VOL. LXIII.

COLBY & RICH. Publishers and Proprietors. BOSTON, SATURDAY, JUNE 30, 1888.

\$3.00 Per Annum.

NO. 16.

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Original Essay.

TRUE SPIRITUALITY.

I noticed in a short editorial of THE BAN-

BY W. H. R

NER's issue for June 2d, an endorsement of the words of M. A. (Oxon) advising that "Spiritualists should organize on a broad and comprehensive basis," and urging the formation of branches of the American Spiritualist Alliance in every city of the United States. This is timely and wise; for, disunited as Spiritualists are, they cannot protect mediumship from the assaults of prejudice and ignorance, nor can they, without a compact organization, capable of concentrating their power for public good, command the respect of men and educate them in the different phases of spiritualistic phenomena, in ways free from the suspicion of fraud which the money-getting propensity so freely engenders, nor adequately sustain such mediums as teach the high and holy truths which the angel-world are desirous of bringing to us. Considering this thought of the desirability of organization brings us to the question why Spiritualists, who, as we feel assured, possess more of truth than any other class, should be so disunited and antagonistic, To the Editor of the Banner of Light: each claiming the truth in his own way and generally impatient of the views of others, if at all dissimilar, and of any restraint which is not self-imposed. This individualism and intellectual egotism we look upon as the reaction from the binding creeds of our fathers. Having eschewed authority in all matters of religion, and learned to think and reason for ourselves upon these important matters, unshackled by Bible, creed, or any ecclesiastical authority, we may at times swing too far. From such a condition heaven defend us, for there seems little to choose between the superstitious devotee of ecclesiastical power and the intellectual egotist who feels there is nothing more in the universe for him to learn.

Mrs. Richmond's guides, in the work "The Soul in Human Embodiments," speak of the soul as passing through three general classes of embodiments: the first being the Adamic stage of purely physical expression of life; from this the second, called the Hermetic or intellectual expression, is reached through many emsteps, the third or last human expression, the Messianic or spiritual.

These three stages or degrees of expression are primarily stamped upon the human race, and the history of the past shows the gradual evolution of souls from the first to the second step toward intellectual culmination, which the world is generally reaching at the present time among cultivated nations. Nevertheless there are and have been individual examples of the last stage of expression of the spiritual in its fullest unfoldment, as there are many of the first and more of the second in the general expression of intelligence in the world of to-

In stating that the world is fast culminating in intellectual development, verging upon the spiritual, a great truth as we conceive is enunciated, and it is shown that mankind is true to its states and conditions, and that universal skepticism and critical analysis are as true to this age as unthinking acceptance was to the ages past, when reason and intellect were not so fully developed. Yet as all states are latent in the soul, and as different races make different degrees of progress, so all different degrees of development have been and may be found.

If many Spiritualists have not as yet risen from the intellectual to the spiritual condition, is it not plain that we should do all that in us lies to gain that higher and grander development, and through prayerful aspiration seek for that which is highest and holiest, thereby shortening our probation in earthly embodiments? It is indisputable that spirits of every grade linger upon our earth-plane, and that we attract and bring to us those who are en rapport with our mental and moral condition. If we would rise we must become truly spiritual, engenders, and, humble as a little child, pray for those intelligences that are higher and wiser than ourselves, to inspire and perfect our moral and spiritual development. He who is moral and spiritual development. He who is out all higher influences than his own, and may dwell indefinitely in the region of hairgrade linger upon our earth-plane, and that we

splittings and intellectual sophisms. True religion is not simply an intellectual conception of life and its duties, but an at-one-ness with high spheres where dwell the perfected angels of the Father. It can only be reached by endeavoring to imitate in our finite way the Father's love, guided by wisdom, putting self Father's love, guided by wisdom, putting self if simply on the external plane is but a rope of sand, love and soul-sympathy being wanted.

Let us endeavor to infuse more of love into that may drag us down. Let us ignore jealousy, scandal, selfishness and uncharitableness, and try always to do that which seems right and high and holy principles which are the foundation of all religions, and then true organization will become cemented by the spirit of love, and the true religion of Spiritualism will cease to be rejected, but the world seeing its fruits of holiness, will hasten to pluck of the tree which bears such fruitage-a universal spiritual religion, based upon the true facts of communion and communication with the so-called dead; with the angel mother or child, the martyrs and sainted souls of the ages past, who, through much trial, have risen to wear the victor's crown of perfected man and womanhood, is the sure prophecy of to-day. Ay, it is already here; its the above entitled heading. Yet, every week, auroral tints even now are lighting up the morn- | without a break, The Banner has waved being sky. It must increase and spread until the earth is flooded with the light of truth.

The angel-world—the hosts of heaven—are here with their holy influence to lift up all ling us, too, of many interesting facts and eviwho desire and aspire. Pray that you may be dences demonstrating spirit return, and the blessed in your families and households by their many methods whereby such is proven alike to sweet presence. The world of sense can give our senses and our reason; from time to time nothing that will exalt the soul and bring such giving us the eloquence of many a spirit-inenduring satisfaction as the conquering of one spired speaker and writer-always and ever a propensity that would drag downward. And welcome messenger, in whose hands are many the love of the great All-Father and Mother good things for all tastes. May winter's snows and summer's suns see it waving ever in the fore-front of our hosts. the sweetness of communion with, will make itself more and more real until earth shall blossom as heaven with divine sweetness.

Spiritual Phenomena.

An Early Experience.

When I was a boy of fourteen my widowed mother sent me to the village of I-, near tal eyes, sufficed for all, though; during thirty-Landau, in the Rhine province of Bavaria, to three days they delivered twenty-three regular pursue my preparatory studies for the seminary. Loccupied a cheerful room which my mother had rented for me. It was on the ground floor and had two windows, one facing the open yard which led to the street, the other commanding a view of a square of about ten or twelve feet, a space surrounded by the solid brick or stone walls of the adjacent houses. One night I came to my lodging at about ten o'clock and lighted a candle, brought from my trunk needle and thread, which maternal foresight had provided me with, in order to sew on a buttor that had "come off" from the young bachelor's waistcoat. The family had retired and all was quiet. As I grappled with the difficulties of the operation, I suddenly heard a knocking close to the window that faced the closed alley.

This knocking was startling, for it sounded like the knocking of a person who desired to bodiments, and finally, through successive attract the attention of some one. I instinctively felt that no one who wished to see me at such an hour would knock at this window. Looking out I saw no one, yet the knocking continued. I was alarmed. The knocking seemed to be on a large deal board which stood against the wall by the window. This board was used by my landlord, who was sexton and undertaker, to wash dead bodies upon, which circumstance increased my fright.

Knock, knock, knock, knock, it went, keeping time as in drumming. I remember blowing out the light and hastily going to bed. The drumming continued. I covered my head in terror and still heard the sounds. How long I thus lay I cannot tell. When I awoke late in the morning the sun was shining into my room. I was almost ashamed now to have been so terrified. But when the following night I heard the knockings again, I determined to tell the family of it. Next morning when they were breakfasting I ventured to say: "For two nights I heard strange knockings near my window." I expected to be laughed at. But none of the family seemed to be surprised, and the daughter, a young lady of about twenty, exclaimed: "That's the drum of last year," whereupon her father looked sternly and rebukingly at her, and I felt that the subject was uncongenial.

The knockings continued on the succeeding nights, and after searching the neighborhood for the probable natural cause, and finding no clue, I asked for the missing shutters, which apparently had been detached. These were brought, and I nailed them on, using alternately a hammer and a heavy axe for the purpose.

At that time I had not heard anything about under our feet, and humbly praying for that | Spiritualism. The readers of this episode are which is highest, holiest and best. In that left to draw their own conclusions. As I mylove once reared shall be found the true cement \mid self now look back, I suppose there was a medithat shall bind all Spiritualists, nay, all peo- um in the house. Perhaps it was the young ple, in the bonds of holy union. Organization lady who mentioned the drum. As for the knockings, they seemed to emanate from intelligence, for there was method in them, and my impression was that they came from a our movement, putting away all those qualities person who wanted to attract attention. If, instead of being frightened, I had asked, What is wanted? or had known what happened in the Fox family at Hydesville, I might have best, having no thought but to advance those perhaps entered into communion with an excarnated spirit. S. W.

Bradford, Pa.

PILGRIM PENCILINGS.

NO. IV. BY J. J. MORSE.

Specially compiled for the Banner of Light.

By reference to that literary "safe deposit vault," my scrap-book, the Pilgrim makes discovery that it is almost a year ago since THE Banner housed his last communication under fore us, bringing news of work done by brave men and women this great country over, for the glad gospel of our heaven-sent truth; tell-

So full of business have been hands and brain that, save some three or four brief letters for your columns, Mr. Editor, there has literally been time for nothing more. Now, while in between the close of one engagement and the

discourses! As each meeting was largely attended, and as the Board of the State Camp-Meeting Association presented a highly complimentary series of resolutions, and as the good people present were most cordial all the time, it may be fairly assumed the Pilgrim's labors were completely satisfactory. Thus passed the month of June away.

Commencing with the second Sunday in July the Pilgrim begun a two months' engagement.

the Pilgrim begun a two months' engagement with the Spiritualists' society meeting in Metropolitan Temple, "The Golden Gate Religious and Philosophical Society," holding a charter from the State of California. In a letter sent to THE BANNER, and which appeared therein on September 10th last, the indulgent reader of these pencilings will find a descriptive account of the above-named hall and the meetings held therein, therefore old ground need not be retraced here. Suffice it to say that the two months originally arranged for things—genial and earnest gentlemen, doing their best with commendable singleness of purpose, and aiming high in the standard of work they were engaged in.

Mrs. Wetson earnest gentlemen, doing the looked in vain for him up and down the street. While his back was thus turned, the monkey, without warning, sprang upon his shoulder, and fastened a grip in the collar of

work they were engaged in.

Mrs. Watson owns an extensive fruit farm, some sixty miles from San Francisco, in a cozy nook among the foothills of the southern fork of the Sierra Nevada mountains, about eight miles out from Santa Clara. The Pilgrim and his family were very pleasantly entertained there on two occasions of a week each time, and the recollections of their visits will long continue as sunny as are the skies of the beau-

ful Santa Clara valley.
Spiritualism in San Francisco has, of course, its various party lines, in some cases accentuated with more of acrimony than reflection; the at present oldest organization is the "Spiritual Union," which, though keeping up its charter, does not hold meetings. Then there are the society of "Progressive Spiritualists," the "Mediums' Meeting," and the society above referred to, for which the Pilgrim labored; neither body possesses all the virtue of our great cause, but each fills its place and does its work. Independent meetings are run from time to time, Mrs. Ada Foye, John Slater, Mrs. J. J. Whitney, W. J. Colville and others conducting. There are two weekly journals, devoted to our cause, published in the city, one the Carrier Dove, the other The Golden Gate, respectively edited by Mrs. J. Schlesinger and Mr. J. J. Owen. The first named has generously seconded the Pilgrim's work by publishing a large number of his inspirers' lectures in its pages. The secular press, notably the in its pages. The secular press, notably the Chronicle and Examiner, are commendably considerate in their treatment of our cause, and keep him. public opinion here appears to lean decidedly

In the early part of November last the Pilgrim visited Tulare City, some two hundred and sixty miles in the interior, holding two very largely attended meetings there. The

The Pilgrim's controls have taught a number

of classes in spiritual and psychic subjects since August last, and with good results. Eschewangust last, and with good results. Eschewing, as they did in their teachings, all countenance of the diverting and disintegrating teachings that, at one time, had full swing out here, they surely built up a healthy public sentiment upon such matters, and as a result many an exuberant speculation has been penned down to rational limits, and Spiritualism put first, as it should be by Spiritualists. At the present time the unseen ones are directing the

Pilgrim in developing mediumship, very interesting "circles" being now in progress.

The year's residence and work on the Pacific Coast has been more than pleasant and quite satisfactory. The good friends rallied round the Pilgrim and his family from the first, and their friendship has increased each month. Mr. M. B. Dodge, the manager of our late meet-Mr. M. B. Dodge, the manager of our late meetings, and his most estimable wife, have been extremely kind; but there, to enumerate by name all our friends, in the Temple Society and out of it, would convert this part of the article into a page or two of a city directory, so let it suffice that all are remembered and all are truly thanked. Finding a painful lack of world fraterning and are truly thanked. social fraternizing among our people, the Pil-grim, acting upon an impulse from beyond, and aided by the good wife and willing daughter, instituted a series of monthly sociables to bring the friends together. To enable us to do this each month the handsome double parlors and the dining room at the residence of Dr. and Mrs. Schlesinger were generously placed at our entire disposal. Much good was done by these monthly gatherings, some sores were heater from sealing and other charter from sealing and other charter from sealing and other charter.

healed, and not a few came to know each other better from seeing each other closer.

Without "boom" or boast, the Pilgrim's work went steadily forward upon its appointed way, and he anticipated bidding adieu to the Golden Gate early in July. But it was not to be so! Unknown, good friends felt they could not permit it, so they earnestly requested us to make our home here a little longer yet. The unseen workers assented, and so presently a further two months' course of lectures will be a further two months' course of lectures will be commenced—this time upon an independent basis, entirely distinct from any society or party, in no wise responsible to any such, but under the personal management of the Pilgrim and his unseen helpers. This arrangement will not interfere with Eastern engagements for ensuing season's lectures, or for work at Camp-Markins.

between the close of one engagement and the commencement of another, the camp here, there is breathing space, and time to tell in outline how the Pilgrim and his family have fared out here, since arriving, just fifty-four weeks ago, though our coming was for but three months, as we thought!

The first month's duties were at the State Camp-Meeting. As leading and specially retained speaker, the Pilgrim had all his work before him. The faithful friends, unseen to mortal eyes, sufficed for all, though; during thirty. ribed, that they may be seen in many lands. be done to us, so let us render justice

From The Growing Youth, OLD JACK.

"What does all this mean? Move on, all of you," said Policeman Brown, or "Number 44," as he was called at his station. As he spoke the group of laughing, shouting boys began to scatter in all directions, for well they know the officer would not allow them to encumber the sidewalk of his "beat."

But there was one that did not obey the order of the crowd-disperser. It was a small-sized monkey, dressed in a suit of scarlet and blue extended to eleven, and then but closed owing to the regular vacation having again come round, and the health of the society's speaker, Mrs. E. L. Watson, known to Eastern readers as "Our Libbie," having sufficiently recovered to enable her to resume her desk. I found the officers of the society most courteous in all organ-grinder the policeman felt certain, but things-genial and earnest gentlement daing the looked in vain for him speared darm, the

> A scream of delight went up from the throats of the street Arabs as the man tried to shake off the chattering, shivering monkey that clung tenaciously upon its lefty perch, for Policeman Brown was a tall man, and his dignified figure looked very funny to the bystanders surmounted as it was by this obtrusive little visitor.
> The monkey was master of the situation, and

Mr. Brown was in an embarrassing predica-

ment.
Finding that he could not loosen its hold upon him, Number 41 wisely concluded to take himself and his keeper to the station, where he must soon report for duty, and with a few words of warning to the grinning boys, with here and there a threatening motion toward the most impertinent ones, the policeman hur-

ried away.
When the station office was reached the monthe the station once was reached the mon-key loosened his grip, and, springing from his perch, settled himself upon a heavy cornice of the celling. For some time the officers tried to induce him to leave this place, but he would not do so until Policeman Brown held out a large bun which he had brought from a bakery near by. Then the weird little thing, with a face as old-looking as that of a very, very aged man, seized the bun, and once more mounting to the officer's shoulder, devoured his cake with the utmost satisfaction.

Finding no owner for the monkey, Number 44, with his captain's permission, concluded to

In a short time Old Jack, as they named him, became a great pet with the men at the station. They found that he could perform many tricks, such as swinging by his tail from high places and catching what was thrown to him by the

Old Jack was given up, but not without regret.

Ten months later, while passing along his beat, Number 44 felt a slight shock as something bounded upon his shoulder.

It was Old Jack, more dingy in appearance and fedding statements.

and faded in apparel than ever. Officer Brown was very glad to see his old friend again, and so were the men at the station, who shook hands with him, and treated him to cakes and pea-

nuts.

A visit to the old Italian found the man very

A visit to the old Italian found the man very ill upon his ragged bed.
"I die," he said, "I die and be no more. I all hurt and bad in here," pointing to his chest. "Zepho he git out; he go leave me; the door not shut, he go. I know he find the perleese who take him before. You keep Zepho; he be very old, very wise: he know much; he be one hundred, I tinks. You keeps him, and be good to Zepho."

The poor old man was taken to the hospita when he closed his eyes on mortal life a few

days after.
For a long time Old Jack was kept at the sta-tion, and finally Policeman Brown gave him to a boy who lived out of town.

Old Jack found a pleasant home at last.

Many were the amateur circus performances given by the youths in the neighborhood. Of course Old Jack, with his funny antics and clever tricks, was the chief actor, and his pres-

ence was always a source of delight.

Policeman Brown visits his old pet whenever he can find time, and has preserved the tawdry clothes and faded feathers of the little animal. He values them highly as mementos of one of the most embarrassing predicaments which he ever experienced. MISS M. T. SHELHAMER. ----

Mrs. Richmond's Labors.

To the Editor of the Banner of Light: The direct spiritual work of the guides of

Mrs. Cora L. V. Richmond has been unbroken during the year (which closed June 24th), and in the yielding of a rich harvest we have abundant evidence of the good seed sown. At each quarterly meeting of the society the list of membership has been largely augmented, and a growing interest in the subject of Spiritualism has been manifested in the large audiences which Sunday after Sunday gathered to listen to the utterances of a divine truth.

In the congregation have been seen prominent clergymen, judges, lawyers, doctors, men of science and others who, by their presence, have proven that this great subject is one which has in its unfolding grown to command the respect and attention of thinking minds especially. The Sunday evening discourses have been published in pamphlet form, with the May each of us strive to be all we insist upon others becoming, and as we would that justice courses, consisting of Bible interpretations acbe done to us, so let us render justice to all.
The heaven we make around us is the measure of the heaven possessed within us.

331 Turk street, San Francisco, Cal., Jame 11th, 1888.

The heaven we make around us is the measure of the heaven possessed within us.

Solution of the Cabala, have proved of intense interest, and inspired by a very advanced spirit. Following these a series of lectures on the Messiahs and their angels will, when completed, constitute a line of spiritual work never before presented in so elaborate a manner, thus adjusting the Cabala, have proved of intense interest. oeffre presented in so elaborate a manner, thus indicating that the guides must feel the growing fitness of the mortal mind to incorporate the eternal truths so graciously bestowed.

The friends of Mrs. Richmond are aware that

the guides of this lady have given through her a series of lessons on the "Soul-Embodiments in Human Form." These have culminated in the publication of a book which gives a concise statement of the philosophy, with notes and references so classified as to make it comprehensive, logical and conclusive. If it is not already on the market, the work can be obtained of the publishers, at 61 Union Park Place, Chicago. This book, together with the advanced thought of the regular work twice every Sunday, has inaugurated a marked era in spiritual literature, the demands for the published mat-ter from the Pacific Slope to England being unprecedented.

Music.—The choir, consisting of a quartette

of professional singers, has been no small factor in the success of our meetings. Earnest, heartfelt enthusiasm has marked their song services each Sunday, and they have sung as though the blessing of the spirit world rested upon them.

Entertainments.—The Band of Harmony, an auxiliary of this Society, has been giving a se-

auxillary of this Society, has been giving a series of parties during the past winter, which have been brilliant successes, both socially and financially. At the "Phantom" and Fancy Dress Parties, as well as Bal Masque, over one hundred couples were on the floor in every conceivable variety of fancy dress and costume. The suppers on each occasion were sumptuous and the table decorations unique and beautiful. Our hall is to be remodaled enlarged and beautiful. Our hall is to be remodeled, enlarged and beautified this summer in every particular. Reception rooms, end gallery with boxes, and cardrooms for those who do not dance, and an arched platform, will be prominent additions. In view of these facts tickets will at once be issued for a series of six "Court Receptions" (as they will be called), the participants appearing as representatives of various courts, and to be costumed according to the court they repre

be costumed according to the court they represent. The proceeds will be devoted to carrying on the spiritual work of this society.

Decorations.—I cannot close this brief outline of our work without reference to the Floral Decorations. Every Sunday (and at each entertainment) the whole face of the platform, forty feet in length, has been covered with the different varieties of evergreens; while on the floor of the platform were banks of mosses, which, when surmounted by vases of flowers. moor of the platform were cause of mosses, which, when surmounted by vases of flowers, were as high as the speaker. Flowers have been massed in rich profusion, and the designs have been very beautiful and novel.

The flowers donated to and worn by Mrs. Richmond at each service, syllable the love and respect of her friends.

respect of her friends.

W. J. Colville will occupy the platform of the First Society during the month of September, and Mrs. Richmond will resume her work for the coming year the first Sunday in October.

Very respectfully,

Chicago, Ill.

Mr. Bradlaugh, who was refused his seat in the English Parliament for five consecutive years, has now succeeded in carrying a bill to abolish the very oath by which he was debarred, and that, too, by a majority of one hundred. This leads the London Standard to declare that the English nation is no longer distinctively Christian, and that a large per centage of the people there no longer accept the religon embodied in the Bible.

DREAM, BABY, DREAM Darling, lay your tired head down,
And take a trip to disepy-town;
Plok up all the dreams you see,
And bring them home to tell to me.
Dream you're a honey bee poleed on a rose,
Draining the dew where the deep color klows. Dream you're a lily fair, stately and white, Folding your petals to sleep all the night. Dream you're a twinkling star up in the sky. But do n't stay there long, my per, stars are so high. Dream you're a violet, hiding your head, Safe from the chilly winds, in mossy bed. Dream you're a pearly shell, deep in a cave. Nostling by corals and washed by the wave. Dream you're a butterfly, gorden and gay, Woolng the sweetest flowers all the long day Dream you're a silver bell ringing the hours. To waken the fairles that sleep in the flowers. Dream on, sweet baby, dream of all blies,
Till you wake like a rosebud for mamma to kiss.

-Mary C. Hungerford.

Banner Correspondence.

