is

proposed.

But the march of progress is not stayed. Men are traveling heavenward under new creeds and being cured by new medicines.

Much the same state of facts seems to exist in

Much the same state of facts seems to exist in other countries.

When Dr. Robson, a leading physician of London, formerly of the Royal Navy, proclaimed that Warner's safe cure was a specific in kidney derangements, the hide-bound school to which he belonged threatened to debar him from practice, if he did not recant. But he replied that his statement was based on such evidence that he could not recant.

Since then, Dr. Wilson, F. R. S. E., editor of "Health," a recognized English authority, announces in his magazine that "Warner's safe cure is of a perfectly safe character and

announces in his magazine that "Warner's safe cure is of a perfectly safe character and perfectly reliable." Many English physicians are now prescribing it.

The "schools" in this country still bar all proprietary medicines. But Dr. Gunn, Dean of a New York Medical College, long since published: "Warner's safe cure is a very valuable remedy;" and says he knows that many physicians prescribe it, though not by name. Good things in creed or practice are not to be cried down by the old fogles simply because they are new. The spirit of toleration thrives on opposition. on opposition.

Passed to Spirit-Life.

From Nantasket Beach, Boston Harbor, June 7th, Joseph T. Sprague, aged 65 years and 8 months.

Mr. Sprague was the well-known manager of the Centre House at Nantasket, but his home was at Hingham, where his remains were taken for burial.

An honest advocate for truth, the deceased was a man who loved to speak his convictions in Spiritualism, and to live his faith in his life, that all might see what manner of man a Spiritualist can be. By his sterling integrity and unswerving honesty of purpose, Mr. Sprague heid the esteem and friendship of the people of his native town, all of whom feel deeply at this present time that a good man has passed on.

The subject of this notice was a musician of many years, a member of the Philharmonic Club, and of other societies, one whose harmonious nature not only expressed itself in the sweet sounds he evoked from his instrument, but also through the gental manner and cordial associations which endeared him to all who came within his sphere.

A loving companion walked by his side for many years, and until the last had the blessed privilege of ministering to the necessities of the one so dear. To her in this trying hour are borne the peaceful consolations of angels, and she knows that her husband is not dead but gone before.

On Saturday, June 9th, a large concourse of friends Joseph T. Sprague, aged 65 years and 8 months.

lations of angels, and she knows that her husband is not dead but gone before.

On Baturday, June 9th, a large concourse of friends from Boston and other places assembled at the old home of Mr. Sprague in Hingham to pay their last tribute of respect to the departed. Miss M. T. Shelhamer of Boston officiated, whose spirit guides gave utterance to the soulful truths of Spiritualism as exemplified in the life and knowledge of this good man. A prayer and address by the speaker, with the beautiful rendition of "Abide with Me" and "Thy Will Be Done," by a trained quartette at the house, and an invocation over the remains at the cemetery, constiinvocation over the remains at the cemetery, consti tuted the impressive service which consigned the body to its last repose.

From her home in Cleveland, Ohio. Sunday, May 13th, Mrs. Susan Searles, aged 82 years and 3 months Mrs. Searles was a native of England, but a resi Mrs. Searles was a native of England, but a resident of this country more than half her lifetime. She possessed the finest traits of English character. Formerly of the "Church of England," she naturally grew into Spiritualism many years ago, as did also her husband, Dr. Samuel Searles, who passed to spirit life many years since from Newcastle, Pa.—soon after which the deceased made her home in Cleveland, where still live her two sisters, Mrs. Sarah Hartle, and Mrs. June Standen (the wall-known magnetic stands of the stands of the wall-known magnetic stands of the stands of the wall-known magnetic stands of the st

Harris and Mrs. Jane Standen (the well-known medium of this city).

Until the past two or three years, when deepening age began to make known its claims upon her, she was a constant attendant, at the children's lyceums, was a constant attendant at the children's lyceums, lectures, and all spiritualistic meetings, and was a generous contributor to the cause of Spiritualism.