TABOR .- James Vincent, Sr., writes: " That Spiritualism is making more rapid conquests than any religious system has ever made, is becoming more and more apparent, when we see such abuse and calumny heaped upon it by such orthodox representatives as T. De Witt Talmage and the National Republican at Washington. For the benefit of such as may have felt inclined to listen to said Talmage's vagaries with favor, I wish to give just a little of my own expertence recently.

While in Cincinnati, Ohio, about two weeks since I inquired if there were any mediums who were known to be persons of repute, in whom confidence could be placed. I was directed to several.

One lady was a spirit medium for the trumpet. At first I was strongly disinclined to attend any of her circles, but having a spare afternoon I concluded to go. It is to be borne in mind that the medium knew nothing of me-neither my name, nor from what part of the country I hailed. So with every member of the circle: I knew nothing of either of them, nor they of me. Furthermore, I had no knowledge whatever of how such seances were conducted.

I heard spirit-voices talking with their friends. heard the sobs of gladness of those whose spirit friends were conversing with them. While I was wondering if I should receive a visit from any of my friends, I heard a voice close to me. I asked: 'Who is it?' 'Mary,' was the reply. 'What!' I exclaimed. 'is it my Mary, my precious wife?' 'Yes,' she said, and immediately there followed the sound of kisses, which was heard by the entire circle. I asked her what she wanted to say to me, and she talked to me of what belongs to me alone. I knew it was her voice, more especially when she said, as she has so often said while in life, as she lay her head on my shoulder, 'Oh! my dear husband!' I could not be mistaken. But to make sure, I said to her: 'My dear, have you heard me sing to you every day since you passed over?' 'Yes,' she said. 'Do you know what I have sung?' 'Yes.' 'Now, then.' I said, 'please tell me what it is.' Instantly she said: 'Nearer, My God. to Thee, Nearer to Thee. Sing it now, and I will sing it with you.' I sung it, and she with me, beautifully, and while her voice was much improved to what it was in earth-life, I carefully noted her own distinctive peculiarities. I know it was her, for how could it be otherwise, when not a soul in the whole world knew that I had ever sung that to her but myself. The entire circle broke out as with one voice at the close Did you ever hear anything so grand as that?'

I must not write more of my own experience, or visits from the dear wife, and will only add, as to myself, that at another scance, with another medium, an old friend, a lawyer, who passed away between three and four years ago, came to me and gave me his name. and among other things, assured me that he had been constantly with me. This spirit friend has come to me every time I have had an opportunity to sit with a medium-at Ottumwa, at Davenport, and now at Cincinnati, where the medium did not know me from Adam, nor that such a person as Robert Percival had ever had an existence.

One fact more, which I know to be a fact, because I had it direct from the party interested himself. This is for the Washington Republican man. The gentleman had been sitting with a medium, and almost the first thing that her Indian guide sald to him was that before the end of the month he would hear about some money that was coming to him. He said it sounded so much like gypsy fortune-telling that it came near causing him to distrust the medium; still he could not do that, for she was a lady whose entire life forbade The statement as to the money was soon lost sight of in the remarkable visits he had from his near friends in spirit-land, and he said that he never once thought about the money until three days before the close of that month he received intelligence of a legacy, a part of which was coming to him, and asking how he wished to have it forwarded

I do not believe the rampant editor of the Republic can would object to spirit-prediction of this kind to himself, and verified as this was. Then why seek to injure a whole class of people much broader in their in vestigations and belief than he is himself, by trying to make it appear that they predict things, then to prove their predictions true will go such lengths as to scuttle a ship at sea, involving the sacrifice of many lives? Had that editor good common sense he would have drawn a more rational conclusion, and have counselled his readers not to turn from such warn ings, but to give heed to them-enough at least to give them due examination."

DES MOINES .- V. C. Taylor gives sprightly ex pression to his views regarding the vast differences existing between the various descriptions of the spirit world by its denizens, which are given through mediums. He has read, he says, revelations from Spirit Judge Edmonds in "The Next World Interviewed." remarks by Dr. E. C. Crowell, in "The Spirit-World," descriptions by Washington Irving, in Mrs. Horn's 'Strange Visitors," etc., but has failed to learn as much from them all as is conveyed by a message from a spirit communicating at the Banner of Light Free Circle, who said: "Our world is both objective and subjective." This he regards as "a straight announcement" at any rate. He thinks Spirits S. B. Brittan and W. S. Courtney eminently qualified to give answer to the desire for enlightenment in this im portant direction.

District of Columbia.

WASHINGTON .- P. O. Jenkins writes: "What prophetic vision was far-reaching enough to take in the significance of and the stupendous results to culminate from the Rochester knockings of four decades ago! Who, when in 1848 the Fox children excited the wonder of the world as the instruments of these mysterious manifestations, dreamed of their marking a new era in the world's history? Who entertained the slightest conception that they were the foreshadowings of a day when man was to be emancipated from his ignorance and his distorted conceptions of God and of human destiny? Who dared hope that they were the beginning of a missionary work of angels, whereby the problem of man's future life was to be solved and forever settled? Rapid and marvelous have been the progressive developments, until now spirit communion is enjoyed in every land.

In general terms, these statements show what Spiritualism in its past and present has done for humanity. And what of the future? Again we may exclaim that no prophetic vision can take in the scope. Mediums are increasing in numbers and in power all over the civilized world, and thousands are giving in their adhesion to the purifying and enlightening truths vouchsafed to humanity through their instrumentality, and are rejoicing in the knowledge and experience which come to them in the incontestible reali zation of the fact that death does not 'end all.' and that their loved ones whom death has separated from them, still live and still love them. Of the future of Spiritualism in its mission to man, we can only say, the hand of God is in and guiding the work, and no human power can stay it. Spiritualism will live when Talmage and his like shall no more be heard; when they are gone and forgotten. It is cheap logic to use more statements and cry 'humbug,' but this class of vituperators exerts very little influence upon thinking

minds. The time will come when all such faisifiers of truth and progress will be ashamed of what they

The work of the spirit-world in behalf of humanity is exhibiting itself in all parts of the land. Here in the city of Washington many of the best citizens are giving their support to the cause, and many more becoming earnest investigators.

I close by reminding Spiritualists that while we are not called on to defend fraudulent mediumship, we are called upon to be discreet in our judgment of the character and cause of what may seem to be, or really may be fraud; for some of the best mediums known have, from their negative, psychological natures, been overpowered by evil influences to commit fraud. Let this be remembered; and let our judgment be tempered by our knowledge of this fact. The best surroundings possible should be had for mediums, and it is the business of Spiritualists to effect this as far as

Pennsylvania.

PITTSBURGH .- A correspondent writes that Sunday, June 10th, the closing services of the season were held by the Pittsburgh Society of Spiritualists, and the occasion was made a memorable one by Mrs. H. 8. Richings, who a few days previous had solicited donations of flowers, and whose fine taste and industry were shown in the use of what she received in decorating the hall. Those who contributed floral offerings were Mr. J. H. McElroy, William Fleming, Mrs. Grey and Mrs. Johnson. Mrs. Richings also gathered a fine collection of flowers and ferns. The Pittsburgh Leader, reporting the evening meeting of the Sunday previous, alluded favorably to Mrs. Richings's abilities as a public speaker, and said:

meeting of the Sunday previous, alluded favorably to Mrs. Richings's abilities as a public speaker, and said:

"It has been the custom of Mrs. Richings at each meeting to give psychometric readings, in which she claims the power of delineating the disposition and characteristics of persons, even though they may have long since passed out into the great somewhere. To do this she needs but the name of the Individual. Last evening, as Mrs. Richings called for a name, a tail young man in the back part of the room gave that of 'William Duff,' adding that the audience would all recognize him by the name of William Chalet. 'The individual named [said Mrs. R.] has passed out of the body, and in meeting death experienced a painful choking in the chest. I get the sense of one suffering from lung affection. He was of a nervous, sanguine temperament, active, energetic and popular, always hall-fellow well-met! He should have left wealth, for he made money, but spent it fast. At one time in his life he was inclined to Spiritualism, but for years previous to his death he had concluded that there was little in the theory.' As the lecturess delivered the above the crowded hall was so still that one could hear her labored breathing. Mrs. Richings resumed: 'That man is standing beside me now. His thoughts are with his family, and he is constantly saying, "Oh! my poor wife! I did not think things would turn out that way." He asks his friends here to tell his wife that he wants to communicate with her in regard to business matters which he left unfinished. I don't know what this man's business was, but I now seem to be looking on a lighted stage.' At this the audience broke into the wildest applause, wbich so disturbed the medium that she declared herself unable to continue."

CORRY.—Mr. G. F. Lewis reports Bishop Fowler of the Methodist Farsenne, Church as hearing and and and and and and and and and the part and the self unable to continue."

CORRY.-Mr. G. F. Lewis reports Bishop Fowler of the Methodist Episcopal Church as having said in a sermon before the General Conference at New York. in alluding to the orthodox doctrine of the atone-

ment:

"Let me be specific. No debt has been paid. It is not in the field of commercial values. If it were a debt to be paid by the sufferings of Christ, then it would be already paid, and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. No debt has been paid. No penalty has been inflicted. The innocent may suffer for the guilty as a mother suffers for a bad child. But it is the coarsest kind of cruelty to inflict a punishment upon the innocent for the guilty. If penalty were inflicted it would be all that justice could demand; when one has endured the penalty of a crime, then he is entitled to a discharge. He does not plead for pardon, but demands a discharge. Moreover, it is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penalty upon Jesus for a penalty due the guilty, must be revolting to all sense of justice. Guilt could not be transferred. Penalty could not be inflicted upon the guilty, and then pardon would be impossible. There would be nothing to pardon. No penalty has been guilty, and then pardon would be impossible. There would be nothing to pardon. No penalty has been inflicted."

Commenting upon the rapid spread of the reasonable view of the subject enunciated by Bishop Fow-

ler, Mr. Lewis says: ler, Mr. Lewis says:

"We are coming to see that doctrines, books, churches, etc., are not religion, any more than plows, hoes, etc., are agriculture; they are only tools or instruments for carrying on agriculture. When a wise farmer finds a new and improved tool, he prefers it to the old one; while the ignoramus of India, Spain and Mexico plows with the same root-plow, because it is old and sanctified. Who does not rejoice that better religious tools are coming into use?"

FLUSHING .- A. E. Hempstead writes that Mrs. Jennie Holmes, who will be remembered as one of the earliest mediums for materialization, and other physical demonstrations of spirit presence and power, has, after six years' suspension, resumed holding séances. giving one each week, on Thursday evening, at her residence on Grand street, East New York, near Cypress Hills Cemetery. Our correspondent says: ' Mrs. Holmes has lost her husband and her pecuniary resources, but not the rare gifts of mediumship, with which she is richly endowed. She gave a trial séance in her home on the evening of June 7th, at which I was at first the only one present. I assisted in arranging the cabinet, and fastening the windows and doors. I entered every room in the house, and was positively certain Mrs. H. and myself were the only persons in

it. The medium felt somewhat disappointed in not seeing other aitters. She has recently passed through a severe illness, and being feeble was easily discouraged, and distrusted obtaining any demonstration that would be satisfactory. But she said she would try her new cabinet; perhaps her controls would like to prepare her surroundings. I took a seat, com menced singing an old familiar hymn, and had scarcely reached the end of the first verse when the curtains parted, and a beautiful form stepped from the cabinet, and then withdrew. Soon another form followed. different entirely from the first. Four distinct forms came out. Some moved in front of the cabinet back and forth, paying no special regard to me. I ventheir work exclusively, and that I was not asking tests, which was responded to by three raps. Other raps in the direction of the front door announced the arrival of some mortal friend behind time, and with consent to admit whoever it might be, I soon stood face to face with the carpenter who had put up the cabinet a few hours before, and who, through the kindness of Mrs. Holmes, had come to his first investigation. Joining our hands we commenced our singing, as if no interruption had taken place. Forms came, all distinctly different, paying no heed to my skeptical friend, until he received the salute from the cabinet, 'Hello, boss,' from a large fine male form that stepped in view, coat off, sleeves rolled up, in the sombre colors of a workman's suit. He instantly recognized his old boss, from whom he learned his trade. Soon a very large female form came out, walked the length of the room on one side, then back across the front of the cabinet, and up the other side; in coming back she stopped at a table, and looked curiously at the old well-worn musical instruments on it, which accompanied their owner for twenty years or more in her travels. She finally took up a tambourine, looked wonderingly at it, and gave it a playful shake. She then lifted a heavy chair in one hand without the least apparent effort, carried it ten feet across the room, then returned to the cabinet, opened the curtains without entering, and led out to the chair a smaller, weaker form, and seated her thereon, standing by her side, Fully six feet from the medium these forms whispered fully three minutes, when the largest helped the feebler one back to the cabinet, which they both entered. The guitar in the cabinet was being played while the two forms were out. We had two forms out three times, with several good male forms. We had

as many as twelve forms in all." Our correspondent closes by saying that Mrs. Holmes is greatly in need of sympathy and support, and that as her health is being gradually restored she will give one séance a week at her home, the location of which he has mentioned.

SARATOGA SPRINGS .- A correspondent writes: A brighter day never greeted mortals than that of June 3d, nor a happier or more harmonious company

then assembled at the residence of Dr. W. B. Mille, Locust Grove. Dr. Mills has ingratiated himself by the liberal exercise of his spiritual gifts into the highest esteem of a large number of highly appreciative friends, many of whom met him this day within his own home with their warmest congratulations and best good wishes. An hour was passed in communion with the beauties of Nature and a social interchange of thought, after which, and vocal and instrumental music, Dr. Mills in words of great appropriateness welcomed his friends to the hospitalities and enjoyments of his home and its surroundings. Peter Thompson and Gen. Bullard made remarks, and a poem was recited with much good taste by Miss Consalus. Mrs. Mills also heartly welcomed her friends, and remarked that nothing beyond her immediate family was more highly esteemed by her than Spiritualism, with its beautiful philosophy of life and its endless continuity. During the day Dr. Mills described spirits that were by his clairvoyant vision seen to be present, and gave messages clairaudiently heard by him, all of which being correct were very

gratifyingly received by all present." NEW YORK CITY.—Frank Wo Jones. Conductor, writes, June 21st: "The musical and literary entertainment given by the People's Meeting was an enjoyable occasion. A good audience, with Wilson Macdonald for Master of Ceremonies, and willing and distinguished talent, rendered the gathering one of pleasure and profit. After the opening song by the audience Mr. Macdonald gave a short address. The following programme was then in order: Recitations, The September Gale,' by F. W. Jones ; 'Entertaining Sister's Beau, Miss Mattle Morrison; recitation by Miss Fannie Morrison ; reading, 'Mr. De Splae,' Mrs. Maggle Morrison ; remarks by Theodore Bunce; songs. Roving Swallow, by Mrs. C.; 'Nearer, My God, to Thee, Miss C.; 'The Stream of Time,' Mr. H. Millenet; 'Fiee as a Bird,' and 'Baby's Lullaby,' by Miss Norma Wills; an original song. 'When You and I Were Young, Tom.' by Wilson Macdonald; 'Annie Laurie,' and 'Uncle Joe,' by Mr. Macdonald, who seemed to be in a happy frame of mind, and conducted the exercises to the evident satisfaction and pleasure

Each part of the programme was finely rendered, and the people present expressed themselves as highly

pleased with the evening's entertainment. We have decided to continue our meetings through the season. . We have a pleasant and comfortable hall, and the sessions should be well supported. Mr. A. E. Laurene. of Brooklyn, is expected to de-

Connecticut.

day evening, July 1st."

liver his very valuable lecture on 'Mediumship,' Sun-

NEW HAVEN .- William Hart writes: "The evervelcome and highly prized BANNER OF LIGHT reaches this city each week and affords instruction and conso lation to many.

Meetings are held here in Spiritualists' Hall, Sun. days. A conference in the afternoon and séances Sunday evening. Circles are held at the hall each Wednesday evening. The meetings are well attended. Mrs. J. J. Clark, the well-known and gifted medium held séances at her parlors each Sunday evening up to a recent date. Her tests surprised and delighted hundreds, and changed the minds of skeptics regarding spiritual things. Mrs. Clark will go to Lake Pleasant to stay during the months of July and August. Hosts of friends in this city desire that her trip shall be a pleasant and enjoyable one, and that she may return rested and refreshed to resume her duties as a trusted and faithful medium."

BRIDGEPORT .- E. B. Leavenworth writes that he has attended several of the materializing séances of Mrs. Effle Moss in New York City, of one of which he says: "There were nine persons present, and perfect harmony prevailed. One of the first spirits to appear was Lucille Western; perfect materialization; five inches taller than Mrs. Moss. She called me to the cabinet, and proved to me she had nothing on her head or feet to add to her height; then entered into conversation, telling me of what was then occurring in my home at Bridgeport, which on my return I found to be correct. All in the circle received visits from spiritbe correct. All in the circle received visits from spiritfriends and relatives, occasionally two appearing at
the same time. Being again called to the cabinet, 1
there met my sister and sister in-law, both of whom
stood and talked with me for some minutes in full view
of all present; then taking me into the cabinet, they
continued to converse, while at the same time the continued to converse, while at the same time the continued to converse, while at the same time the spirit control. Jack, spoke to me from another part of change of feelings by which they recognize their controls the medium during the seance, then spoke, and soon he comes.

The soul is a tenant occupying a house—the Mrs. Moss being seated in her usual place in the corner of the cabinet.

During the séance a spirit materialized in front of the cabinet; all could plainly see her as she arose. She was recognized by a gentleman as his wife In all eighteen or twenty forms appeared, and were

As a usual thing but one form comes at a time at these scances of Mrs. Moss, but each is wholly unlike the medium, and the room is comparatively well lighted. better, in fact, than most scance-rooms I have vis-

The cabinet is simply a wooden frame, covered with dark Canton flannel, and stands at one end of the room against a wall with no door or window near it, an open hall way being below it.

I have had Mrs. Moss in my own home at Bridgeport, and there witnessed manifestations similar to those

Massachusetts.

NEWBURYPORT .- F. H. F. writes: "The Newburyport First Spiritualist Society held its annual business meeting Monday, June 1st. The reports of the Secretary and Treasurer were read, giving interesting details of the progress of the Society for the season. There were held during the season twentynine Sunday meetings and test circles, and we close the term with all our bills paid, and a small balance in the Treasury. The sermon preached by Rev. Mr. Mills has done us great good; it set church people tured to suggest that the occasion was devoted to thinking, and our officers are repeatedly asked, when does Mrs. Luther come again?

> The Society has elected officers for the ensuing year as follows : President, Albert Russell ; Vice-President, Albert R. Patten; Secretary, present incumbent, F. H. Fuller; Treasurer, Daniel T. Reed. The business meeting passed off in a very harmonious manner. The usual vote of thanks was passed, thanking the Board of Officers for faithful services rendered. After the appointment of Committees, and mapping out the work of the next season, the meeting adjourned to the first Monday in September.

> Mr. Oscar Edgerley, one of our local mediums, has been meeting with good success. He has lectured in Connecticut, New York, Portland and Rockland, Me., Portsmouth, N. H., and everywhere was well reneived. He goes to Temple Heights Camp Meeting, Me., as one of the speakers. He is a fine lecturer and test medium.

The Independent Club is doing well; it holds circles and is keeping up an interest in the cause. Miss Ewer, of Portsmouth, N. H., held a circle in its rooms, 64 State street, Sunday evening last. The attendance was large, and her tests and descriptions very satisfactory. She is a very fine medium, and will probably come again soon. So the seed is being sown in our grand cause, and it will ripen and bear good fruit."

California.

BAN JOSE .- " A Member" of the Spiritualist Solety writes: "The Spiritualists of our city are gathering for more systematic work than has been done here for some time. A few years ago Bro. Caleb Caldwell passed on, leaving a small legacy to the Spiritual Society 'to provide a place for spiritual meetings in san José.' The interest on this sum-owing to the skillful management of the Directors—is now sufficient to pay the rent of a pleasant little place of meeting and the Society has secured the G. A. R. Hall for the year. All feel that we have now 'a local habitation.'

Regular morning meetings have been held each Sun day since the first of January. At these meetings Mrs. E. B. Crossette, a young and talented inspirational medium, has been the regular speaker, giving ever welcomed such a day and participated in the en- | thorough satisfaction to her hearers in the clear and

joyments of so pleasurable an occasion than that which | skillful handling, by her guides, of any question the audience may suggest. The public have shown a growing interest in these meetings by an increased attendance from Sunday to Sunday.

Evening meetings have been held from time to time when speakers or platform test mediums could be secured. Thus we have been enabled to hear Prof. D. Allen, of Chicago, in a series of discourses on 'The Science of Life, some pleasant 'Talks' by J. M. Moore, late of Topolobampo; instructive inspirational essays from the pens of Mrs. L. H. Champion, Miss Sarah Ramsdell, and others. Several fine displays of test power have been given by W. K. Colby, and his daughter, Miss Ida. An entertaining evening has been spent with Mr. and Mrs. P. C. Tomson, of Philadelphia, and other good things have been given by local and visiting talent. An instructive feature of some of the meetings has been 'the exchange of ideas,' a modified form of debate, carried on among the members.

The morning meetings have been satisfactorily presided over by Bro. Mark Siloox; and Bro. William C. Vinter, whose name and Spiritualism are inseparable n San José, has conducted the evening meetings.

With the first of June the Society discontinued its public meetings for the summer vacation, as 'all San José' goes to the seashore or mountains during June and July. Then, too, all mediums and members wish to enjoy the feast of good things our State Camp-Meeting Association is providing for us at Lake Merritt."

Rhode Island.

NEWPORT .- John C. Peckham writes that nearly all the remarkable events narrated in the Bible took place in the night, in the dim twilight or darkness and directs the attention of the objectors to the conditions required for similar phenomena in these times to the fact. He feels assured that there are men occupying pulpits, with "big pay" attached, who endeavor to retain their hold on the pulpits and the pay by preaching against Spiritualism at one time and for it at another in order to please all, and in that way contrive, by sitting on a fence and smiling alternately to those on each side, to retain their exalted positions.

Maine.

BUCKSPORT .- Dr. C. F. Ware writes, June 15th : Allow me to explain, in response to the notice of Dr. H. F. Merrill in a recent issue of your paper-i. c., that he considered himself engaged to give tests at the Verona Camp Meeting this summer-that in my statement that he would not appear at that meeting I simply took him at his word, as Dr. Merrill wrote me he should, under no circumstances, give tests at the Park, as he had cancelled all engagements in Maine. and that he had resigned his office as secretary of our society.

Illinois.

SPRINGFIELD. - Mrs. Watson and Mrs. Beach state that Mr. C. J. Barnes has, as a test medium, given satisfaction to many. They further say that he is preparing to attend the camp-meetings at Vicksburg and Haslett Park, Mich., and desire to recommend him to all as worthy of patronage.

(Reported for the Banner of Light by Mary F. Lovering.)

Synopsis

Of a Remarkable Sermon upon "The Future Life," delivered by Rev. Edward B. Maglathlin, * of Westford, Mass., in the Pulpit of the late Rev. Warren H. Cudworth, East Boston.

The body at death suffers dissolution; but that principle in man which thinks does not depend upon the physical organism.

The brain and thought do not hold the relation of cause and effect. The brain is the organ of thinking, and not the being who thinks. Parts of the brain may be removed, limbs severed, the activity of the senses diminished or destroyed; and yet the personality remains intact. We have not the same brain-substance that we had in our early years—are we not the self-same thinking beings? Consciousness declares itself to be a light that can never be put

out.
When dear friends have long been parted, the cabinet; spirit Brooks, an English lady, and Lillie, former friendship. Something like this hapthe child-control of this cabinet, also spoke to me from
still another quarter. Minnle, the Indian girl, who the nearness of a friend, we mention his name

> human frame-and it has faith that the same power which gave the soul a home to live in while here, will provide another and more beautiful one when the tabernacle of flesh is laid

To many minds the hypothesis of the development of life, as enunciated by Charles Dar-win and Alfred Wallace, imposes an objection to the belief in immortality. There is no cause for alarm. It is presumable that these emi nent scientists themselves understood their theory as well as any one can understood their theory as well as any one can understand it. They saw nothing in it which was hostile to the ancient belief in the future life; and Mr. Wallace is the illustrious advocate and expounder of the cardinal doctrine of Modern Spiritualism. "Where are our departed loved ones?" They are with God and God is with Spiritualism. "Where are our departed loved ones?" They are with God, and God is with us. The spirit world is very near. Those who have had their friends pass through the thin

veil can best realize how close to us is the heavenly home. While Jesus was upon the earth he saw and associated himself with those who had passed through death unto life eternal. With him both worlds were as one world. His inward eye could see, his inward ear could hear, and his soul rejoiced in the glorious realities of the world unseen.

A few years ago a young lady who was a pu-pil of mine was stricken with diphtheria. The disease developed rapidly, and she lived but a few days. Her mind was bright through the illness, and just before she passed away she looked up and said: "The room is filled with light. I see my mother and father; yes, they are all here." A smile passed over her features and she fell asleep. Experiences like this we cannot explain away. They are as real and true as the communion of Jesus with Moses and Elias. I have often thought that our departed

friends can help us to bear our burdens, and strengthen us to resist the temptation to do wrong. If they can help us to live well in this world, they will best prepare us for life in another. Living victorious over sin and sorrow, and having made our lives contributions to humanity, we can give welcome to the mes-senger when he summons us to that heavenly land when the former things—our little day of trial, strife and toil—shall have passed away

Rov. Edward B. Maglathlin is a scholarly preacher, and is well known as an educator. He was for several years Principal of the Partridge Academy in Duxbury, and ar-terward taught in the Cambridge High School.

PAMPHLETS RECEIVED: The Wilkesbarre Letters on Theosophy. A Series of Letters Contributed to The Sunday Morning Leader, Wilkesbarre, Pa., by Alexander Fullerton, F. T. S. pp. 26. New York: The Path.

The New Statement and Symbol (Positive.) "So to Be, is the sole inlet of So to Know." pp. 26. Malden, Mass. H. R. Burdick

The National Sin of Literary Piracy. A Sermon by Henry Van Dyke, D. D. pp. 26. New York: Charles Scrib-

The Soul of Man is not Immortal. A Lecture by (). H. The Soul of Man is not immortat. A Become of the Harris. pp. 63. Newman, Ill.: The Progressive Pub. Co. The Great Amherst Mystery. A True Narrative of the Supernatural. By Walter Hubbell. pp. 168. New York: Brentanos, 5 Union Square.

Problems of the Day. By Dr. R. C. Flower. pp. 52. Provising of the Edg. By 171, R. C. Florida, pp. 3-30ston: Spectator Pub. Co.

The Bible; Esther and The Song of Songs Analyzed Franslated and Accompanied with Critical Studies. By Rev. L. A. Sawyer. pp. 67. Whitesboro', N.Y.: L. A. Sawyer. The American Art Printer, C. E. Bartholomew, 22 Col-

Every one is the artisan of his own fortune If you wish a fortune, keep healthy by the use of Warner's Log Cabin Sarsaparilla, which purifies the blood and thus gives health and strength. Largest bottles on the market.

EVEN A "REGULAR" IS FALLIBLE. Shall we give the Allopaths the sole control of medical practice! Read and ponder.

To the Editor of the Banner of Light: The Journal of Health, Boston, for June contains some good ideas. It has changed its form from a paper to that of a pamphlet, since the last issue, wherein 1 read the attempt of its editor or reporter to burlesque and cast ridicule upon clairvoyance and mediumship, by taking a lock of hair from the tall of a dead dog to be examined or diagnosed for disease.

The June issue has no doubt a just criticism upon a clairvoyant who advertises in the secular papers for patronage, but this article may do the cause of Spiritualism and clairvoyance much harm in the minds of those who read it and do not believe the gift exists at all; hence I would say to the editor that it would be well for him to investigate still further before making a wholesale condemnation of clairvoyance and its use for the diagnosing of disease. It is not justice to single out any one individual who does or does not possess the gift, and make that person appear as representing all such modes of treatment-any more than it would be to class all so called regular physiclans in one category as to ability, etc.

The following report of a sad case, and the editorial remarks upon the same, appear in the Boston Record of June 19th. Will the Journal of Health be manly enough to print the account. thus acknowledging that it is human to err in every class of society or mode of life or practice? and also that there are ingredients made use of in the regular medical practice which are dangerous to tamper with, even if the individual is legally authorized by the State to do

WORCESTER, June 18th.—G. W. Goss, a very prominent citizen of the town of Clinton, and connected with the Lancaster National Bank, died at his residence to-day from the effects of a dose of poison administered by mistake. He was suffering two weeks ago from a severe cold and sore throat, and when his family physician, Dr. C. A. Brooks, came to attend his daughter, he asked for something for himself. The doctor handed him a powder, and told him to take it. He tried to, but could not swallow it. He so remarked, and was told to wash it down with water. This was done, and immediately he complained of severe pain.

The doctor discovered he had given him a large dose of bi-sulphate of mercury instead of bismuth. Everything was done to relieve him, and his physician has done all in his power for him. But he was so seriously burned that there was no relief for him. Dr. Brooks has been a regular practicing physician in Clinton for thirty years, and feels has terrible mistake so greatly that he is completely prostrated.

G. W. Goss, who died at Clinton yesterday, was one of the leading man. In that town and

so greatly that he is completely prostrated.

G. W. Goss, who died at Clinton yesterday, was one of the leading men in that town, and his energy and activity entitled him fairly to be such. He died by poison, it having been administered to him by mistake by his physician. Probably no man in Clinton feels so badly over it as this same physician, but that does not palliate the act. Here was a man licensed, after examination, to handle, compound and administer poisons. Through nothing but sheer carelessness he gave a deadly poison by mistake to his patient, and the latter has died. There is no condoning this fact by the plea of careto his patient, and the latter has died. There is no condoning this fact by the plea of carelessness. It was the doctor's business not to be careless. There has been altogether too much of this sort of thing lately where men have died from poisons given by physicians, and it is about time that something was done to put an absolute stop to it.

I notice also in the same issue of the Herald of Health a lengthy editorial article on licensing physicians, which is evidently the first gun fired to assist the movement of the allopathic physicians to regain their prestige by obtaining a law from the General Court in the near future to keep out all intruders in the form of new modes of eradicating disease-even including the homeopaths with the irregular quacks." Is the Journal of Health established by the regulars, or is it a "quack" production under the cover of the so-called regulars, while in fact it advertises books and treatment that do not come under the strict discipline of the old school practice? Where shall the line be drawn between what is from a "quack" and what is from the opposite.

Are doctors who make mistakes like the above to be labelled "quacks." even if they are members of the allopathic school of practice? Will this doctor be arrested for manslaughter as was Mrs. Corner for "neglect." or, in other words, would not neglect have been advisable

in this case cited? Finally, does the best good of the community demand that men of his class be entrusted with the manipulation of a grinding legal monopoly of the healing art, to the exclusion of all others however successful in their practice?

ANTI-MONOPOLIST.

ABOLITION CEREMONIES IN BRAZIL. events of the past week in connection with the passage of the abolition act have been unusu passage of the abolition act have been unusually exciting in character. There was almost no opposition and very little oratory, and every vote was attended by the abolition societies and large numbers of spectators. The Sentensen ate decided upon a Sunday session to pass the bill, which was attended by hundreds of ex-cited, enthusiastic people. The Princess Re-gent also arranged to come down from Petropolis on the same day to sign the bill. The streets of the city were gay with bunting, and the newspaper offices of Rua do Ouvidor were elegantly decorated with flags and flowers. Processions carrying banners and preceded by bands of music paraded the streets, cheering our colleagues of the press and giving vivus for liberty, the Imperial family and the abolition leaders. At 3 o'clock P. M. the Princess Regent arrived at the City Palace, where an immense crowd had congregated to await the final act in the abolition of Brazilian slavery. The en-grossed copy of the law was signed at 3:15 P. M., the Princess using a pen richly set with diamonds, which was provided for the occasion by a popular subscription. Renewed vivas were given on the announcement that the act had become law, and the crowd slowly dispersed. The streets, however, remained full of people until a late heur of the night, torchlight processions were organized, and many offices and private residences were illuminated. The whole affair passed off with perfect order and good temper.-Rio de Janeiro News, May 15th.

July Magazines. THE ATLANTIC MONTHLY presents Part II. of J.

P. Quinov's peculiar paper entitled "Miser Farrel's Bequest"; Lillie B. Chace Wyman writes of "The Village System" in "Studies of Factory Life"; "Yone Santo," by E. H. House, tells an awful tale of human cupidity and diplomatic brutality exhibited in the treatment of the Japanese by two so-called Christian nations, regarding the Asiatic Cholera and its introduction into that land; Bradford Torrey descants attractively on "A Green Mountain Cornfield," and what was seen there in a morning ramble; Harriet Waters Preston has in "A Changing Order" a thoughtful paper on Roman history; "The Despot of Broomsedge Cove," "Boston Painters and Paintings," "A Browning Courtship." "The Telephone Cases ' and other contributions, combine with the departments in constituting a choice summer number. No poetry. H. O. Houghton & Co., publishers, Boston, Mass.

OUR LITTLE ONES and THE NURSERY .- The present is a capital number, the Fourth of July being "to the fore" in frontispiece and letter-press. "The little ones" will like it, especially the boys. The Russell Publishing Company, 36 Bromfield street, Boston.

No one by merely conversing with a fish ever succeeded in drawing him out. Merely conversing with a Warner's Log Cabin Plaster would not draw out a pain in the back, but an application of it would give relief at once.

Written for the Banner of Light. THE WORLD'S NEED. It is not in the thunderbolt alone God speaks to man;

Not in the fury of the winds and waves His ways we scan : Not in the dread volcano, bursting forth Vials of wrath— Making earth tremble, while destruction sure

Walks in its path ! But in the still, small voice, as soft and low As murmuring rill,

Or fike the fluttering of an angel's robe When all is still:

And speaking thus: "My kingdom is the world; There's work to do : The fields are white, the harvest truly great, The laborers few.

Sin, sorrow, suffering on every hand Around us lurks; The heavenly kingdom cannot come except Through faith and works.

Then, clothed in patient meekness, go thou forth To bless mankind-Help those in want, and those in pain relieve, And guide the blind:

Lift up the fallen; speak to them as Christ Spake once before: Neither do I condemn thee, go in peace, And sin no more.'

And faltering lead; Pour out the Balm of Glicad, freely give, For all have need-Need of encouragement and sympathy

In their distress,

Minister to the helpless, and the weak

Need of a steadfast friend on which to lean In loneliness. For better than the shricking vulture is The cooing dove;
Better than hatred, malice or the sword,

Is human love." Thus saith the spirit; who hath ears to hear,

Turn not away, But let your light shine bright until the dawn Of perfect day. So should all live, and soon all wars would cease

And strife be o'er; The weary world needs tenderness and peace Forevermore. ROSE MAXIM.

FROM OUR ENGLISH CONTEMPORARIES.

"Angel Visitants Materializing for the First Time in a Public Hall."

Under the above heading the Harbinger of Light reprints from the New York Sunday Mercury its report of the very successful séance for materialization held by Mrs. M. E. Williams in Adelphi Hall, New York, last February, remarking editorially upon it as follows:

Be it remembered that the report of this "Be it remembered that the report of this wonderful scance is not taken from a spiritual-sitic paper, but from the editorial matter on the front page of an old established New York weekly, and that the reporter speaks of the large audience as refined and intelligent, implying that there were some hundreds of first-class witnesses to the fact that at least forty forms of departed friends were rehabilitated in mortal form before them, and in numerous instances 'dematerialized' or resolved themselves into 'thin air' before their eyes. Deeprooted prejudice alone prevents this marvelous event being telegraphed all over the civilized world, and published far and wide as a much-needed demonstration of the reality of a future life.

"We may be well assured, however, by previous experiences that whilst a large number of intelligent people will be impressed by the weight of evidence here given, by far the larger weight of evidence here given, by far the larger number will demand a reproduction of the phenomena, and the imposition of some irrational conditions, such as their individual presence on the platform, the tying up of the medium, and as a climax an examination of the materialized form; and when these demands are refused, will stigmatize the whole metric are a furnerable. To be rate Spiritualists as immoral, licentique of the great number mands are refused, will stigmatize the whole matter as a stupendous fraud to the intense satisfaction of those who have already made up their minds on a priori grounds that the up their minds on a priori grounds that the thing is impossible. This will not materially retard the acceptance of the fact; but attempts

They are men and women of the world, eduretard the acceptance of the fact; but attempts in the same direction by mediums whose desire for notorlety is fostered by unwise spirits, having the will but not the power to accomplish so difficult a demonstration of spiritual chemistry, are more likely to bring discredit upon the fact and delay its general recognition than the opposition of prejudiced opponents; still we have every confidence that the truth will continue to make headway in even greater ratio than it has in the past. The accounts which reach us of other phenomena, greater ratio than it has in the past. The ac-counts which reach us of other phenomena, especially Psychography (or direct spirit writ-ing), indicate that the spiritual chemists are actively at work and steadily perfecting their experiments by and through which the spiritexperiments by and through which the spirit-ual world is being brought into conscious rap-port with the material, and a rational basis is given to religious belief on the ascertained and demonstrated continuity of individual life after the change called death."

More Light, published at Greytown, Wairarapa, N. Z., completed its first year with its May number. Noting this it says: "Looking back we are gratified with the progress made and the work accomplished, but we hope for greater things in the future. A correspondent from Napier writes that the subject of Spiritualism is being earnestly inquired into by a large number of people there, and a lady medium at Taradale has large numbers at her meetings. The Wellington Association of Spiritualists, of which Mr. W. McLean is President, is doing good work, and holds weekly meetings."

Is Spiritualism Dangerous, Immoral or Wrong?

A correspondent of the Medium and Daybreak (W. C. Stokes) furnishes it with a brief report of an address delivered by the spiritguides of Mrs. Yeeles at Peckham. After remarking that some people having come to the conclusion that Spiritualism is dangerous, have determined to have nothing to do with it, it was said:

"Man is a spirit; therefore it must be dangerous for man to have to do with man! Spirit has ever tried to demonstrate itself on this earth plane; not only in the form of a tiny babe, but in the gray-headed old man, who has spent his life in toiling by the sweat of his brow to his life in toiling by the sweat of his brow to earn a living to sustain the body, and to keep that spirit in it. But the teaching of Spiritualism is: to do to others as you would wish to be done by. Is that dangerous? The teaching of Spiritualism is: if you see a brother low, go help to raise him up. If you see your brother in need of your sympathy, go wrap the mantle of love around him and strengthen him. Let the weak one see that you cultivate the good spiritual power, which God is ever ready and willing to bestow upon his children of earth through his ministering spirits.

"Spiritualism immoral! Oh! friends, could we only show to you the beauty, the love, the

we only show to you the beauty, the love, the vitality that is ever being poured upon this vitality that is ever being poured upon this world of yours to influence man to lead a higher and nobler life! Is that dangerous teaching? Is that wrong? Is it immoral? Is it of the devil? No! friends. It goes further—it comes in the form of the husband, who has been torn from his wife, the partner of his life; he has passed from the body, leaving the dear ones to struggle with their material life; yea, perhaps to work to earn the bread that he would fain have done had he been permitted to continue longer in the body. Yet that loved one comes with the mantle of love to give strength, courage, energy, and in the still slient hours of night in the remained fair in the faith he had taught nearly forty years. Mrs. Francis, his wife—who was a firm spiritualist also—preceded him to spirit-life some nine years. M.

From East Epping, N. H., March 5th, David Carr, aged 8 years.

He had received many convincing tests from spirit-life—dishough not a professed Spiritualist. He was honorable in his dealings, independent in his views, and outspeken in Joseph Carr.

to watch over those loved ones to him so dear. Is that immoral? Is that dangerous?"

Of Walter Besant, who has recently given to the public a new book, entitled " Herr Paulus," Light (London) says:

Light (London) says:

"If he wished to write a burlesque on Spiritualism he might at least have kept to the truth, and have refrained from maligning an honest man by name. He saw Dr. Slade, he says, exchange a blank slate for one which he drew from a slide under his table, a slate afterward found to be full of writing. As the London Spiritualist Alliance happens to possess the table which Dr. Slade used, we should like Mr. Walter Besant to point out to us where the slide is, or has been."

From what we learn we judge that Mr. Besant, who has hitherto held an enviable position in the literary world, has lowered himself to the plane of a sensational penny-a-liner, and exhibited the same totality of ignorance of his subject all others have displayed who have undertaken to destroy Spiritualism, which from its very nature is indestructible.

We opine it will be as fruitless an undertaking for Mr. Besant to find that slide, or where it once was in the table, as for some American 'exposers" we wot of to find the sliding panels and trap doors, or the places where they once were, through which, they alleged, mortal confederates passed to assist certain mediums, by assuming to be denizens of another world.

The Immorality of Spiritualists.

How singularly some people fit things to things. Some days since an individual who, with a lead pencil or a pen, manufactures public opinion, had much to say against Spiritualism, because Mrs. Jencken, one of the original Fox sisters, has of late years followed the example of tens of thousands of other women in New York, and taken to drink. The editor above referred to takes the occasion to berate Spiritualism as the cause of her downfall. Let us look at the garments hanging on the

line.
Mrs. Jencken gets drunk. Her physical system is no different from that of others. Liquor is alike powerful over all its votaries and victims. Its record shows millions upon millions of lives frayed, wrecked and ruined. Our contemporary says nothing against the prime cause of this great trouble—intemperance. Instead, he charges the result to Spiritualism. As well charge it to the dove that was sent from Noah's

A few days previous to the arrest of Mrs Jencken for neglecting her family, Rev. Mr. Hermance, a minister of religion, went into his pulpit in White Plains. New York, and there committed suicide. Why not make this the occasion to berate religion as something loathsome? Why not charge the dead man with being an enemy to all that is good, simply because trouble greater than his weak mind or will-power could resist forced him to a fatal act? Drupkenses is not a cripe. It is a peract? Drunkenness is not a crime. It is a pestilential malaria of disease that is born of the still, and taken into the homes of religious and irreligious persons who like to make themselves miserable, and who, as drunkards, are the fruit

truthful or just.

Talmage preaches of spirits in heaven and on earth. He preaches that there is spirit individuality. That God is a spirit. That millions of angels, each a spirit, are doing God's bidding. He preaches that he and all others are to be good spirits or bad spirits, good persons or bad ones, in the spirit-world. Thus he is a Spirits list as the ways havens had a who he

They are men and women of the world, educated in churches. The court records of the United States prove that more ministers of religion, like Talmage, than of school-teachers,

ingion, like Taimage, than of School-teachers, journalists, lawyers or any other profession, have been before the courts for all of that which Taimage rises to denounce.

Stand all the immoral Spiritualists in this country in line, and then let the leprous preachers who have established countries of the lawyers of the leprous preachers who have established countries of the leprous preachers who have established countries the leprous present the leprous l or immorality in nearly every county in the United States, stand in line beside the immor-Spiritualists, and the immoral Spiritualists would not be a marker to the line of dirty

We will agree to produce the names of twenty ministers of the gospel in this country, charged with seduction of girls, with debauching of wives, with betrayal of parties in the church, for every one immoral Spiritualist, man or woman, in this country, that Talmage can name. We will take our list from court records, while he may take his from public rumor, and will neet him in the press or on the platform, at any time he will appear, to show our string of suckers and compare it with his.

But all this would prove nothing against Spiritualism or against religion, which does not consist in slinging mud to the accompaniment of table tipping or bell-ringing, or to hopping about on a platform to a cornet accompaniment. We will agree to produce the names of twen-

Bro. Talmage is a Spiritualist who preaches spirit-existence, immortality of the soul and individualized spirit existence, and who then, for effect, denounces Spiritualism.

No wonder there are stores or dépôts for mis-Meanwhile we are ready to exhibit strings with Bro. Talmage at any time — ours from court records and his from gossip.—Pomeroy's

Advance Thought.