Mrs. Searles was also an honored member of The Good Samaritan Relief Society, which passed at its last meeting highly compilmentary resolutions in honor of her as a true and estimable woman, and a veritable Good Samaritan.

Her remains were taken to Newcasile for burial in the lamily lot, where the funeral services were hald

the family lot, where the funeral services were held, the Rev. Dr. R. A. Browne officiating. Thos. Less.

Our Foreign Exchanges.

Translated for the Banner of Light, by C. G. Helle berg, Cincinnati, O.

FIRE MEDIUM IN OLD TIME. Extract from a lecture given before the Psychologic cal Society in Munich, January 5th, 1888, by Dr. Carl du Prel. He related many wonders which had taken place in former times among the Mahometans in Alglers, and while the mediums were in a trance; also wonders that had happened even in France according to a work in two volumes entitled: "La Vérité des Miracles, opérés par l'intercession de M. de Paris, etc., Cologne, 1747." written by Carré de Montgéron, a member of Parliament. Carré de Montgéron says : Has not all Paris, on several occasions, seen Marie Sonnet lying in fire without the flames having the slightest effect either on her body or the robe she wore? Here reference is made to the following document:

"We, the undersigned, Prancois Desvernays, Priest Doctor of Theology at Sorbonne, Pierre Jourdain, Licenclate at Sorbonne, Domherr von Prayeux, Lord Edward von Rumond of Perth, Louis Bazile Carré de Montgéron, Member of Parliament, Armant Arouet, Treasurer, Alexandre Robert Boindin, Equerry, Herr von Boibessin, Pierre Pigeon Burgess of Paris, Louis Antoine Archambault and Amable Francois Pierre Archambault, his brother, both Equerries, hereby testify that we this day, from 8 to 10 P. M., saw Marie Sonnet in a trance, lying stiff between two iron chairs, her head on one and feet on the other, with a big fire burning under her body, which fire lasted thirty-six minutes, during which time she lay in the same posture without even having the clothes around her singed, although the flames met above and all around We further testify that while signing this document, the said Sonnet again placed herself over the fire, where she apparently slept for nine minutes over the heat, which was intense and continued during two and one-quarter hours, whereby fifteen billets of wood and a back log had been burned. May 12th, 1736." Signatures as above .- Psychische Studien, Leipzig, (of the Russian State Counselor Alexander Aksakow, for May, 1888.

Says an imaginative statistician : "If Texas were a circular lake and France a circular island, the island could be anchored centrally in the lake out of sight of land, twenty-two miles from any point of the encircling shore."



FROM PIMPLES TO SOROFULA THE CAN DO JUSTICE TO THE ESTEEM IN WHICH the CUTIOURA HEMBDIES are hold by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

OUTICURA, the great Buin Cure, and CUTICURA SOAP, and SQUISIO Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrottlia.

Bold everywhere. Price, Cuticura, 60c.; Soap, 25c.; Rebolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains and Weakness speed Rheumatism, Kidney Pains and it cakes of the fly cured by Cuticura Anti-Pain Plaster, the only pain-killing plaster. Ja28

FORTY YEARS

ON THE

BY WARREN CHASE.

AN AUTOBIOGRAPHY OF THE LUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUN-TRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the au-thor of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the

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

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

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social,
Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

11. Birth of Spiritualism - Failure of Fourierism-Political Career Opened, and Sketches
on the Path of Life by the Crooked and
Tang'ed Line-The First Spiritual Paper,
The Univercalum, and its Objects Explained.

Early Work-Boston Investigator-Univer-celum, Spirit Messenger, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persocutions. V. A Brief and Brilliant Political Career,

V. A Brief and Brilliant Folliteal Career.
VI. Threading my Way along the "Hand Road to Travel On"—Incidents and Events in the Path of Life.
VII. What I have learned from Forty Years' Intercourse with Spirits—Sexual Life in the Spirit-World—My Social, Political and Religious Creed, etc.

ligious Creed, etc.