Passed to Spirit-Life,

From Ludlow, Vt., June 8th, 1888, Mary M. Simonds From Ludlow, Vt., June 8th, 1888, Mary M. Stimonds, wife of John M. Vezzy, aged 63 years 5 months and 2 days. She leaves a lussband and daughter, brothers and sister. Her auffering was protracted by Bright's Disease of the Kidneys; all that love and affection could do was freely bestowed to soothe her suffering. She had no fear of death, as she fell assured she could return to watch over and guide her dear ones; they also are comferted with the knowledge that she can return. Kindred and friends spoke of her true worth with dim eyes. They gathered in her late home, bringing flowers to beautify the change, and words of consolation were spoken by the writer; kindred hands took the flower-covered casket and lowered it to its resting-place, and we know there was another ministering angel.

From Rockingham, Vt., May 11th, 1888, Louisa, wife o John Proctor, aged 61 years.

John Proctor, aged 64 years,

The change came without a moment's warning (apoplexy); but she was well prepared for her departure, as she was a true wife, a loving mother, a sympathizing friend and ever useful woman. Her companion and son will miss her as none others can. For many years she was an earnest worker in the spreading of spiritual knowledge, and we shall miss her; but we know she will bless her memory, Funeral services were conducted at her late home by the writer.

From Bartonsville, Vt., March, 1888, Quartos M. Dorand

aged 34 years.

He was a firm believer in the return of the spirit, and felt assured his companion would meet and welcome him home. He filled many positions of trust for his townsmen, and was universally esteemed by all. He will be greatly missed in the Association of which he was an active member. His funeral was held in the Spiritualist Hall in Bartonsville, the writer officiating.

Racklandam If the Spiritualist Hall in Bartonsville, the writer officiating.**

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Vermont Convention. The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 20th and 80th, and July 1st, 1858.

and 80th, and July 181, 1838.

For Speakers, we have engaged the following talent: Dr. H. B. Storer and Mr. Even Cobb. of Boston: Hon. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon: Mrs. A bils W. Croßssiti, Waieriury; Mrs. Lizzie S. Manichester, West Raudolpht Mrs. Emma L. Paul, Morrisville; Mrs. S. A. Wiley, Rockingham: Mrs. A. P. Brown, St. Johnstow, and Mr. Lictus Colbura. Manchester, N. H. For Test Medium, we are to have Mr. Josoph D. Stiles, of Weymonth, Mass. Those who have heard him will understand what that means.

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

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermon Railroad; farefor round tripetitier way from Rutland and return, 41,00; titkets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afterneon, 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 Falls, 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 Ogdensburg, and Passumpsic and Wells River roads, also from principal stations on the line of the Boston and Lowell and Cone-ra roads.

Boarding at the Lake Memphremagog House at \$1,00 per day.

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day.
This is to be one of the cheapest and most delightful excursions of the season. We hope thousands will avail them-

Proctoraville, Vt., June 5th, 1888.

The Lookout Mountain Camp-Meeting. The Lookout Mountain Camp-Reeling.

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

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Miscellaneous.

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

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



BOSTON, SATURDAY, JUNE 30, 1888.

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

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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

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

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

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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 Pierpont.

The Public Free Circles

Held semi-weekly by the publishers of the BAN-NER OF LIGHT, at 9 Bosworth street, Boston, as the law and the prophets, he put aside as of will be concluded for the present season on the following dates:

The Tuesday séances-Miss M. T. Shelhamer, medium-will close on the afternoon of June

The Friday séances-Mrs. B. F. Smith, medium-will close on the afternoon of June 29th. These free meetings will be reopened early in

SEPTEMBER next, under the joint mediumship of of which will be given hereafter.

Special Notice!

holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they that their applications are at this office on Fri- bridge at whose hither end they stand and day morning, June 29th.

Notices, etc., must arrive at this office on Monday morning, the 2d, (instead of Tuesday, the 3d,) as the forms go to press one day earlier than usual.

Priests, Preaching and Presumption. We quote an English writer on Spiritualism:

"It is asked frequently, when creeds are cast away what will be left? God will be left; man will be left; and reason, man's noblest gift from his Maker, will be emancipated in regard to religion, as it is in everything else. When Christianity becomes free of priestcraft, when men cease to trade in it, its true mission will begin-'its mission of brotherly love,' social liberation, and universal peace. It is only so long as men are weak in mind and afraid to look in the face of the glorious nature which surrounds and inspires them, that they require certain fixed forms of support on which to lean. Men accumulate experience only gradually, and the knowledge derived from it but slowly."

This apprehension that all will go when the creed-props are knocked away, is bred of heredity and ignorance. It is a timidity that to the majority of minds is an implacable tyrant. None have imbedded such a fear in the popular thought with such assiduity as the priestclass, which first pretends to know all there is to be known about God and the future, and afterward seeks to terrify into lifelong submission all who dare to doubt the sufficiency or substantiability of the doctrines its own members alternately formulate and fight over. Is the world, let us ask, any less religious for the visible disappearance of the professed belief in an eternity of punishment for the finite errors, called sin, of ignorance, heredity and unfavorable surroundings? The real truth is that nobody ever did believe in so diabolical a dogma, however positive their professions of such a belief. The dogma is one that it is impossible for a human mind to conceive; as much so as to conceive of infinity, or an omniscient and omnipotent being. When it weakens, decays, revolts the hearts of men with the bare recollections of its blasphemy, and is thrown out of the thoughts as the vilest and wickedest of all the theological rubbish, there is just as much vital religion left in the world as before, and a great deal more. So monstrous a dogma was eating out the healthy life of all religion that derived its sustenance from a trust in the never failing love of the Allfather God.

The gradual spread of knowledge among the people, as it inevitably drives superstition into its hiding-places, and dissipates it in its stronger light, so it steadily weakens the influence of the priest-class, by whatever name and title they flourish, and in time will put them away from between the individual and his Maker, so that the intercourse will be without so needess and expensive an obstruction. None see the affairs of men.

and understand this better than the leaders of this class themselves, which accounts for the virulence with which they and their intellectual followers assail every one who ventures to announce the opening of any other avenues between man and God. They want the monopoly of their carefully constructed bridge to the other world themselves, and they mean to have It if it costs even the confusion of the established social order. Nothing in human history is more apparent than this combined determination of the priests of every order, to claim the human spirit as their special property, whose hopes and fears they are privileged to work upon in such ways as their councils and synods and secret meetings may direct.

Now in the illuminating light shed by science in these modern times, has it never occurred to these conscience-keepers for others that the teaching of the great Creator's wonderful works would do far more to advance morality, and thus religion, than to keep up this playing on the fears of minds that are fast becoming emancipated through a broader knowledge, and so are escaping from their disheartening thrall-Why are they not willing to try the dom? change? Is there anything in any of the works of the beneficent Creator that can be justly deemed irreligious in the human contemplation? Is not one place as holy as another, and are not all days as sacred as any one? Is it man's devices and designs, like the institution of the Sabbath, the establishment of the church, and the interpretation of God in creeds, that are to be accounted too sacred to be approached with inquiry, while the divine laws of health, of harmonious existence on earth, and of the wonderful creation into which we are born as heirs, are regarded as not worthy of pulpit treatment and too secular to be taught on the day which they ostentatiously claim to be the Lord's?

Look over again the simple record of Christ's teaching-called preaching now-and what is to be found but one unbroken talk to the people on the spiritual kingdom into which he sought to introduce them by both his life and speech. He acted no prophet's part, set up no claim as a philosopher, did not indulge in the frenzy of the poet, was simply and entirely a man of the people. The Jews derided him for keeping the company of gluttons and winebibbers, of publicans and sinners. They wondered what he could reply to the woman brought to him who was taken in the act of adultery, and wondered still more when he made that divinely inspired answer, mingled | Stokes suffered terribly from nausea and other reproof and forgiveness, which will live in the memory of the human race as long as human hearts continue to beat. He addressed man as man. The Jewish Church, with its decaying ceremonies, was never attacked with such vigor and effect as by him, and it was for this lofty courage in his teaching that, like Socrates before him, he was murdered by the authorities. He recognized no church. The Bible was not in existence. All that had gone before, classed no value except as they might vindicate the one great law of love to God and the neighbor. What Christ taught and exemplified would never make men atheists, as theological teaching only does. Spiritualism is the new advent of the spirit of Christ, the Comforter he promised to send, and it comes direct to the people as

Religious ceremony-fasting, long prayers, and the like-never received more unqualified condemnation than at the hands of Jesus while Miss Shelhamer and Mrs. Smith: Due notice on the earth. And the humanly constituted church has industriously piled one ceremonial upon another ever since, demanding the scrupulous observance of them by its followers. Wednesday, the 4th of July, being a legal head of the church, or the church, that pays so not seen specially denied: little heed to his most serious injunctions? It is easy enough to see the dilemma in which the church stands. And its priests and preachers presume to denounce those who prefer to seek wish renewed in our issue of July 7th, must see avenues to the other life other than the one exact a toll fee of all believers. They hate Spiritualism because it brings the ceremonies and creeds and professions with which their authority is buttressed to an end. If it were only God and His boundless love that they would have us know, why should they be angry because we report that we have found out God and immortality by another way than theirs? If their spirit was in any true sense religious, they would rather rejoice over the discovery that more than ever manifested God to man and brought us into a nearer communion.

> The belief that is instilled into the human mind from earliest childhood by the priest-class. that constant attendance on the outward ceremonies of religion in a particular edifice which they have themselves "consecrated" will be placed to one's credit in the eternal account whose balance-sheet is to be presented on the fabled judgment-day, is sufficient evidence of the importance attached to forms and ceremonies by those who devise and operate them. The profession with the lips of a creed to which the intellect only gives a sluggish and slavish as nt is insisted on as the single condition, not to be dispensed with, of so-called salvation hereafter. Yet these are the very mummeries which Jesus brushed aside in the old Jewish church, and in no sense so complicated and elaborate as they are now, declaring them to be without meaning and of no effect, and substituting in their place the simple law of Love -love to God and man-to which the heart alone could render obedience. No priests or teachers are needed for the exposition of that searching and all-embracing law. No intermediary is called for to give it interpretation. Each one becomes his own priest, and draws near to the spirit that fills all worlds without the permission of any other.

The puerile contentions over such a question as whether the real body of Jesus, who was inhumanly put to death eighteen centuries ago, is partaken of when believers eat a piece of consecrated" bread or a wafer that has been 'blessed," sink into merited contempt before the brightening knowledge of this modern day. And yet, no class of priests or preachers dare assail such inanity of belief as this with the ridicule it deserves, though they are swift to denounce the physical accompaniments of the trance, and sweat in traducing the character of all mediums. They prudently abstain in the one case, and recklessly assail in the other, from the inspiration of no higher than a class and bread-and-butter motive. Let the great majority of men and women become believers in spirit-intercourse, with their belief resting on actual knowledge, and the clergy would veer as easily as the weather-vanes in the wind, obedient to the same sordid motive still. The world is not to be impressed, influenced and ruled by this self-selected class of men always. Knowledge has spread its wings for a bolder flight, and human reason and conscience are to govern sumption, scrofula, cancer, etc., should rage

Alleged Death from Vaccination. While utterly powerless for good, vaccination is a certain cause of disease and doath in many cases, and is the probable cause of about ten thousand deaths annually, by five inoculable diseases of the most terrible and disgusting character.—hir. Alfred Russel Wallace, LL. D., London, Eng.

The important subject of vaccination has been brought prominently before the active thought of this community of late by reason of the decease of Dr. Warren S. Stokes, and the cloud of uncertainty as to the cause which to many minds surrounds his demission.

The discussion had its rise in the columns of the Boston Daily Globe, from which it quickly spread to those of The Post, The Record and The Herald - also the Sunday papers. From the original statement appearing in The Globe of June 22d we condense an outline of the points there presented in support of the allegation that Dr. Stokes came to his death by the effects of impure vaccine matter upon his system; subjoined thereto we give place to the official denial of the doctors who had the case in charge. Our readers can peruse these, and arrive at whatsoever conclusion may seem to them best-a course of action alone likely to produce satisfaction regarding this particular case, as The Globe of the 23d (the same one in which the card of the doctors appeared) truly says: "No two persons hold exactly the same opinions concerning that mysterious chain of incidents preceding the Doctor's demise":

STOKES.—In this city, June 18th, Warren S. Stokes, M. D. Funeral from the Harvard street Baptist Church, Friday, June 23, at 2:30 o'clock, Rela-tives and friends invited to attend without further

Dr. Warren S. Stokes was born in Vermont about thirty-two years ago. He graduated from the College of Physicians and Surgeons, 34 Essex street, in 1882. Since then he has been connected with the Faculty of the institution, and during the past year has been lecturer on medical chemistry and instructor in pathology. His generous soul, his affable ways and his intellectual endowments endeared him to hundreds of friends in the city. Running over as dreds of friends in the city. Running over as his heart was with enthusiasm for his profession, he was deeply interested in all its phases, and devoted much time to the investigation of physical and psychical science.

He was engaged a great deal at the North End, being at the Dispensary on Charter street every day. Thrown almost continually into contact with infectious diseases, and not having been vaccinated since his early childhood he determined to make himself doubly sure against danger. He talked it over with Dr. Wallace, and the latter, on Saturday, June 2d, vaccinated him, using the virus in the Dispensary

On the Monday following his vaccination Dr.

symptoms of poisoning.

Though feeling very ill, he managed to keep on his feet and attend to his duties until Friday, when he was so ill that he was forced to take his bed. Dr. Tilton, his hostess and friend, summoned Dr. Wallace and Dr. A. F. Pattee. They attended the case until last Saturday, when Dr. Stokes was removed to the City Hos

It was not until Dr. Stokes had gone mad that his sister was notified of his illness. Her anguish was not mitigated by the assurances of the attending physicians that her brother's sufferings were not due to the effects of vaccination. There is no doubt that they fully benation. There is no doubt that they fully be-lieved the virus was not the cause of the symp-toms, and possibly they had their own theory of the case and were bound to prove it correct However this may be, it is asserted they pre-scribed no antidotes for poison...

scribed no antidotes for poison...
Dr. Stokes's agonies were ended by death at 4:30 on Monday afternoon. A post-mortem examination revealed the fact that there was no trace of typhoid, malaria or erysipelas in his system. Everything was perfectly normal. He had died of blood-poisoning...
A member of the Massachusetts Legislature said yesterday that the compulsory vaccination law was doomed, and that efforts for its repeal would be made in the next General Court.

would be made in the next General Court.

The Boston Evening Record of June 23d also contains this paragraph (among others bearing Now which is right, Christ, who is called the on the case), the statement in which we have

"Dr. A. R. Stokes, of St. Johnsbury, Vt. brother, says: 'The autopsy revealed no brother, says: 'The autopsy revealed no adequate cause of death. He was worn out and tired from overwork, and the vaccination prob ably hastened his death, developing sympton which otherwise might not have supervened."

PER CONTRA. Statement of the Attendant Physicians.

To Editors Boston Globe: A sensational and decidedly misleading statement having appeared in your issue of yesterday morning concerning the sickness and death of Dr. W. S. Stokes. concerning the sickness and death of Dr. W. S. Stokes, will you allow us to make the following statement in your columns. Dr. Stokes was vaccinated at his own request, by his own lancet. The vaccine was obtained from C. H. Goldthwalt & Co., Washington street, and was strictly pure, as twenty-five or thirty others were vaccinated from points from the same lot. Only a single point was used. This was done on Wednesday, May 30th, and Dr. Stokes was not taken ill with the symptoms of his fatal sickness till about two weeks later. The facts connected with the case are these: The vaccine disease had already passed its climax at the first call made upon him, when he was found to

the first call made upon him, when he was found to have slight fever, with excessive nervous and mental symptoms which yielded readily to treatment, and the symptoms which yielded readily to treatment, and the patient was apparently progressing favorably until Thursday night, when, under the excitement produced by disturbing circumstances, he grew rapidly worse to such a degree as to require that he be sent to the City Hospital for his own safety, where every attention and care was given to him. A statement was made, at the time of his admission to the hospital, to the superintendent's assistant, of Dr. Stokes's previous symptoms. The autopsy made at the City Hospital by Dr. W. W. Gannett, failed to reveal any sufficient cause of death, and the supposition is that he died from nervous exhaustion, supervening upon prolonged mental exertion. And it is absolutely certain that Dr. Stokes did not die of blood poisoning, as has been assumed by the writer of the article referred to.

(Signed)

R. H. WALLACE, M. D., Dartmouth, 1885.,
ABA F. PATTEE, M. D., Dartmouth, 1857.
JOHN W. JOHNSON, M. D., Harvard, 1877.
Boston, Friday, June 22d, 1888.

THE BANNER has no information in regard to the matter treated above other than that which has appeared in its Boston contemporariestherefore cannot reasonably presume to express a definite opinion in the premises; it certainly does not propose to have the case ventilated to any further extent in its columns, since both sides have been represented:

But as regards the general subject of the practice of vaccination itself, we feel no hesitation in declaring it to be our firm conviction that it is (wherever met, whether in the Old World or

the New) a grievous and unmitigated evil. Many returning spirit intelligences have, from the earliest days of this paper, repeatedly borne witness in our hearing to the dire effects wrought upon their physical forms, when they were in the mortal, by vaccination; and they have repeatedly besought us to editorially oppose the dangerous practice—which request we have endeavored to comply with as far as in our power, as the files of THE BANNER will

We have no doubt that Prof. Alfred R. Wallace is right when he sets the probable contributive death-rate of this disgusting practice at ten thousand persons per annum.

We believe the British Medical Journal is right when it says: "In addition to the fact that people are ill after vaccination, it is important to remember that people die after the operation."

We believe that Dr. Samuel Eadon, M. A., of Gloucester, Eng., asks a question whose answer is not far to seek, when he says: "With such abominable fouling of the human body, (by vaccination) is there any wonder that conamongst us?"

We believe, with Sir Joseph Pease, of the English House of Commons, that "Vaccination slaughters children wholesale."

We believe, with that stanch anti-vaccination apostle, William Tebb, of London, that: "The history of the Jennerian system from its introduction in 1802 to the present time has been a continuous record of humiliation and disappointment which no ingenuity can palliate or explain away."

We believe, with another thinker on this profoundly important theme, that while "compulsory education is an equal sharing of the national stock of acquired knowledge, compulsory vaccination is a distribution of the national stock of acquired diseases."

Therefore we earnestly hope that the present profound excitement on this subject in Boston will-by stimulating to action those who up to the present time have allowed the disgusting but legally prescribed process to go on unchallenged-bring forth good Truit next autumn in an earnest, well-digested and united effort on the part of her enlightened citizens to sweep away the compulsory vaccination law which now encumbers and disgraces the statute book of the Old Bay State!

Spiritual Phenomena in China.

The late Captain Hunt of Salem, Mass., a vealthy tea merchant in China for a long time -previously a sea captain, trading between that country and this-in his last days settled down at Salem, and became a confirmed Spiritalist; in fact, he was a capital medium himself. He was in the habit of visiting our office once or twice a week, when before the great fire of '72 we were located at 158 Washington street. We remember he called one day to bid us good-bye for a brief period, as, he said, he was going to pay a visit to his Chinese merchant friends, and was delegated in the meantime to convey official dispatches to China from our Government. He remarked that as many of the old Chinese merchants understood English, he should carry out samples of our spiritual works and also a large number of BANNERS for distribution, and thus, he smilingly remarked, become a sort of "missionary among

the heathen" of that distant clime. He went. We did not hear from him for a long time. Finally, on his return, he called to see us again, to post us in regard to his spiritualistic "China mission." He said he was astonished, when he introduced the modern (as he supposed) spiritual literature, to find that some of the most learned of the Chinamen knew more than he did upon the subject, and assured him that there were many spiritual séances then being held in different parts of the empire. He finally was invited to several of their circles, which are similar, he said, to those in this country and Europe. It was then he first learned that the remedial use of animal magnetism was well known and had been applied in China for ages. It is called the Chong fou," and is taught by the bonzes or priests

Table-tipping was also an old affair with them. Their methods during the manifestations, he remarked, were different from those employed by our mediums. Mr. Hunt gave us in detail many facts, showing that the Chinese are fully convinced that their departed friends can return and communicate, as he had had evidence when in China of the fact himself.

We were interested to know more about Chinese Spiritualism, and in our researches came across a statement exactly to the point descriptive of the manifestations, which had been published by an American missionary named Rev. R. S. Mackay, who was twelve years in China. He says: "In this, as in many other things, they are in advance of the practitioners among ourselves. The mode of carrying on this operation is somewhat different from that in vogue in the United States. The table is turned upside down upon a pair of chopsticks laid at right angles over the mouth of a mortar or bowl filled with water. Four persons lay one hand upon each leg of the table, while the other clasps the free hand of one of the four, and thus the circle is completed. An incantation is now chanted by the medium, and soon the table begins to move. The circle move with it, and in a minute or two it is whirling rapidly upon its axis, until it is thrown violently off its balance and falls to the floor. The motion is universally attributed to supernatu-

This missionary then goes on to say that there is no necessity for resorting to so clumsy a method of communication with the dead, as the spirits have been induced to write their communications: A table is sprinkled with some kind of powder, or flour, or bran, or dust. Then a small basket without a handle is armed with a pencil, or chopstick, which is tied to its edge or thrust through its interstices. The basket is then turned upside down, its edges resting on the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing on the dusty table lines and figures, in which a good linguist easily recognizes the cheracters of the China language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a spirit thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers, and then nothing can be discovered but unmeaning lines and angles. But in general the composition is good and the information valuable."

Thus it will be seen that the Spiritual Philosophy is "no new thing under the sun," but was known centuries ago; and yet, when at the present time its details are better understood, the clergy especially and others of like ilk denounce the whole thing as a fraud, and take every occasion possible to annoy, vilify, persecute and imprison our medial instruments, not daring to murder them as did their bigoted ancestors of two hundred years ago.

The Golden Gate announces that on their arrival in San Francisco, a pleasant evening reception was tendered Mrs. R. S. Lillie and her husband, at the residence of the editors of that journal. Eloquent speeches, music and song comprised the exercises, which were participated in by Mr. and Mrs. Lillie, W. J. Colville, Miss Emily Peelor (of San José) and others. Misses Alice Beighle and Mattie Hughes assisted in receiving. Among the goodly company present were J. V. Mansfield, Mrs. Ada Foye, Mrs. Ruffin (of Cincinnati), Mrs. Dr. Dunklee (of Boston), Edgar W. Emerson, Hon. I. C. Steele, President of the California Camp-Meeting Association, Dr. W. W. McKaig, its Vice President, Dr. and Mrs. Albert Morton, Mrs. Morton-Smith, Dr. and Mrs. Henry Rogers and others.

"PSYCHIC RESEARCH"-A SIGNIFI-CANT VIBION.

To the Editor of the Banner of Light

A few evenings since, while in the company of a lady who, though not a professional medium, is gifted with psychic powers of a rare order, I was privileged to have an unexpected interview with an old friend, now a denizen of spirit-life. He accosted me familiarly, announced his name and proceeded to discuss in an interesting and intructive manner a philosophic problem on which my mind had been for some days more or less engaged. Of this, however, I do not propose now to speak, but to mention what followed. After my friend had concluded, and bidden

me good-night, the lady said she saw open before her a vision which appeared to have some significance. She described it substantially as follows: "I see a large boat floating upon the water, in which are a number of dignified and learned-looking gentlemen and one or more ladies. On the boat I see the name 'Psychi-CAL RESEARCH.' One gentleman holds the stroke-oar and appears to be endeavoring to propel the boat forward; but each of the other occupants holds a rudder; there seem, queerly enough, to be rudders all around the boat, and each man is trying to direct the movement according to his own ideas. As they all differ from each other in their notions, the boat only goes round and round in a circle, and gets nowhere. On the stroke-oar, and also on each rudder, I see a motto or legend which seems to express the leading idea of the one who holds it. That on the oar reads, 'Down with materialization frauds!' One rudder has 'No Ghosts l' On another I can see the words, ' Perceptions of the trained intellect versus the wisdom of babes,' and so on. A very intellectual-looking lady in the stern of the boat runs up a flag on which is inscribed 'Clever conjuring!' All appear to be in the pride of intellect and selfconfidence, and to lack that receptivity and teachableness which are necessary to any correct apprehension of spiritual truth. Each has on spectacles or goggles of colored glass, and all different: so that while one is ready to swear that everything he sees is green, another is equally sure that all is blue, another that everything is red, and so on through all the colors of the spectrum. He of the stroke-oar at first appeared to be looking through clear glasses; but some one told him that green was the proper color for 'Psychic Research' spectacles, so he donned a pair of green ones over the others! Then another assured him that blue was the correct thing, and he added a blue pair. Then others advised other colors, and he has adopted all their suggestions, so that his nose is now ornamented with a variety of different colored spectacles, and he presents a comical appearance. He seems to be trying to look through all those spectacles at once, and he do n't know what he sees!"

The vision here vanished. As no allusion had been made in the previous interview to "Psychical Research," or anything said to call up such a picture, its presentation was entirely spontaneous and unsought. I cannot therefore but think that it represents the view held by some dweller on the spirit-side of life regarding the proceedings and probable outcome of those organizations, both in this country and England, which have assumed the task of "sifting" and passing judgment upon the facts of Modern Spiritualism. No one can fail to recognize in the spectacled lady who flouts the flag of "Clever conjuring," the author (Mrs. Sidgwick) of an essay published by the English society, in which that "lame and impotent conclusion" is set forth. Does the man of the stroke-oar and the many colored spectacles point to the present (imported) Secretary of the American Society? Is he looking at matters through the many-hued glasses (theories) of his associates rather than his own unclouded perceptions? And is he specially hostile to materialization séances? Who can tell us?

The Medical Spirit Confessed.

A STUDENT.

The formal address of Dr. B. Joy Jeffries to the Massachusetts Medical Society, which was in annual session (its one hundred and seventh) in Boston recently, contained all the exclusive spirit and conceit of learning which it was possible to crowd into so peculiar a performance.

The main objects of attack in this address of a regular physician to a society of regular physicians were "quacks" and "trade doctors." among whom he classed homeopathists, psychopathists, and all healers and restorers in general, save the chosen few who are permitted to enroll their names on the list of regulars. These are of course all right, while the rest are all wrong.

To keep the regulars down to the number required to maintain them as a select class, this high-horse speaker expressed the wish that nine-tenths of all the medical schools and colleges in the country were abolished, and all medical education was concentrated in two or three universities. Naturally only a limited number could then be turned out, and they would be educated up to the exclusive standard. Nobody, said he, even among the most intelligent, knows what the educated physician knows. Everybody has some vague conception of what is legal and what is religious, but on medical subjects everybody but the physician is ignorant. And therein lies the physician's

The whole tone of this address, coming as it did from a man of merited distinction for knowledge and skill in his profession, was that of superiority, which was vaunted with the most open freedom. It was destitute of human sympathy, while it burned with the fire of pride. The public may well shrink from putting their lives in the hands of a power so utterly unfeeling. The very "quacks" that give the regulars so much apprehension, exciting their hatred correspondingly, might be depended on to expend vastly more of that sympathy on the sick and suffering which is the chief element of practical success, than could be bought and coaxed from a regiment of regulars who are so full of knowledge as to have no room left to entertain humanity.

Spiritualist International Convention.

It is reported that there is to be a Spiritualist International Convention in Spain at the time the Barcelona Exhibition is held.

THE CALIFORNIA CAMP-MEETING at Oakland has its lectures, platform tests and general proceedings, together with personal memoranda and passing incidents, interestingly recorded in The Daily Dove, edited and published by the proprietors of the Carrier Dove.

G. W. Kates's "Lyceum Stage" has been reduced in price to twenty-five cents. See announcement on our fifth page.

4.7

TIRED

It is Actively Unsectarian.

When the General Synod of the Reformed Presbyterian Church, at its meeting last May, thought it advisable to announce to the world its belief that "the Constitution of the United States is a virtual agreement or compact to administer the Government without reference to Christ or the Christian religion," It enunclated only that which all the world knew before; and in thus making an exhibit of its tardiness in recognizing a long and universally accepted fact, led many outside of its fold to surmise that possibly there are other truths it is equally slow in acknowledging the existence

Certainly no truth is more apparent than that the government of this country is unsectarian! It could not consistently be otherwise in view of the intention of its founders to make it a friendly asylum for the people of all nations; and long may it continue such. It will be a sad day for the prosperity of this country and the hopes of liberty-seeking people throughout the world, when bigots and religious malcontents engraft upon its Constitution pledges of loyalty to any one or more forms of sectarianism; an event which may all the powers of light forefend.

The resolution of the Reformed Presbyterians from which the above sentiment is quoted, forther states that an incorporation with our national government on the basis of its Constitution, as thus defined by them, is "an act of disloyalty to Christ," remarking upon which the Golden Gate very justly says: "There is more manifest treason in that resolution than has been manifested by American subjects since the days of Arnold."

Materialization.

Of the laws governing the phenomena of Materialization, of the required conditions for its production, and somewhat of his own experience, Mr. W. H. Terry, editor of the Harbinger of Light, Melbourne, Australia, says in that publication for May:

"Very little is known of the laws of materialization, but this much has been ascertained, that the substance of which the materialized form is built up is abstracted largely from the medium, who is supported by those in magnetic affinity or sympathy with him. and such as these have been in the cabinet with mediums without interfering with the manifestations. A skeptic, no matter how passive he might be, would not give these conditions, and would at the very best be as a block of ice in the magnetic aura with which the medium is surrounded. All physical phenomena are produced through laws at present very imperfectly understood. Certain conditions are found to be essential, and philosophical investigators accept the conditions. To demand the phenomena outside the ascertained conditions is unphilosophical and unreasonable.

"We have seen in our own private room, with the gas turned low, and without any cabinet, a human form materialize and dematerialize, commencing about six feet from the floor in a semi-luminous mist, from which first the head, then shoulders and breast and drapery were gradually developed. The form moved forward, touched ourself and two friends who were present with a hand as material as our own though lower in temperature, passed over our heads sweeping the drapery over our face and shoulders returned to the corner of the room, and slowly dissolved. Our experience is not singular. There are many reliable living witnesses of the gradual materialization and dematerialization of forms represent ing our departed friends."

A Practical Philanthropy.

Mr. Henry Lomb. of Rochester, N. Y., a few years since offered cash prizes for four essays on subjects deeply and intimately connected with the daily life of the American citizen, and more especially of the wageearner. These prizes amounted in the aggregate to eleven hundred dollars, and were offered through the American Public Health Association, under the suof which awards were made by spec pointed committees, and the essays subsequently publighed, namely:

No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D. 8vo,

No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D. 8vo., pp. 38.

No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By George M. Sternberg, M. D., U. S. Army. 8vo, pp. 40.

No. 4 The Preventable Causes of Disease, Injury and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them. By George H. Ireland. 8vo, pp. 19. Of the above No. 1 has been published in German.

and No. 3 in German, French and Flemish. The entire series are of great practical value to every family, and to secure their wide dissemination are furnished by the Association at a price that barely pays the cost of manufacture and unavoidable incidental expenses. Mr. Lomb offers two prizes this year, one of \$500

another of \$200, for essays upon "Practical Sanitary and Economic Cooking Adapted to Persons of Moderate and Small Means." The essays must be in the hands of Dr. Irving A. Watson, Secretary of the Health Association, Concord, N. H., on or before Sept. 15th, 1888. Further particulars may be obtained on application to Mr. Watson, as above.

"Sermons for Our Day."

Since the discontinuance of the monthly periodical, The Truth Seeker, of which Rev. John Page Hopps was editor, that liberal writer and stanch advocate of various reformatory movements, social, political and religious, has published the above-named series of discourses, one number containing two sermons, appearing each month, commencing with January last. They are published in a neat pamphlet form by John Heywood, 11 Paternoster Buildings, London

Dr. H. B. Storer is active as usual, speaking at Olset Bay Grove on the opening day, officiating at the funeral of Mrs. E. Y. Johnson at Warren, R. I., on Wednesday, and delivering four addresses at the New Hampshire Convention on Friday, Saturday and Sunday last. He will speak at the Vermont State Convention at Newport on Friday, Saturday and Sunday, June 29th, 30th, and July 1st. He will preside at the Cape Cod Camp-Meeting, which commences July 15th, and go thence to the Sunapee Lake Camp-Meeting, which commences July 29th. He is engaged at Temple Heights Camp-Meeting from Sunday, Aug. 12th to the 19th, thence returning to Sunapee until the close, and from thence to the Queen City Park Camp at Burlington, Vt.

"THE PIPE OF PEACE" is the name of a semimonthly publication issued by "Frank Purdy and David Sherman, Printer Boys," at the Indian School, Genoa, Neb. It makes a very creditable appearance. In the copy received at this office, words of praise are bestowed on "Angelique, one of the Indian girls, who superintends the bakery," for "the beautifully browned loaves" she produces. "Very poetical and full of sentiment," says the editor, " was the remark recently made by one of the Indian children in the sewing-room. The wind was whistling and moaning around the building more in the style of a sweet lullaby than a blizzard, when the girl said to her teacher. 'I cannot work at all, for the wind talks to me so.'"

The American and Colonial Exchange and Club, occupying premises in Northumberland Avenue, opposite the Hotel Métropole, London, is a great convenlence for visitors from this country desiring reliable information. Particulars regarding it may be obtained of the agents of Thomas Cook & Son, in this or any of the principal cities of the world.

Read the card of Mrs. Sarah A. Danskin, in

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TRA. IN SIX STANZAS.

I tell you, the beauties of Ohina, And all other regions, unfur! In your vision, when sipping sweet Ostong With a lovely Fifth avenue girl. -R. K. M. in Puck.

We understand that good lecturers and mediums are in demand at the West. So the grand work goes

A MEATY CONVERSATION.—"How do you feel?" asked the Mutton of the Sausage Meat. "All out up," replied the Sausage Meat. "How are you this morning?" "I feel quite chop fallen."—Tid-Bits.

Telegraph poles are preserved in Norway by mak ing an auger hole about two feet from the ground, in which four or five ounces of sulphate of copper in coarse crystals are placed and plugged in. The chem ical is gradually absorbed by the wood until its whole outer surface turns of a greenish hue. The sulphate requires an occasional renewal, and is said to be a perfect preservative.

In writing for the News write on one side of the paper, sleep over what you have written, strike out nine tenths of the adjectives, stew down to news and strain; place what is left in the hull of a mustard-seed; shake until you hear it rattle, then direct the same to the editor in a legible hand.—Willacooche (Na) News Fla.) News.

More than one-half the scholarships given at Cornell this year have been won by female students. These scholarships were given as prizes for the best records in mathematics, agriculture and botany.

BUNKER HILL-17TH JUNE, 1888. Sweet mem'ries hover all around the hill: But sweeter far did Hatch's larder 60 Our inner man; while 'round the festive board Naught could be seen that mortals e'er ignored. It was indeed a very happy throng; All that was lacking was a Longley song!

The following is given as a "sure killer" for the cut-worms that are injuring so many gardens: "Add a gill of coal oil to a bucketful of water and sprinkle freely." It is said not to hurt the most tender vegetables in the least. This is a simple remedy and is certainly worth trying.—Burrton Graphic.

Bridal dresses for June weddings are made in the Empire style with the corsage fronts in plaits from the shoulders, crossed on the bust in surplice fashion, and disappearing under a wide, soft sash which passes around the waist, is knotted on the left side, and falls thence nearly to the foot.

A man in a town not a thousand miles from Bangor is trying the experiment of grafting apple-twigs upon a plue tree. He wants to raise plueapples.—Bangor

QUITE ALARMING, YOU KNOW!-A New York daily is responsible for the startling statement that the Chinese Sunday school pupils of Gotham, Brooklyn and Jersey City recently attended a suburban grove meeting, and, becoming somewhat enthusiastic. were led to sing on their way home the following mysterious composition. They called it " Hymn 72." but who knows how much of Bret's original "darkness" lies concealed in the folds of its spasmodicallywaving garment <?

Yow foo hing die yoong gaw hin nay, Dong yow jip saw Yesu ming; Dong suc ton moon bin wy foon hay, Gaying fong gy moo sum woon ning.

CHORUS

.Us; Mingly be; ming hing hayung; Ling go song sue yow hay mong, (Repeat.)

The presidential election this year occurs Nov. 6th the 4th comes on Sunday.

Professor of Class in Journalism—What is the difference between an editorial and an editorial paragraph? Student—An editorial is of the same nature as an editorial paragraph, but is larger, and doesn't have as much to say.—Harper's Bazar.

Harvard graduated two hundred and thirty-seven young men in June, from the academic department. Yale stands next in the list, with one hundred and twenty-four graduates.

LEGAL BACKING FOR THE WHEELMEN ... The following is the decision of Judge Snell, one of the Supreme Judges at Washington, D. C.:

"In the eyes of the law a bloycle is a carriage having, in common with other carriages, equal rights to the streets and highways, protected by the same laws; and its rider is amenable to the same road laws governing the drivers of other vehicles."

That particular juckass who hangs around the rooms of a newspaper office to get stupidities of his own printed that otherwise would never have had a show, appears to have got full control of the Boston Herald, says the New York Sun.

Teacher-What is the plural of child? Boy (promptly)-Twins. - Town Topics.

RUB THE OTHER EYE!-A medical man is responsible for the following, which he says he gleaned from a railway engineer: When a cinder finds lodgment in the eye, do not "rub the eye with the cinder in it at all, but rub the other eye as vigorously as you like." He professes to have tried it with good success.

EPITAPH ON A PRINTER.

Here ites a form—place no imposing stone
To mark the head where weary it is lain;
'Tis matter dead! its mission being done,
To be distributed to dust again;
The body is but the type, at best, of man,
Whose impress is the spirit's deathless page;
Worn out, the type is thrown to pi again;
The impression lives through an eternal age.

A new danger threatens St. Augustine, Fla., in the form of a musical observatory ' Fact, for one of the papers there says such a terror is about to appear in town. The St. Augustine Press, however, refuses to

required to read their notes through telescopes. "Necessity is the mother of invention." Can inven-tion prevent the necessity of having to defend an in-vention?—Fibre and Fabric.

be stampeded, and coolly asks if the pupils are to be

"Docking" horses, "dehorning" cattle, and other choice modern amusements of the "sovereign creature man." have their rise in ideas as essentially cruel and utterly nonsensical as the following, which Johnson's Universal Cyclopedia says was once regarded as

an infallible specific for hydrophobia: "Columella, a writer on husbandry in the first cen-tury, alludes to an opinion common among shepherds that a dog may be insured against rables by bitting off the last bone of its tall on the fortieth day after birth."

The present address of Miss Augusta Chambers is desired at this office.

With all its faults the newspaper of to-day is a tremendous power for good; for the perpetuation of freedom; for the criticism and reform of government; for the betterment of social conditions. The daily press has reformed many things, and ought to be, and is, fully able to reform itself.—"Correct Journalism," in The Century. The Century.

Benjamin Harrison (grandson of old "Tippecanoe" of Indiana, for President, and Levi P. Morton of New York, for Vice President of the United States, are the nominative fruits of the Chicago Republican Conven-

ENTERTAINMENT AT DIXMONT.— Mrs. Stuart-Richings gave an entertainment at Dixmont last night, producing the charming English one-act comedy, "A Happy Pair." She was ably supported by Mr. Charles Edwards. Dr. Hutchinson expresses himself as deeply indebted to Mrs. Stuart-Richings for the many unique and enjoyable entertainments she has generously given for the benefit of the patients, who greeted her last night with a round of applause, which plainly expressed their delight at her appearance. After the entertainment, by special request, Dr. Hutchinson conducted the party through some of the wards.—Pittsburgh (Pa.) Commercial Gazette, June 19th. zette. June 19th.

A New York eigar factory was burned on 38th-39th street, June 25th; loss \$475,000.

The Maine Medical Association does not seem to have got over Gov. Bodwell's veto of the medical bill yet. It will be remembered that Gov. Bodwell irst signed the bill, and then changed his mind and vetoed it, and the doctors claim that he had no right to call it back after having signed it. At its meeting in Portland last week it voted to instruct counsel to take measures to get the opinion of the Supreme Court upon the legality of the veto. The Governor, Council, Senate and House of Representatives are the only ones who can require an answer of the court to such

questions, and whether the Association can get the opinion it wants or not remains to be seen. But as no one but the doctors appear to have much interest in the matter, the country will probably continue to do business even if they do not succeed in making the bill a law.—Gardiner (Me.) Home Journat, June 20th.

"That is a dangerous-looking dog you have there, deacon. Are n't you afraid he will injure somebody? " Well, yes," replied the deacon uneasily. "I have n't much confidence in the animal. If you hear of anybody who wants a good dog let me know, and I 'll sell him cheap."

"MAN RUN OVER!"

Where, where could this sad accident be?"
'Right here on this very bridge," said he.
Then many a frame with terror shook,
There was many a horror-stricken look,
And the new reporter then took out his reportorial book.

Was the man run over here?" he cried The conductor nodded and deeply sighed.
The conductor nodded and deeply sighed.
'Tell us all,'' and he waved his pencil silm.
The conductor answered, sad and grim.
'He was under this bridge a digging clams and the train ran over him.''

Professor Kellar and Charles H. Bridge have had a passage at arms. The meeting transpired in the Boston Theatre on Sunday evening last, before a large audience-the result being in favor of the prestidigi tator. It looks as if the old "Martin"-box business was being revived.

The rifle, though not sociable in its habits, rarely goes off by itself.—Harper's Bazar.

Bokhara, an old Asiatic capital, has been brought inder the influence of modern life by the introduction of the railroad. There was great excitement when the flery Araba." the first steam engine, entered the town with its Russian flag, and a banquet celebrated

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances. She is confined to her bed at 12 Kendall street, Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipt in these columns, and see that the amounts are forwarded to their proper destination.

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

JOURNAL OF THE AMERICAN ARADEME .- "Aristotle's Doctrine of Reason'' was treated upon in a paper read at the May meeting of the Akadémé by Dr. W. T. Harris, and given in the June number of the Journal, together with a report of remarks with which it was supplemented by members. The subject, an extremely abstruse one, afforded Dr. Harris a fine opportunity for the exercise of his exalted power of thought and close reasoning, of which he fully availed himself. Of the remaining contents of this month's issue are short articles upon "Metanoetics and Repentance," "The Active Intellect," and "Cycles." Alexander Wilder, editor, 565 Orange street, Newark.

We tender our sincere thanks to the generous friends who have so kindly placed elegant flowers on our Free Circle Room table at every session of late-to the evident pleasure of the spirits, as well as mortals present.

Prof. J. S. Loveland-President of the Clinton, Ia., Camp Meeting-who is now in the East temporarily, made us a pleasant call last Tuesday.

Mrs. F. K. Rich will discontinue her sittings for the present on account of ill health.

Movements of Mediums & Lecturers.

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

J. Frank Baxter addresses the people of Plymouth J. Frank Baxter addresses the people of Figure 1. County, Mass. on Sundays, July 14, 8th and 22th, at West Duxbury, Park Hill Grove, and Hanson respectively; on Sunday, July 15th, at Wachusett Park in Worcester County; on Sunday, July 221, he will speak at the Parkland, Pa., Camp-Meeting.

Bishop A. Beals closed his engagement at Stafford Ct., Sunday, June 24th; he speaks at Hartford, Ct., the first Sunday of July. Can be addressed there.

Dr. J. C. Street, of Boston, has been appointed Chairman at the Cassadaga Lake (N. Y.) Spiritualist Camp Meeting, for the season of '88. He has also been called upon to give a course of instruction with charts, etc. on the occult sciences, beginning the last week in July—a special building baving been erected for the purpose by J. W. Dennis, of Buffulo, N. Y.

Mrs. A. F. Cumingham's address after July 1st and Bishop A. Beals closed his engagement at Stafford.

Mrs. A. E. Cunningham's address after July 1st and Cape Cod Camp-Meeting, until Sept. 1st will be Lake Pleasant, Mass.