VIII. Extracts and Scraps of Correspondence running through Many Years, with Variousand Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated. Poetical Selections from Various Sources, Personal and General-Good and Poor, but not Bad, greatly mixed, in Published and Unpublished Scraps.

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A Call.

Cloth, \$1,25, postage 5 cents. For sale by COLBY & RICH,

An earnest appeal is made to friends in behalf of Mrs. Dimond. Those willing to aid are cordially in-Mrs. Dimond. Those willing to aid are cordially invited to meet at home of Dr. Rich, 566 Columbus Avenue, Friday evening, June 15th, to arrange a benefit for this sister medium. A widow, helpless and destitute, a pure soul struggling for its birthright, should receive our care.

EMMA J. NICKERSON.

ALBERT F. RING.

MAGGIE F. BUTLER.

J. W. FLETCHER.

KATE R. STILES. DR. S. K. RICH.

CHICAGO, ILL.-A. L. Coverdale writes that at the lecture given by Mrs. E. L. Watson at McVicker's Theatre, under the auspices of the Young People's Progressive Society, on the evening of June 3d, nearly two thousand peo-ple were present. The Chicago Inter-Ocean and other papers gave good reports. The so-ciety has adjourned until September.

ALBANY, N. Y .- Mrs. H. S. Lake spoke in Albany last Sunday. She will remain in that city during this month, lecturing every Sunday morning and evening and on Friday evenings, and will fill engagements within reasonable distance on any other evening. [Mr. Chism's letter will appear next week.—Ed.]

Vermont Convention.

Vermont Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 22th and 30th, and July 1st, 1838.

For Speakers, we have engaged the following talent: Dr. H. H. Biorer and Mr. Eben Cobb, of Boston; Hon. A. E., Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon; Mrs. Abibe W. Crossett. Waterbury: Mrs. Lizzle S. Manchester, West Randolph; Mrs. Emma L. Paul, Morrisville; Mrs. S. A. Wiley, Rockinsham; Mrs. A. P. Brown, St. Johnsbury, and Mr. Lucius Colburn, Manchester, N. H. For Tet Medium, we are to have Mr. Joseph D. Btiles, of Weymouth, Mass. Those who have heard him will understand what that means.

Newport is in Oricans Co., near the Canada line, on beauful Lake Memphremagog, a popular summer resort.

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermont Railroad; fare for round trip either way from Rutland and return, 4,00; tickets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afternoon, June 27th, on mail train, and stops over night at Essex Junction, and will sell the tickets to all who wish to go.

L. O. Weeks, the Secretary, will leave Rutland June 28th, at 6:45 A. M., by way of Bellows Fails, and will sell the same tickets for \$4.00. Parties wishing to go by any other train than the two mentioned must send to Dr. E. A. Smith, Brandon, Vt., and secure the tickets in advance. Tickets are now ready.

Tickets will be sold for half fare over the Portland and

srandon, Vt., and secure the tickets in advance. Tickets re now ready.
Tickets will be sold for half fare over the Portland and geensburg, and Passumpsic and Wells River reads, also roup principal stations on the line of the Boston and Lowell Research concord roads. arding at the Lake Memphremagog House at \$1,00 per

ay.
This is to be one of the cheapest and most delightful ex-ursions of the season. We hope thousands will avail themcursions of the season. We hope thousands will avail themselves of it.

Good music has been engaged: Prof. Obie, Mrs. Florence Ely and other fine talent.

See small bills for full particulars.

Proctoreville, Vt., June 5th, 1888.

Spiritualist Meeting in Ohio.

The Annual Meeting of the friends of Spiritualism will be held as usual in the Underhill Grove, two and a half miles north of Akron, O., on the last Sunday in June, 24th.

D. M. King, of Mantua, O., with other mediums and speakers, are expected to be present. All friends invited.

Per Order. 4

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

Fraternity Rooms, corner Bedford Avenue and South Becond Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each menth at 8 P.M.

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