Mrs. T. J. Lewis (late of Brooklyn, N. Y.) occupied the platform Sunday, 24th Inst., to general acceptance as a test medium at Mishawum Hall, Charlestown District. She would like to make further engagements for Sundays or week-day evenings near Boston. Call, or address her at 205 Harrison Avenue, Boston.

Mrs. Addle L. Ballou, the well-known writer and Mrs. Addle L. Ballou, the well-known writer and spiritual lecturer, has returned from a three years sojourn in Australia. Mrs. Ballou intends soon to visit the East, and would like engagements to lecture in Salt Lake, Denver, Kansas City and other places en route: also at camp meetings. Communications may be sent to care of Albert Morton, 210 Stockton street, San Francisco, Cal.

Mrs. E. Cutler, of Philadelphia, Pa., platform test-medium and psychometric reader, wishes engage-ments on reasonable terms from societies, for the sea-son of 1888-9. Will give benefits and aid those who engage her. Post office address for the summer: Eden P. O., Parkland, Bucks Co., Pa.

Mary F. Lovering leaves Boston, July 6th, to attend the National Educational Convention, held at San Francisco, Cal., the 16th, 17th and 18th of the month, All letters should be addressed to her during July and August at the San Francisco post office.

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. ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place communices its sessions July 15th, to close Aug. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.

Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLRASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Canni-Meeting Association will be held at Lake Pleasant, Montague, Mass., on the Hoosac Tunnel routel Aug. 1st to Sept. 3d, Inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," 100," '45" and '43," will stop at the Lake when there are passengers to below, "will stop at the Lake when there are passengers to heave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:15 P. M. CAPE COD CAMP-MEETING From July 15th to 24th in-CAPE COD CAMP-MRETING -From July 15th to 29th in-

MISTORE, NEW HARTFORD, IA.—The Spiritualists and Liberals of New Hartford hold a three days: Grove Meeting Saturday, Sunday and Monday, July 7th, 8th and 9th. VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 14th to Aug. 13th. PARRLAND, PA.—Meetings begin June 39th, and close sept. 5th.

Sept. 5th.

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

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Morritt Park, Oakland, Cai., from June 3d to July 1st, inclusive.

SUNAPEE LARE, N. H.—The sessions of the Eleventh Annual Meeting commence July 28th, to close Aug. 29th.

OLEEN CLTYPAUR VT.—Meeting commences Aug. 29th.

QUEEN CITY PARK, VT. - Meeting commences Aug. 21st and continues to Sopt. 16th, inclusive. HASLETT PARK, MICH. - Meeting commences July 28th and continues five Sundays. VERONA PARK, ME. - Mooting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th. MISSISSIPPI VALLEY SPRINTUALIST ASSOCIATION.— The Sixth Annual Camp-Meeting will commonce at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTUA STATION, O.—The Association will hold a Bas-kol-Meeting Sunday, July 1st, in Atwater's Grove. Socie-ties adjacent are invited to join. NIANTIC, Ct. - Meeting commences July 8th; closes Sept. 9th.

Warner's Log Cabin Sarsaparilla Regulates the Regulator. Best blood purifier. Largest bottles in the market. Manufactured by the proprietors Warner's Safe Cure. Sold by all

The Dimond Benefit.

Sunday evening, July 1st, a social reception will be held at the residence of Dr. Rich, 500 Columbus Avenue, Boston, the proceeds to be used for the benefit of

Mrs. Dimond.

Among those who will take part in the entertainment are Mrs. Maggie F. Butler, Mrs. Willis Fletcher, Mr. J. W. Fletcher, Capt. Richard Holmes, Miss E. J. Nickerson, and others. Good music.

Tickets can be secured from the following people at twenty-five cents each:

Emma J. Nickerson, 506 Columbus Avenue, Treasurer and Secretary; J. W. Fletcher, 6 Beacon street; Kate R. Stiles, 288 Columbus Avenue, and at the BANNER OF LIGHT office. Mrs. Dimond.

THE WISCONSIN STATE ASSOCIATION of Spiritualists has organized an auxiliary Society, known as the Wisconsin State Benevolent Society of Spiritualists, which proposes to bury its dead and leave a little sum for sorrowing relatives of those who pass away. This is a start in the right direction.—The New Thought.

New Music, -We are in receipt of the following from White, Smith & Co., 516 Washington street, Boston: Instrumental: "Cradle Song," Theodore Oesten; "Be-witching Fairy Polka," "The Harvest Dance" and "Dress Parade March," Paul Keller; Thirty-six studies for violin by Kayser. Vocal: "Resolve to Be Merry," Harry Birch; "I've Called You Back Again, Kathleen," and "Madeline," C. A. White

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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.

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

Business Cards thirty cents per line, Agate, each insertion. each insertion.
Notices in the editorial columns, large type, leaded matter, lifty 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 Maturday, a week in advance of the date where on they are to appear.

43 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. accepted, The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dehouses or improper persons are using our advertising columns, they are at once interdicted.

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

SPECIAL NOTICES.

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

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

Send for entered on DR. EDITH HALE'S Books, and when treatment or remedies are subsequently ordered, the Fee will be accredited to each one as so much already

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

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

ADVERTISEMENTS.

CAUTION!

ONSET BAY This season, are cautioned to buy their exercision fickets for SONSET, This 9 A.M. and COS P.M. trains from Rossion are the most rapid express trains. Sundays, at S.5.

COMFORT, SPEED AND SAFETY,

Buy "ONSET" thekets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings

SAVE MONEY For yourself, as you will secure advantages by showing your **ONSET** railroad ticket at the CAMP-MEETING.

Ocean Grove, Harwich Port, Mass. From July 15th to 29th Inclusive.

A PLEASANT Grove by the sea-side; cool, south west breeze through oak and pine trees on the bluff. Dr. R. R. Stoter will preside.

Nyothers: Dr. R. B. Stoter, toeo A. Fuller, Eben Cobb, dennie B. Hagan, A. E. Tisda'e, Prof. A. E. Carpenter, doseph D. Stiles, Cella Nickerson, L. K. Wasiburn, Mrs. Sarah A. Byrnes.

Excursion tickets, Old Colony Raifroad, from Boston and return. Lots for sale. Carriages to and from the dépôt to the Grove. return. Lots for soic.
the Grove.
Ample accommodations for board and lodging on the
182W Jewn

BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Rallway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. 1stf Jefs HEALING.

CEND One Dollar, a two-cent stamp, lock of hair, ago, sex and one symptom, to 1906 North Gilmore street. Baitt-more, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful cures through the widow of Washington A. Danskiu.

5w*

Mrs. Sarah A. Danskin, W 1DOW of Wash. A. Danskin, still continues to prac-fice in the New School of Medicine. Euclose one dol-lar, a lock of hair, and receive a correct Diagnosis of Dis-ease. No. 1606 North Glimore street, Baltimore, Md.

Ancient Spirit Medium. D.R. W. COE CLARK, Clairvoyant and Magnetic Physician, Psychometrist, Readings by mail, Treatments et. Address 15 Crescent Avenue, Beachmont, Mass. Jess

Most Astonishing Cures THROUGH SPIRITUAL POWER. SEND year, date of birth, with leading symptoms, and Sex. Trance Medium, Business and Medical Tests given our receipt of 50 ets.; medicine included also, 50 ets. extra: 10 postage. Address MRS, DR, R, S, SHERMAN, 411 Milwaukee Avenue, Chicago, 111. eowif Jesu DR. C. C. YORK,

THE Spirit Medium and Clairvoyant, will be at Lake Pleasant July and August to heal the sick and read the future. Has good ledgings in tent or cottage, at his old place, 43 Montague street. The Wilkesbarre Letters on Theosophy.

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DR. NOAH SMALL, please send your address to MRS, H. M. H. D., 219 Bridge street, North-law ton, Mass. LOVE FOR LIQUOR CURED. Secret free. Address A. WILLIS, Parkville, L. I., N. Y. 184w Jeu

MENTAL EVOLUTION: The Process of Mental Action. BY PROF. MICHAEL FARADAY. New Series. Pamphiet: price 15 cents. For sale by COLBY & RIOH.

"Health is a thing to be attended to continually. There is no kind of achievement in the world that is equal to per-fect health."—THOMAS CARLYLE.

"I am weary, oh! my brothers,"—MRS. BROWNING. TIRED!

TIRED!

is the voiceless cry going up from the world's busy workers to-day. Weariness, which is not a passing sensation but an abiding consciousness, is a direct warning that body and mind have been too long subjected to the overstrain of our present mode of life. Our ancestors may have been stout and strong, but we manifestly suffer from faults of organization, nourishment or vital stimulation. The attention of thinking people and seekers after truth is therefore invited to a new Curative System, embracing scientific Magnetic Remedies which will restore the harmony and balance of the great nerve centres, and thus virtually renew the springs of life and action.

This practice—the Magnetic Hellend System—has been introduced in this country by DR. EDITH HALE with remarkable success. Its principles are new. It marks the advance of the age in curing serious chronic maladies: Indigestion, Obesity, Nervous Prostration. Liver and Kidney Disorders, Diseases of Women. Heart Difficulties, Paralysis, Scrofula and Cancer, without recourse to drugs, which are poisons in their essential nature.

Natural remedies, given in accordance with natural laws, WILL remove weariness, vitalize the energies, cure the torments of dyspepsia, the miseries of neuralgia, and the scourge of blood and skin disorders.

Semi-Invalids! You who seek health and strength, and desire to part company with Depression, Debility and the myriad taints of lurking disease; You who have the intelligence and candor to test these new Magnetic Remedies, are invited to confidential consultation with DR. EDITH HALE, Specialist in

Distant Patients

Successfully Treated.

WRITE, stating your leading symptoms just as you would mention them to your nearest friend. Report your age, weight, temperament. Relate briefly what you know of yourself physically in the past, and what

you dread for yourself in the future.
Euclose Consultation Fee-Two Dollars-and rely upon receiving in reply a full Diagnosis of your difficulties, sound counsel as to the means of permanent cure, and estimate of the necessary expense of the

Accompanying this Diagnosis will be sent postpaid a trial package of the leading Magnetic Remedy which would be prescribed for the individual case of the apblicant.

This trial or sample of Remedy being offered to give the distant invalids the same opportunity of judging in this regard as they would obtain by calling at our office personally. Furtner, the Consultation Fee of Two Pollars will be

Fee will be accredited to each one as so much already paid on account. Treatises on Chronic Diseases, on Obesity, on Cancer. references, and full proof of success, together with

general information, will be sent to any address on receipt of stamp. Every letter will be placed on file, and in the order received will be answered with as little delay as is consistent with careful consideration of each case. This liberal ofter is made in the utmost good faith,

desiring to benefit burdened and weary humanity. Respectfully,

EDITH HALE, M. D., (Pupil of Dr. John Gordon of London and Prof. Carl Eberle of Germany.)

(Four Years' Foreign Training.) Office 377 Columbus Avenue, Boston, Mass.

Cassadaga Lake FREE ASSOCIATION.

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THE Spiritualists of Western New York, Western Pennsylvania and flastern Ohio, will hold their Ninfh Aunual Meeting on their grounds at

CASSADAGA LAKE.

Chautaoqua County, N.Y., From July 21st to August 26th, 1888.

PROGRAMME.

Saturday, July 21st, Watter Howell, London, Eng.
Sunday, July 22d, Watter Howell, and Mrs. Cora L. V.
Richmond, Chicago, H.
Monday, July 23d, Conference.
Tuesday, July 23th, Dr. J. C. Street, Boston, Mass.
Wednesday, July 25th, Mrs. Cora L. V. Richmond.
Thursday, July 25th, Mrs. Cora L. V. Richmond.
Friday, July 23th, Dr. J. C. Street,
Saturday, July 23th, Mrs. Cora L. V. Richmond, N. Y.,
and Miss Jennile B. Hagan.
Sunday, July 29th, Mrs. Cora L. V. Richmond and A. B.
French, Clyde, Ohio.
Monday, July 30th, Conference.
Tuesday July 30th, Conference.
Tuesday July 30th, Conference.
Tuesday July 30th, Watter Howell.
Wednes iay, Aug. 1st. Chas. Dawbarn, New York City.
Thursday, Aug. 3d, Chas. Dawbarn, New York City.
Thursday, Aug. 3d, Chas. Dawbarn and Mrs. Cora L. V.
Hichmond.
Sunday, Aug. 5th, Chas. Dawbarn and Mrs. Colby-Luther,
Crown Folnt, Ind.
Monday, Aug. 6th, Conference.
Tuesday, Aug. 7th, Mrs. Colby-Luther
Wednesday, Aug. 5th, J. Frank Baxter, Chelsea, Mass.
Friday, Aug. 10th, J. Frank Baxter,
Saturday, Aug. 10th, J. Frank Baxter,
Saturday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther,
Sunday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther,
Sunday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther,
Sunday, Aug. 13th, Mrs. R. S. Lake,
Thursday, Aug. 15th, Mrs. R. S. Lake,
Thursday, Aug. 16th, Rev. Samuel Watson, Memphis,
Tenn. PROGRAMME.

Tenn.
Friday, Aug. 19th, Rev. Samuel Watson, Memphis,
Friday, Aug. 19th, Rev. Samuel Watson and Mrs. Clara
Watson, of Jamestown, N. Y.
Sunday, Aug. 19th, Rev. Samuel Watson and Mrs. R. S.
Lillie.

Lillie.
Monday, Aug. 20th, W. J. Colville, Boston.
Tuesday, Aug. 21st, Mrs. R. S. Lillie.
Wednesday, Aug. 22d, W. J. Colville.
Thursday, Aug. 23d, Mrs. R. S. Lillie.
Friday, Aug. 23d, Mrs. R. S. Lillie.
Friday, Aug. 24th, Walter Howell.
Saturday, Aug. 25th, W. J. Colville and Mrs. R. S. Lillie.
Sunday, Aug. 26th, W. J. Colville and Mrs. R. S. Lillie.

For Circulars, address A. E. GASTON, Secretary, Mead-ville, Pa. HOW TO GET TO CASSADAGA LAKE. HOW TO GET TO CASSADAGA LARE.
Passengers over the Lake Shore and Michigan Southern
Ratiway, Nickel Plate Railway, Western New York and
Philadelphia Railway, and Western Division of the New
York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and
Pittsburgh Railway to Lily Dule Station.
Passengers over the "Erie" system, including the New
York, Pennsylvania and Ohlo Railroad and the Buffalo and
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three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily
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Price 25 cents. For sale by COLBY & RICH. 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 Auswer to the Becent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk,"

PRICE REDUCED. CHRIST AND THE RESURRECTION IN THE

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

Light of Modern Spiritualism. A Discourse delivered by PROF, HENRY KIDDLE, On Easter Sunday, April 25th, 1886, in the New Brittual Temple, Boston, Mass. Price 5 cents, Postage 1 cent; six copies for 25 cents. For sale by OOLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth atreet (formerly Montgomery Place), on Tuzsday and Friday APTERNOON of each week.

On Tuesday afternoon Miss M, T. Shelliamen occu-des the platform for the purpose of answering by her spirit uides such questions as may be introduced for considera-lon

on. On Fyiday afternoon Mas. B. F. Shitti, under the in-uence of her guides, will afford an avenue through which idividual spirit messages will be given. The Hall (which is used only for these séances) will be The Hall (which is used only for these séances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordically invoiced.

AP 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 spirits world intelligences, may send them to THE BANNER OF LIGHTOMICE by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

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

son. All express as much of the those who recognize more.

For 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.

Natural flowers upon our Circle-Room table are grateeclated by our angel visitants, therefore we solicit of such from the friends in earth-life who may tis a pleasure to place upon the altar of Spiritualdonations of book and feel that it is a pleasure to place upon two all ity their floral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 1st, 1888.

Spirit Invocation.

we draw near unto thee and thy angels at this hour in thought, in aspiration, in sympathy and in soul-force, for oh! we would breathe in something of thy atmosphere; we would feel the holy influence of anatmosphere; we would feel the holy influence of angelic lives and be inspired by their example and presence. We know, oh! Pather, that no child can be lost from thy embrace, no spirit stray outside thy fold, for thy kingdon is the entire universe of space, and wherever a soul may be, however remote it may find itself from all other human babitations or presences, it must remain within thy borders and be subject to thy law. So we would recognize thy power on every hand, and recognizing it, acknowledge thee and thy wisdom, and send forth aspirations for more light and knowledge and comprehension of truth as our minds expand and our souls enlarge.

Questions and Auswers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. Ques.-What occupations do people have in

to man, so in the spirit-world life and its conditions afford many sources of occupation to the inhabitants of that world. There are fields of science which have never been explored by mortals, which in the spirit-world open avenues of research to the investigating mind, af-fording many and varied lines of employment

and so on.

While it is true that you of necessity have certain occupations or employments which be-long to the physical world alone, and which have no counterpart in the higher spiritual department of existence, it is also true that many pursuits which you have here are duplicated in the higher life, and also there are opening to the advancing mind, the energetic spirit, other and newer lines of occupation. such as you have never heard or dreamed of in this life of yours, and the nature of which you could not comprehend were we to attempt a description of them.

Q.—Can spirits read the thoughts of those they knew in earth-life? -That depends upon the degree of assimi lative affection existing between the spirit and his mortal friends. If he is in perfect sympa-thy with them, so that his thought blends with their own, and his magnetism mingles with their magnetic life, then will he be able, on ap-proaching his friends on earth, to clearly read their minds as he would the pages of an open book. But there are others with whom, probably, the spirit would not come in such close contact as to be able to read their thoughts and understand the secret motives of their lives. It altogether depends upon the sympathy and assimilation of magnetism which exists between the mortal and the spirit, whether the latter can closely blend with the former, understand what is taking place with him, read his thoughts and follow his life-workings or not.

Q.-Do spirits progress according to their own will? or does a higher power control them?

A.—We are all governed by a higher power or superior law. You may personify this law or power to your mind, if you can more readily understand it thus, since this higher and supreme power must contain within itself all of intelligence and of wisdom, else it would not we maintain that man must of necessity develop outward from within himself, that he contains within himself all the elements and possibilities necessary for the unfoldment of a grand nature, of a living, vitalized, intelligent entity, and he cannot express himself as such in a beatified manner and perfected form, unless he is greatly advanced on the road of prog-ress. Man learns largely by experience, rounds out and develops through discipline, and over the line of progress he is indeed apt to find many experiences and much of the needed dis-While led and governed without, on the one hand, so to speak, by a higher power, a superior law, yet man, collectively or individually, finds his progress accelerated and made certain through the expression of his own as-pirations and the development of his own pure desire for goodness and for truth. Because of desire for goodness and for truth. Because of this he makes effort to rise above contention and strife. He reaches upward for light and guidance and helpful assistance, which are not denied to the earnest spirit, and as he continues to endeavor to do right, even though failure, struggle and hardship are part of his experi-ence as he travels along, he will find himself growing stronger in spirit and more powerful in will-force, so that he gains assistance, through in will-force, so that he gains assistance, through the very development of his own nature, to crush temptation under his feet, to resist evil, and to gain the kingdom of purity and peace. and to gain the kingdom of purity and peace. So the man advances, step by step, onward and upward to higher grades of mental and moral attainment, finding his views of life enlarging as he moves along, and learning something of his own character and his own spiritual proplytities by the way; and when finally he sums up that which is past, and what has been in his own life, he comes to realize that through his own endeavor, through his own personal progress attained by constant striving and aspiration, has he gained the very best and highest advantages which have come to him.

Q.—(By M. M. Brown, Chico, Cal.) Are there times and occasions when the spirit-friends of a person in whom they have a deep interest, and over whom they usually throw a protective power, cannot shield them from impending danger, loss of earth-life or great suffering?

A.—There are times when spirits who have exercised watchful guardianship and careful guidance over certain loved friends on earth, fall in warding off the approach of danger and in preventing some impending calamity. You may inquire why this is so. We believe that sometimes it is necessary for an individual to pass through a certain experience which proves pass through a certain experience which proves very painful to him. Perhaps it is in a finan-cial direction. He encounters losses which occasion pain, even suffering, of a mental as well as physical nature to himself, possibly also to others, and he may inquire: "Why did not my spirit-friends prevent this, if they had the power to assist me as they claimed?" We must remember that every man rounds out his life-powers and develops his possibilities, even the greatest strength of character, through discipline, which is sometimes in the form of severe suffering; and possibly his spirit friends were unable to exercise that care and to throw around him their protecting influence in the hour of need, because their strength in this direction was withdrawn from them by still higher powers, who saw the necessity of the man's nature to pass through just such a discipline, and acted accordingly. Spirit friends who come nearest to their

loved ones on earth are attracted because of their affectional natures. Their love and sympathy are very strong, and they surround their dear friends with all the power they possess. Through this love and sympathy your spirit friends would undoubtedly do their utmost to protect and guard you from every danger; but still higher powers, wiser, grander teachers and guardians who are above these planes of existence, and who understand what is the best road for you to pursue in the acquirement of knowledge and the attainment of expe-Spirit Invocation.

Oh! HolySpirit, Source of all Light Divine, thou who art tender, merciful and kind, we approach thee as thy children, and bow down before thy majestle power in humble recognition of thee and thy works. We do not grovel before thee with servile melen, for we realize that we, as thy human children, partake of thy infinite good, and breathe into our own lives something of thy nature and skill. So, oh! our Father, while acknowledging thy supremacy and bowing down before thee in adoration and praise, we would also realize the possibilities that are within human life, and be ready at all times to do our part in unfolding those powers and sending them forth into active expression for useful ends. essential part of his nature. If he came to rely entirely upon external forces and sources of entrely upon external forces and sources of protection, he might grow careless, not exercise his own reasoning powers and best judgment, and, indeed, grow weak in those very portions of his nature which ought to be strengthened and developed while on the earthly plane. Therefore it might not be wise for his friends always to bring that intervening power to prevent a certain calomity or as ing power to prevent a certain calamity or experience coming to him, because by so doing they might work the man a more fatal injury in his nature than they would do did they re-frain from exercising their care for the time upon him.

Q.—[By H. P.] Can spirits who lived on earth thousands of years ago come nearer to those on earth to day, and by reason of the knowledge they have attained be of greater benefit to them than others?

A.—No; decidedly no. We know that we are running counter to certain expressed opinions Ans.—You may very properly affirm that the number of occupations in spirit-life is infinite, for each spirit, varying in temperament and inconstitutional habits from every other spirit that lives, also varies to some degree his occupation or line of employment from that of every other spirit. One is not forced in the spirit-world to enter into any pursuit for which he is not adapted, and which is uncongenial to his nature. As life on earth affords many sources of employment to the denizens of this planet, and as the very conditions and circumstances of life here open out various pursuits terest in the well-being of humanity on earth, to man, so in the spirit-world life and its conterest in the well-being of humanity on earth, and who are exercising their magnetic forces, and to a degree their positive will power, in shaping movements and guiding certain institutional affairs that look to the general welfare of communities rather than to the benefit of the individual, and that are of such a nature as will be most lasting and helpful in their results to humanity. These spirits, although very progressive by nature, have not yielded up their interest in mankind, and still maintain an oversight over humanity struggling with the probsight over humanity struggling with the to those who are interested in such research. And as in the scientific fields of life, so also in the various other departments of existence. In that higher world there is opportunity given to man to expand his inquiring nature and develop his energy. Is he of an inventive turn of mind, then most certainly will he find means for the employment of his inventive faculties and of giving them expression externally, so that he alone may not be benefited, but that his fellows may be benefited likewise, of inspiration and magnetism that shall reach of inspiration and magnetism that shall reach receptive minds in various quarters, drawing their attention to the fact of the world's needs and of the great necessity for an answering supply.

But, coming back to the question, we must candidly state that it is our opinion that the great mass of spirits who dwelt on earth, gained their experience, ripened through discipline. and passed on to higher and other grades of unfoldment and planes of existence, are not more closely attracted to earth's people than are other spirits who passed on in later times; and why? Because the great law of association is ever in operation, and it holds humanity in its strong embrace. What is the consequence? As this law operates, human sympathy and affec-tion are evolved, and maintain their hold upon

the hearts of mankind. This great law of association, of social life, so to speak, creates an atmosphere of its own, which we may call congeniality, and within this atmosphere dwell those spirits who are in harmony with their kind and with their kin-dred. Souls that are attracted together, whose magnetisms assimilate so as to accord one with the other in sympathy and affection, will maintain their hold upon each other, however great the distance which may seemingly exist between them. Therefore those spirits who between them. Therefore those spirits who have dwelt on earth in the near past, your mothers and fathers, your brothers and sisters, wives and husbands, children and dear friends, wives and husbands, children and dear friends, are the ones most likely to be attracted nearest to you. They dwell in this atmosphere of congeniality; they are, to an extent, operated upon by the law of association and by the faculties of affection and sympathy. While they are progressing in their spiritual homes, gaining new understanding of life, learning of their wise teachers and exalted guides, who themselves have been interested in humanity on earth and may be in your welfare to-day, yet their desire is to bless your lives, to instruct their desire is to bless your lives, to instruct your minds, and assist you in developing the best part of your natures. Consequently the world, in receiving messages from beyond the tomb, in coming into direct communion with the realms above, has found its communica-tions, its lines and words of cheer and instruc-tion coming principally from those departed ones who have left dear and loving friends on earth, and who desired to express their continued affection and care for those dear ones Though you may occasionally receive some word of helpfulness or instruction from a spirit claiming to be one of the ancients who dwelt upon this planet thousands of years ago, yet you may thoroughly believe that the same word of instruction, the same expression of tender sympathy, might be fully as well expressed and come as closely to your heart, if uttered by some other spirit who is still linked to humanity and to the world's condition, because of the waves of affection and of sympathy which pass out to him from this life and back again to you. We are not, however, to suppose that any spirit of wisdom—no matter how remote the time since he dwelt on earth—who cares for the struggles of humanity and who has an in-

friends of the sufferer, however earnestly they may desire to help him, are unable to bring their magnetic power and helpful influence to bear upon his system to any appreciable de-gree, therefore he does not feel any assistance from their presence. Nevertheless, there may be moments, when outward life is still and the physical senses are in repose, that the attend ant spirits may infuse a little magnetic strength into the sufferer, so that he awakens refreshed and for a time feels much better than he did

before.
Yet in another case, which may be a type of the bas been prostrated many, we find one who has been prostrated through external causes, who is physically debilitated because of earthly conditions. He is, however, as sensitive and absorbent to spiritual forces as to physical ones, and in a little while, conditions and surroundings being favorable, his spirit attendants are enabled to infuse life, vigor and vitality into his system, he be-comes renewed in strength, and feels like a new man. This result has been brought about simply by bringing him under the influence and medical care of spirits who use no drugs, but who find their healing balm in the magnetic forces of their own beings.

Q.—[By a student.] By what phase of medi-

unship can spirits communicate with mortals with the least degree of the mind of the medi-

um affecting the communication?

A.—It depends altogether upon conditions and circumstances in earth and spirit-life. Various bands of spirits who have been attendant upon various mediums will present to you difwill be perfectly justified in so doing, their observation and experience in this line having proven to them the wisdom of their opinion of their opinion.

One band of spirits will declare that an unconscious trance medium presents to you the very best instrumentality for conveying to earth-life the unbiased and undiluted thought and opinion of the spiritual world; and it is true that such a medium, when brought under the direct dominion of a band of wise and wellinformed spirits, will indeed present a fine intrumentality for such a work. Another band f spirits attendant upon a different kind of medium will declare that they have no reason to think this would be the case, and that, for their purpose, they prefer a medium, whether conscious or unconscious, whose hand can be used mechanically without any attachment or connection with the thought of his own brain, affirming that by thus using the hand of their medium they can convey to you, undiluted and directly, their thought and opin-ion upon any subject whatsoever. Yet another class of spirits experimenting in another line would affirm that they should not care to make use of either the brain or the hand of their medium. They would prefer to extract from his organism a certain amount of surplus energy, and, by directing this with their own will-power, so act upon an inert piece of matter, we will say a pencil, as to make it trace characters upon slate or paper independent entirely of either the hand or brain of their instrument, declaring to you that in this way they could best keep their own thought de-tached from the mental movements of their

we might outline cases without number, and every band of spirits would be justified in each statement because of his own experience. All depends upon the passivity of our instrument, upon his development and fitness for the work. If a medium, whatever his phase may be, has been wisely guarded and attended by spirits who understand his powers and their own line of labor, who desire to exercise his medium-ship for a special work and operate upon his organism to that end, surrounding him with magnetic atmosphere, gradually through the process and time of development, drawing him within their own environments, then when the times comes for them to exercise their thought and perform their work in connection with their instrument, they will undoubtedly be able to do so without finding any positive interference from the brain or external condition of their subject. But if a external condition of their subject. But if a medium is only partially developed, is not passive nor ready to yield to the demands and work of his spirit-guides, and if his band of attendants is not well-regulated and instructed, then you will undoubtedly perceive uncertainties arising in that which is delivered to you through his agency; you will find discrepancies and what seems to be a mixture of earthly and spiritual, in fact much that conflicts with your thought and idea of spiritual life and its conditions. Therefore, we say much depends upon tions. Therefore, we say, much depends upon your medium—his environments, associations and daily habits—whether you receive that which comes independent of the earthly and entirely from the spiritual, or that which is

entirely from the spiritual, or that which is confused and decidedly mixed. Q = [By A.] Are messages containing information, or the views of the communicating spirit on matters in relation to which there are strongly defined diverse opinions in this life, affected in a greater or lesser degree by the established views and opinions of the medium? medium?

.-This question might be included in that which we have just considered, for if a medium is well developed and fully under the influence of his guides, the opinions which they hold upon any subject may be directly opposed to those held by their instrument, and yet the expression coming to you on that theme from the spiritual world will not be af-fected by the thought of the medium. But if the instrument is only partially influenced, and if his mind is in such active operation at the time of expression that he exercises his own thought and judgment upon it, thus creating a mental confusion in his mind which his spiritual attendants cannot overcome or sub-due, then undoubtedly what you receive will be a mixture of the thought of the medium as as of the expression of his spiritual

There are many instances of expression from the spiritual world to mortal life upon subjects which the medium and the spirit controlling which the medium and the spirit controlling differed upon. For instance, take the subject of reëmbodiment. There are spirits who pronounce themselves satisfied that this subject contains within itself a large element of truth, that such a law exists by which human beings may build up a form and temporarily inhabit it in order to gain some experience or discipline which their nature requires. Upon this subject spirits disagree, many giving positive statements upon one side, and others equally statements upon one side, and others equally honest and intelligent as positively making their affirmations upon the other. As with spirits so with mortals. There is a diversity of opinion. We select this subject for illustration because it is a mooted one. We have personally expressed from our platform our own decided opinion upon this subject, which has run diametrically opposite to the equally positive opinion which our instrument has held upon the same theme; therefore her mind or brain could not possibly have exercised any activity the struggles of humanity and who has an interest in life on earth, has withdrawn entirely his attention from this planet and its people. He may have passed on to other worlds and taken up new lines of unfoldment, yet if his wisdom is of a superior character, if the knowledge he has gained is such that he can look back upon his past unfoldments and experiences, and penetrate into the hidden life of this world, undoubtedly he will send back his influence and join with other spirits in exercising a wise and helpful guardianship over those who may be uplifted by it. It does not speaks individually to you, and expresses his identity; for the latter he cannot do; and yet you may be generally benefited, and even

blessed, by the united magnetism of all-wise and ndvanced spirits, however long it has been since they trod the pathways of earth.

Q.—By M. Carpenter, Delphi, N. Y.) Are spirits able to improve the physical heath of their friends on earth? And if so, do they ever approach them for that purpose?

A.—There have been hundreds of cases, ay, many more than that, where spirits have physically dependent. Many on earth have directly felt their influence and uplifting power. They know that new strength and vitality have been influence and uplifting power. They know that new strength and vitality have been influence and uplifting power. They know that new strength and vitality have been influence and uplifting power. They know that new strength and vitality have been in fact days. For instance, a spirit who is fact their influence and uplifting power. They know that new strength and vitality have been in later days. For instance, a spirit who is fact the sease that a spirit can benefit in this line an earthly friend, even though he desires to do so. There may be one who is physically debilitated, weak, worn and prostrated in the nery yous and mental systems. The conditions of adaly life are harrowing, and it may be that the associations and surroundings are of such a positive and physical nature that the spirit friends of the sufferer, however earnestly they may desire to help him, are unable to bring should be a possibly opposed to the fulfillment of that object, was in the surface of the fulfillment of that object, was in the surface of the fulfill opposed to the fulfillment of that object, was the case that a spirit can benefit in this line and retail friends or the fulfillment of the fulfillment of that object, was the case that a spirit can benefit in this line and prostrated in the nerve of the fulfillment of and express their thought. As a consequence, she came into sympathy with their views, learned how they might be just and honorable and helpful to mankind, and became in time a willing worker in the movement to which she was formerly so opposed.

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

Report of Public Séance held April 13th, 1888. Darius Shaw.

You may locate me as formerly in South Weymouth, Mass. Darius Shaw. I have tried very many times to take control in a meeting like this, but have always failed before to day when, with the help of some loving ones it spirit, I have been able to control a medium. Mother is with me, also John and Hannah; and I am happy in my spirit-home. No aches nor ills come to us there; no inharmony reaches us; we are all rightfully understood in spirit-

I would ask once more that they would try again and again to open the door that we might commune with them. I know, in the mortal, it is discouraging when they try to come into communication with us and fail; but then, if we were to lose our courage as they do, I feel we should not be able to reach them at all.

Charles Hatch.

You may locate me as from Natick; Charles Hatch; and I hope I shall not be forgotten by many there. I, too, Mr. Chairman, have tried many times to even give my name in this room, which of all rooms that I enter is the most sacred, where mortals and spirits may commune

crea, where mortals and spirits may commune together, and be able to send a few crumbs of comfort to the loved ones here.

Father and mother are with me to-day, and so is Eva. Jennie, I enjoyed as much in coming into communication with you as you ever could with me. I have often said to mother that it is sometimes a little strange when we enter earth, life when so many loved ones enter earth-life, when so many loved ones— brothers and sisters—are yet left in the mortal, that but one has been willing to open the door that we might speak to them. Oh! let me say, dear sisters and brothers, open the door, for you know not how much happiness you lose in not trying to come into rapport with us. Not a day has passed, Addie, but I have been

Not a day has passed, Addie, but I have been with you in some part of the day, and with the dear children. I know the cares of life and the burdens have been heavy on your shoulders, but God has been good to you, and has given out power through mortals, for darling Sadie has been helped so much in the physical part of life. I am thankful to the Great Father and the appeals that she to day is able to walk and the angels that she to-day is able to walk

Dear brother Gardner, I would like to come into communication with you, but I know you will say: "Charles, I don't just understand into communication with you, but I know you will say: "Charles, I don't just understand how spirits can come and converse as they did in the mortal." Then listen a little to others, and you will learn, and I promise you will be much happier for so doing. You do not forget our father's belief, when dwelling in the mortal, of the sleep of the dead. No, no, dear brother and sisters, you do not believe that we do go into the grave and sleep we know not how long. Father now says that he well under-

to come into conversation with the dear ones here when we possibly can. Jennie, tell the sisters that I don't forget one of them, for I love you all, and in spirit I understand now more of the depths of love than I could while duralling in the mortal dwelling in the mortal.

Lucy Merritt.

I, too, have tried many times to come. You may place me in Somerville, Mass. Lucy Merritt. I feel a little of the chill of the water, but it will be past in a moment. I know father, mother and the dear ones have often asked the question: "Oh! Lucy, why was it you went out from us in this way?" Ask it not, mortals, for I cannot explain, and they tell me that another time I will not partake of these feelings. But oh! mother, I am happy in my spirit-home. Grandma says father is very near the gate, and we will come with outstretched hands and welcome him to us would like to thank Mr. Hardy's people for

the kindnesses they have shown me, and also father and mother. Rachel, stay with them; it won't be long that you will need to be with father. Oh! how many times has mother said in her soul, "Lucy, are you near? oh where is heaven?" Only a step, dear mother, only a step from you is your child Lucy to day. Mother, learn a little this side, and how much happier will you be, and how much further advanced as you cross into spirit-life. It seems like a shining river, a group on one side and on the other, and we can almost clasp hands across, and in a little time we shall be able to clasp hands in that beautiful and bright beyond that hands in that beautiful and bright beyond that knows no partings, and where no tears are shed, and no farewells are said. Mother, your Lucy lives to-day, and is able through the help of the good angel spirits to come into communication with you. I would like to talk to you privately, if I could, rather than to come in public, but when we find that we are denied those privileges were the property of the said of those privileges we seek every channel possible, that we may reach the dear loving ones here. Oh! yes, mother, I am happy; I am satisfied with the home! have now; but I am waiting natiently for the time when we shall be re-

Susie Union.

Will you please, Mr. Chairman, let me say that I am Susie Union, of Plymouth, N. H.? I am very happy to know that I have got control, so that I may be able to add a few words that may reach some loving hearts. On my first attempt at coming into communication with mortals, I was denied the privilege, until one kind heart opened the door and said: "Come; all are welcome, whether kindred or no." I could not reach my relatives, therefore I sought an open channel wherever I might find it. I would the best of the same that the door and said the same than the same thank the dear one who was so kind. Let me call him George, who opened the door, and said to me, "Susie, you are welcome, although a stranger when dwelling on earth." I have tried many times to give a message, that he might understand how much thankfulness I had in my soul. I have once before tried here to give a message, but it was not just correct, therefore I would like to say that the place is

My name. Mr. Charman, is Adding Do vete Mathews. I almost forgot to give my name. Mother will be pleased to know I have been able to speak a few words, for she eagerly grasps your paper and opens it quickly to see if Della's name is there. Della she usually called me,

name is there. Della she usually called me, though Adella was my name.

Mother, I know you have often said in your soul: "Oh! why do you not come, Della, and give me some little message?" How many times I have heard you speak aloud. As you understand a great deal of spirit-return, dear, dear mother, do not be heart-broken; do not be saddened. I know you will say: "How can I help it, when they snatched you away in one week's time?" Mother, be reasonable; be patient; for in God's own good time you will understand why the angel usher came for your "darling daughter," as you class me. You love "darling daughter," as you class me. You love the older ones, but my being the youngest, you doted on me I know, and when I went away to learn a little more music, you looked eagerly forward to the time when I should be able to give a great deal of it to you and to the world.
You ask me many questions that I cannot answer all at once. You say: "Della, are you happy?" Yes, I am, dear mother; but grandma says you are a little unreasonable, when you understand a great deal of spirit return, and, dear mother, as you have the power so strong

in a mediumistic way. But as you can't use all the phases, be satisfied, and in God's own good time he will make known to you in what way the angel-world wishes to use you.

Materialization is true, mother dear. Doubt not your senses, although others may speak thus to you. God has given you reason; use it according to the dictation of the spirit. Try and I may speak to you call an instrument, and I may speak to you privately, as I would much rather; but not being favored in that way, I have taken this opportunity to day to

give you what little I may.

I understand full well the trials and troubles that have overtaken father. But be patient, for the doctor in spirit-life says he would gladly give him some liniment, if you would only open

Mother, we are happy in the spirit-world together, but not all the time, any more than you are in the mortal. You often think:
"Della, would you like to come to earth and stay?" Oh! mother, you know not the consequences of the question you ask. The earthly music is sweet, but not to be compared with the music of heaven. The flowers are beauti-ful, but not to be compared with those in the spirit-land. Mother, be patient, for in a little time there will be a channel available, so that you will be able to talk to your "own darling daughter, Della," as you have wished to. I thank you very much, Mr. Chairman, for

allowing me to speak in this meeting, which certainly I never was in the habit of doing in the mortal life. My father is Major Mathews.

Benjamin Symeton.

Will you please, Mr. Chairman, to announce me as from Wiota, Iowa? I find they can come here from all sections of the country. My name is Benjamin Symeton. I, too, have tried many times to control, but have failed till to-

The question has been asked by the loved ones, the dear relatives, why such and such ones do not manifest through your good paper? There are various reasons which would not apour lather's belief, when dwelling in the mortal, of the sleep of the dead. No, no, dear brother and sisters, you do not believe that we do go into the grave and sleep we know not how long. Father now says that he well understands that there is communication' between mortals and spirits to-day; but he would not listen to it in the mortal.

Sister Jennie, Samuel is here, and says to me that if possible he will also send a mayage to more paragetly, then we could in the mortal more paragetly. Sister Jennie, Samuel is here, and says to me that, if possible, he will also send a message to you at some future time. Dear sister, you have been a ministering angel to the children, and I am happy in my spirit home; but we do love learth-life, but not in the spirit-life.

earth-life, but not in the spirit-life.

Daniel, mother is beside me, but I rather take it upon me to talk for her to-day. She sends greetings to you all, and says: Don't trouble over John. Things may prove a little more satisfactory in the coming season than they have done. You have enough on your own shoulders, without taking others' burdens. We are so bappy together in our spirit-home. We have companionship, but that does not We are so happy together in our spirit-home. We have companionship, but that does not satisfy. What we love to come into communication with is the loved ones here; it is the sociability of the spirit that attracts us to the dear ones of earth. I did n't understand of spirit-return while dwelling in the mortal, although I walked long on earth. Dear children, we did not have the privileges that you are we did not have the privileges that you are granted to-day.

Oh! ye mortals, open the spirit-door for all

that come to you for good, whether kindred or no. We are waiting the coming of the others, mo. We are waiting the coming of the coming which will make the family reunion. Not long will it be before we shall all be redunited in heaven. I thank you, Mr. Chairman.

Nellie Montgomery.

My name is Nellie Montgomery. I passed out in Boston, but my home was in Derry, N. H. Joseph Montgomery is my father's name. He often thinks of me—his Nellie. I am a lit-He often thinks of me—his Nellie. I am a little afraid, father, you place me too far away. I know you mourn me, and have said in your soul: "Oh! why did you leave us, Nellie?" Mother is with me; yes, both mothers, for there were two, and we are happy together. Father, through all earth's trials that have overtaken you, mother tells me to say that you have not been alone; she has been with rower.

have not been alone; she has been with you so much, and even before I went away.

Now, father, I have heard a gentleman more times than one saying to you that he firmly believed Nelle lived and would be able to constitution believed Nellie lived and would be able to converse with you, if you would place yourself in the right condition. Do your part, dear father, for I promise you, before the angels, that I will do my part—for your Nellie is not dead! No, no, father, we are only a step from you; and mother tells me to say to you, father, that she has noted all the changes you have been making in the past twelve months, and she has been with you much of the time; else grandma been with you much of the time; also grandma and myself, all anxious to make our presence known.

Father, but a little while since I saw rading; but a little will be since I saw you reading a message from one of your old neighbors. You looked at it and you read it through; then you looked at it again and read it again. You spoke not a word aloud, but we saw your spirit, and deep down in your soul the thought came: "Is Nellie able to make herself known?" And to-day, father, through the kindness of the good guides, I have been permitted to send a few loving words to you. Father, Nellie doesn't forget you. In heaven we shall all be together again. Sisters dear, we shall all be reunited, and it will be a blessed moment when we come together and join hands again, and it will be as real as it was in the mortal, and it will be as real as it was in the mortal, and it will be as real as it was in the mortal, and more so. Dear father, learn a little here, for you are going down the hill of earth-life, and in a few years will filt away so quickly and join the happy number—the group that is waiting for you—just across the shining river. It has been said and sung: "Shall we know each other there?" Yes, we shall.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 13.—Loammi Baldwin; Emma M. Livermore; Job immons: John Farnsworth; William Messenger; Ralph everance; Arey Oliver; Hiram Chandler.

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

June 15. — Betsey Hatch; Carrio E. Marshall; William S. Weymouth; Calvin Gliman; Annio Barker; Edward Bargon; Minnie Dawson; Emily Olley; Jerusin Kessy; Lewis D. Whitney; Alfred Twiss; Carrie Matthews; Salley Griffith; John Wilson; John Hitchcook; Georgie Adams.

The Late Emperor's Hanker. A STORY ABOUT A FAMOUS FAMILY OF GER-

MAN CAPITALISTS.

On his accession to the throne the late Emperor Frederick of Germany appointed Baron Coin, of Dessau, who was his father's banker, to fill the same office for himself. The Coins of Dessau owe their prosperity to the faith and generosity of the grandfather of a New Yorker, who gave the present baron's father his first start in the world. In 1770 Rev. Moritz Speyers was at the head of a band of Lutherans in Dessau, and, by frugal living, had managed to save up considerable money, all of which was in silver coin. Rev. Moritz Speyers was unlike a great many modern preachers, in that he helped his flock as he helped himself. Living in Dessau at that time, in circumstances so humble that they were nearer poverty than comfort, was alyoung couple named Cohn. They had not been married long, and the young husband had lost all he had. Still he worked and worked, and finally he and his wife made enough to live comfortably. Young Cohn was naturally sharp and shrewd, and was always looking out for a chance to increase his few coins. The chance presented itself. All he needed was \$2000 worth of German money, and he said his fortune would be made. He would be wealthy; but a poor man, unknown and comparatively friend. MAN CAPITALISTS. chance to Inorease his few coins. The chance of presented itself. All he needed was \$2000 worth of German money, and he said his fortune would be made. He would be wealthy; but a poor man, unknown and comparatively friendless, had but little chance of raising \$2000. He had one hope, his pastor, and straightway he called on the Rev. Moritz Speyers. Would he lend a poor man, without any security, \$2000? He would, certainly, but Herr Cohn must come with his wife and take it away. The next day Cohn and his wife came with a handcart and took the silver. They were safe, because they lived in Dessau, and Dessau had no aldermen then. That was Cohn's opportunity, and he prospered. Ten years later he repaid the loan, with interest. Still he prospered, until he was appointed banker for a district, then for a duke, and then kings, and finally the great Emperor William gave into his keeping all the royal treasure. When he died, his son, the present baron, took his place.

Mr. Albert G. P. Speyers, a broker, of No. 15 Exchange Place, New York City, says The World, is a grandson of Rev. Moritz Speyers of Dessau, and when he went to Berlin a few years ago the papers appropried his arrival

Dessau, and when he went to Berlin a few years ago the papers announced his arrival. Shortly after Baron Cohn called on him, in full court dress, and thanked him for the great kindness his grandfather had shown to the baron's father.

Verifications of Spirit-Messages.

ENOS WHEELER. In the May 5th issue of the BANNER OF LIGHT I saw a communication from Enos Wheeler, late of Lowell, Mass. Yes, all stated there is true: he was a soldier, and passed on in '79, by reason of diseases incurred during the war at and near Suffolk, Va. How beautiful it is to know that he is free from pain, and himself again; that my darling Nellie is with him in spirit-life, and they are so far advanced as to come and tell me of themselves and their happy home, and that there is no death, but that immortality is innate "from the beginning"; that a happy relinion is near; that my life has been biameless; that they approve of my endeavors to prepare myself to heal the sick in body and in mind; that light is about my work, and some degree of happiness is promised me; and now that I am near the spot where he defended the flag. my soul is stirred, and old memories tell me that life is real, and the grave is the new birth; for no one but he could have told me of the touch with his two fingers only; no mind reading, no legerdemain could have given that test to me. Respectfully, MRS. ELIZA A. WHEELER.

Hygea Hotel, Fortress Monroe, Va., June 10th, 1888.

JOSEPH LANE-POLLY WITHAM. In the BANNER OF LIGHT of April 14th, I find a communication from my husband. Joseph Lane, through Mrs. Smith, which is true in every particular. He passed to spirit-life twenty-eight years ago, in Poland, Me., as he says. Wentworth was a brother of his. Masena, Lester and Josie are our children on the other side, I having three on this side. Nelson, our oldest son, has never investigated Spiritualism. Also in THE BANNER of June 9th, I find a message from my mother, giving her name as POLLY WITHAM of Garland, Me., which is correct. We fully recognize and appreciate all the points throughout each message, for which we give thanks. SARAH M. LANE,

CAROLINE BROWN. lished in the BANNER OF LIGHT of June 16th from ; or stater CAROLINE BROWN, who in it mintlens . Lewis, and the words he sends to his friends, and hasten to inform yourself and readers that it is correct in every particular, and is fully recognized by the friends and acquaintances of both in this place as coming from them through Mrs. Smith, the medium. MR. AND MRS. A. J. SKINNER. South Exeter, Mr., June 19th, 1888.

Late June Magazines.

THE BIZARRE. NOTES AND QUERIES .- The present month's issue includes that of July. In addition to an interesting variety of questions and answers it contains a very complete list of works that have been published upon Cyclometry and Quadratures, with brief mention of the solutions and theories advanced by each writer. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

SIGNS OF THE TIMES (April and June).-The planetary influences of April. May and June are given; a continuation of A. G. Trent's paper, "The Soul and the Stare," and other papers and items relating to astrology. Boston: Grant & Co.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.— Ladles' Ald Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary. CLEVELAND, O.—The Children's Progressive Ly-eum No. I meets regularly every Sunday in G. A. R. Hall, 70 Superior street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th Street, every Sunday at 10% A.M. and 74 P.M., also Wednesday evening of each week, to which all are made welcome. CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A.M. at Murch's Hall, No. 78 West 6th street, Ir. James A. Bilss, Pastor. The public are condially invited. Scats free. Sun-day School meets at 12 o'clock noon every Sunday. Spirit-ualists, come, and bring your children with you.

ualists, come, and bring your children with you.

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.

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. 317 Wost 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 McLeed, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Chil-

ting. Dr. Norman inclosed, Presented.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday. NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7% o'clock, H. G. Avery, President.

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

o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Ownier and Journal Building. Mrs. Elia Bacon, President; Thos. F. Davie, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lycoum, 2.P. M., at the hall, 310 Spring Garden street. Joseph Wood President, B. P. Henner Vice President and Secretary, 940 Warnock street. Second Association meets Sunday attermons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street, Koystone Association meets Sunday at 2:30 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday at 2:30 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhili streets. PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2% and 7% P.M. Lecturers and test mediums are requested to communicate with John 'A. Roney, Cor. See'y, 65 Holsman street.

ney, Cor. Sec. y, 55 Holsman Street.

**SARATOGA SPIBINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 79 P.M. All are invited. W. B. Mills, President; E. J. Huling, Sec-

retary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 24 P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street. of the cause invited to attend, and correspondence solution from America and Europe. H. W. Fay, President, No. 313 Market street: Milton Lyle, Cor. Sec., 3006 Olive street.

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SPRINGFIELD, XLL.—The Lincoln Seciety of Spirtualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

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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

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WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq.,

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

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

Mr. Richmond, aithough not a believer in the Spiritual Phiosophy, has here made a fearless and vigorous defense of the reality of the PHKNOMENA of Spiritualism. Having received last August, from the hands of a friend just refurned from Cassasinga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the frand. His expert nees there convinced him of the geatmeness of at least a pertien of the phenomenal part of Spiritualism, and he accordingly wrote his typen Lefter to the Seybert Commission, a document which a grossed the preferst and admiration of the best minds. Once convined that the so-called spirit manifestations do occur in many Instances where it var as only of the speeds on the gallantival and learness where it var as only of the speeds on the gallantival and learness where it var as only on the speeds on the gallantival and learness where it var as only on the speeds on the gallantival and learness where it var as only only on the speeds on the gallantival and learness where it var as only on the speeds on the gallantival and learness where it var and the accordingly wrote his Open Lefter to the Sepbert Communication of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where treed is out of the question, he gallastiy and fearless is common to the best minds, once convinced that the so-called spirit manifestations do occur in many instances where treed is out of the question, he gallastiy and fearless is common to the fearless of common to the subject, with an incertain appropriate introduction of the subject, with an incertain expandions concerning the bequest of Mr. Seyliert, the author gives in the first Chapter lifs "Open Lefter to the Seybert Commission"; Chapter VI., 111, and IV. are devoted to a scarching criticism of the Report of the Seybert Commission"; Chapter VI., 2011, and IV. are devoted to a scarching criticism of the Report of the Seybert Commission. Chapter V. Has for its motto "In my Father's House are Many Manisons"; Chapter VII. contains C. C. Massey's Open Letter on "Zölfner" to Professor George S. Fullerton; Chapter VII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Tooker's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XI., "Summary," and the Proscription, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the purelleness as well as the unfarmess of the claims of the Seybert Commissioners' Report "is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the purelleness as well as the unfarmess of the claims of the Seybert Commis

The Weekly Discourse;

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HOW AND WHY I BECAME A SPIRIT-UALIST. By WASH A, DANSKIN.

This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authentic statement of that wonderful phenomenon known as the Solid Iron Bing Manifestation.

Cloth, 75 conts, postage 5 cents.

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Banner of Dight.

BOSTON, SATURDAY, JUNE 80, 1888.

The Spiritualist Camp-Meetings. Lake Pleasant.

(Mn. J. Milton Young is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the Banner of Light. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for The Banner from this Camp-Meeting.)

An impromptu service was held at Headquarters on Sunday morning, 17th inst., at which nearly one hundred persons were present. The exercises opened with introductory remarks by Mr. P. H. Babbitt, of Barre, followed with singing by the audience. Mrs. Clara Banks, of Haydenville, was then introduced. She offered an invocation, and then addressed the audience for an hour, upon the attitude of the people to-day upon religious matters, and the outlook for the future. The speaker gave several interesting reminiscences of her experience, which she termed "pictures that were carved upon the walls of her life." She considered the present the golden age, and the best time to live that ever was. It is an indication of progress that people are taking down the feuces about their houses, and locating their rooms so that the sunlight may enter. If we let Satan slone, he will go out and the angels will come in; they cannot live together. We should make the most of this lite, and not forget duty here in our dreaming of the Barre, followed with singing by the audience. Mrs. not live together. We should make the most of this life, and not forget duty here in our dreaming of the "sweet by-and-bye." The address was logical and well received. A vote of thanks was extended to Mrs. Banks for her kindness in glving the lecture. She will return to camp at an early day, and it is quite likely that we may hear from her again.

There will be speaking on Sundays for the most of the time until September.

NOTES. The cottage of Mr. A. T. Plerce, of Barrowsville, 1s

The cottage of Mr. A. T. Plerce, of Barrowsville, is being painted.

11r. W. A. Towne, of Springfield, has arrived.

The annual circular is out, and being forwarded to all parts of the world.

Mrs. John W. Wheeler and family, of Orange, have been in camp during the week.

Mr. C. E. Watkins, the slate writing medium, will be at his cottage on Lyman street in the near future.

The "Fourth" is to be most appropriately celebrated here. Gen. John L. Swift, of Boston, will speak upon the "Tariff." Mrs. Livermore will speak upon "Woman Suffrage," and there will be solo singing by Miss M. Lilian Cushing, of Boston. The Worcester Cadet Band will be present. The affair is under the auspices of the Lake Pleasant Association.

There is quite a demand for cottages and rooms. The hotel will be open June 20th.

Mrs. Deveraux, of Boston, and daughter Alice, are tenting on Montague street.

H. A. Skinner, of Greenfield, is here for the season Mr. Skinner is an active man to camp.

Mr. Skinner is an active man in camp.

No. 2 of the Wildwood Messenger is about being sued. The edition will be a large one.
Miss Jennie Rhind, the gifted lady from "Bonnie

Miss Jennie Irinia, the gitted had from "Bonnie Scotland," has come for the season. The Star of Bethlehem will soon be out.

A goluic organ of the celebrated Estey make is one of the adornments at Headquarters.

The secular papers are giving good notices of Lake

The fare from Lowell to this place and return is but \$2.75. Tickets on sale July 1st. Make a note of this, and pack your trunk.

The new steamer, "Baby Belle," is the admiration

and pack your training.

The new steamer, "Baby Belle," is the admiration of all. She makes good time.

Mr. Mowrey, of Greenwich, N. Y., has the Ice Cream Rooms, at the pavillon.

Letters are received nearly every day from parties who have never visited Lake Pleasant, saying they are coming this year.

The "Saratoga Special," which is to be put on July 16th, will stop at Lake Pleasant. This is an indication.

J. M. Y.

tion.
Lake Pleasant, Mass., June 23d, 1888.

Onset Bay.

There is probably no resort in this State which has been kept more prominently before the public the past, as well as previous winters, than Onset Bay, the great Spiritualistic camp-ground of the country, located in Wareham.

The preparations for the great tide of summer travel so confidently expected are being rapidly pushed here. Boats are being overhauled cottages painted and renovated, and the hotels approaching readiness for promised guests.

or promised guests.

The postoffice is now under the official charge of C. H. Stuart of East Wareham. It is expected that the office will be made a money order office by July 1st, as papers pending such a step are now in the hands of the proper officials at Washington.

There are a few changes in hotel management. Mr. J. B. Clark has placed the Hotel Onset in the hands of Messrs. Murray and Ainsile of Beston. Electric bells and other conveniences have just been added to this first-class establishment. Mrs. H. S. Dimmick has charge of the Hotel Brockton since her husband's demise. Charles R. Pines of Brockton will manage the Central House. Messrs. Veaton and Aldoes will the Central House. Messrs. Yeaton and Aldoes will conduct the Hotel Burgess. Mrs. M. F. Whitney, for-merly of the Aquarlan Cottage, is to have charge of the Highland House. The Glen Cove and Washburn houses will remain under the same management as ouses will remain under the same management as sat year. G. C. Kelley of Brockton will this year ook after the old establishment of Macomber and Impson, and has re-christened the place the Belmont

The local yacht owners are doing a thriving business carrying out parties blue fishing, and A. M. Phillips has opened his "float" for the letting of row

David Brown, the well-known Boston medium, is at his cottage on Fourth street.

Mrs. C. E. Bilss, of Boston, medium, is at her cot-Miss. C. E. Biss, of boston, mealum, is at her col-tage on West Central Avenue.
Miss L. C. Cadwell, of New York, materializing medium, is pleasantly located on West Central

Rogers, the Boston medium, is also on West Central Avenue.

A. B. Brown, of Philadelphia, is at the cottage of

one of the Berry Sisters, Pleasant avenue.

Alfred Nash and family, of Boston, are on the South Mrs. C. P. Pratt is at her cottage on Pleasant ave-

Mrs. E. S. Loring, of Fitchburg, is at the Bay View cottage on the South Boulevard for the heated months. This cottage was the first erected at Onset. George W. Vaughn, the well known Malden expressman, has located at the Bell Rock cottage, Onset

avenue.
Mrs. Dr. S. E. Hervey, of New York, has settled down in her Ninth street cottage for the season.

J. H. Young and family, of Matheid, Mass., are pleasantly located at the Huckins cottage, Onset

George Hosmer of the firm of Hosmer & Codding

George Hosmer, of the firm of Hosmer & Codding, Boston, is at the Bayside cottage on the Boulevard. George B. Arnold and family, of New York, are summering at their cottage on the Bluffs.

Mrs. M. D. Coffran, of Boston, is at the Trowbridge cottage on the South Boulevard.

The preparations for a large celebration July 4th are being pushed as fast as possible. Bands, fireworks, races of every nature, and other like features are promised.

Prof. Crane spent a few days at Onset last ≰eek.

He is engaged as organist for the regular season.

Mrs. Haines is at her cottage for this season. Will not lease the cottage, but will rent rooms.

Mrs. Washburn of Boston was at her cottage for a few days last week.

Parkland, Pa.

To the Editor of the Banner of Light: The Tenth Annual Camp-Meeting of the First Association of Spiritualists of Philadelphia, will open at Parkland, about twenty miles out on the line of the

Parkland, about twenty miles out on the line of the Bound Brook Branch of the Philadelphia and Reading Railroad, on Saturday, June 30th, and close on Wednesday, Sept. 5th, 1888.

The following is the official list of speakers: Sunday, July 1st, J. Clegg Wright; Thursday, 5th, Saturday, 7th, Sunday, 8th, Miss Jennie B. Hagan; Saturday, 14th, Sunday, 15th, Dr. H. P. Fairfield; Sunday, 14th, Sunday, 15th, Dr. H. P. Fairfield; Sunday, 22d, J. Frank Baxier; Sunday, 20th, J. William Fietcher; Sunday, Aug. 5th, Mrs. C. Fannie Allyn; Sunday, 10th, Mrs. E. V. Paul; Sunday, 26th, Mrs. H. S. Lake. Speakers for week-days not indicated, will be announced on the previous Sundays and in the newspaper notices.

The attractions at Parkland have been so multiplied

will be announced on the previous Sundays and in the newspaper notices.

The attractions at Parkland have been so multiplied since the last year's announcement that it is hard to enumerate them. New and beautiful roads and walks through the meadows and groves; many new and commodious boats have been added to the fleet on the broad Neshaminy; abundance of tables and benches in shaded nocks for family picules, are among the attractions; lovers of dancing are well provided for, and the preparations.

An efficient police force will tend to render all comfortable and happy.

The dining room, under the charge of Mrs. Hopf, is a model of its kind, and the extremely reasonable rates are a matter of surprise.

rates are a matter of surprise.
Furnished or unfurnished rooms for lodging or tents

Furnished or unfurnished rooms for longing or tents may be secured on application to the Superintendent. The freight of tenters, after June 25th, if marked "Care of it. A. Thompson, Superintendent, Parkland, Pa.," and delivered at dépôt, Front and Noble streets, before 10 A. M., will go same day, free of charge.

Letters to tenters should be addressed: "Spiritualiste' Camp-Meeting, Eden, Bucks County, Pa."

For further information apply to Robert A. Thompson, Superintendent, Eden, Pa.

"R. E. Porter" writes: "The camp season of '88 was preluded here in Parkland by an enterprising management (all Spiritualists) with a series of June meetings, where Charles Dawbarn lectured on sub-

jects of vital importance to the human race. Mr. D. presents the truth in a most pleasing manner, with chaste but vigorous language; his discourses are full of new thoughts, entertaining and instructive. Among his subjects were 'Unborn Man,' The Manufacture of Buccess,' Birth of a New Religion.'

The grove meetings in Parkiand have been well attended—Mr. W. Ewers and other celebrated cornetsoloists, with Prof. Theier at the piano and organ, with Messrs. Fray and Smith vocalists. The coming weeks the managers intend presenting to the campers and visitors great attractions in the shape of a musical treat, also in intellectual lectures, free spiritual circles, etc. Mrs. Brown has officiated in conjunction with Mrs. Cutler, Anthony and Mr. Wallace on the rostrum, in delineating the spirit presences among the audience.

The regular Camp-Meeting will commence Sunday, July 1st, opening by J. Clegg Wright.

On Wednesday, July 4th, the managers announce a gala day for the campers and visitors: two bands of music, review of Parkiand Navy, dancing, etc. Miss Jennie B. Hagan will be with us on July 4th.

Mr. Bronson and his company are sparing neither pains nor expense to make every one happy here in Parkland.

In another letter we shall endeavor to give some de-

In another letter we shall endeavor to give some de-soription of Parkland, its rural beauties, its tents and cottages, with pen portraits of the manager, the as-sistants and the dwellers in our midst."

Haslett Park, Mich.

To the Editor of the Banner of Light:
The Sixth Annual Camp-Meeting of the Michigan Spiritualists will be held at Haslett Park, commencing Thursday, July 26th, and closing Monday, Aug 27th, including five Sundays.

Sunday, July 29th, the services will be as follows: Sunday, only 20th, the services will be as follows:

G. H. Brooks, of Wisconsin; 10:30 A. M., Dedication of new Auditorium, by Mrs. R. S. Lülle, of Boston; 2:00

P. M., Speech by the Hon. Win. L. Bancroft, of Port Huron, Subject; "The Enterprise;" 3:00 P. M., Address by Mrs. Lillie.

Saturday, Aug. 4th, will be kept as Memorial Day.

Sunday, Aug. 5th, Mrs. Lillie will deliver two discourses.

courses.
Sunday, Aug. 12th, the meeting will be addressed
by Mrs. Nellie Baade, Capac, and Hon. A. B. French.
of Clyde.
Sunday, Aug. 19th, Hou, Glies B. Stebbins, Detroit,
and Mrs. E. C. Woodruff, South Haven, will be the

speakers.
Sunday, August 26th, Mrs. Carrie Firth, of Coldwater, speaks in the morning and Hon. F. M. Fogg, of Lansing, in the alternoon. Subject. "Ancient and Modern Religions." A regular dance will be conducted on Friday even-

A regular dance will be conducted on Friday evening of each week.
For many years Mr. James H. Haslett, of Port Huron, Mich., has had it in mind to invest a sum of money for the benefit of the cause of Spiritualism, and for the furtherance of its aims and objects. In harmony with this view, he last year purchased a tract of land at the cost of several thousand dollars, on the borders of what was then called Pine Lake, a beautiful sheet of water situated on the line of the Chicago & Grand Trunk Railway, ten miles east of Lansing. Lansing.

Among the objects sought by Mr. Haslett in estab-Among the objects sought by Mr. Haslett in establishing and endowing Haslett Park are: To offer an attractive resort for all disciples, professors or inquirers in regard to Spiritualism, philosophically and religiously considered, or its material manifestations. To establish a platform for teaching Spiritualism, and for fair discussion of all subjects, and where truth and freedom shall be freely vindicated against truth and superstition; and to prepare a spot at once error and superstition; and to prepare a spot at once beautiful, convenient, and easily accessible for outdoor

beautiful, convenient, and easily accessible for outdoor meetings, open to all, and also for the resort of parties seeking pleasure only.

Mr. John M. Potter has been selected by Mr. Haslett as manager of the property, and he has the fullest confidence in the ability of Mr. Potter to give sat isfaction to all visitors and patrons.

The Auditorium, for which a portion of the money was raised last year. Is now in process of construction. The building will be 60006 feet when completed, and will seat about 2,000 people. We expect to have it in readiness by the 20th of July. The regular dedicatory services will be held Sunday, July 20th. Mrs. R. 8. Lille, of Boston, will deliver the address upon that occasion. It was largely through the personal effort of Mrs. Lille that we were enabled to construct the building for this season.

personal effort of Mrs. Liftle that we were enabled to construct the building for this season.

The Presiding Officer, Prof. G. H. Brooks, has given Lyceum work his special attention curing the past year, and will conduct a Lyceum at 10 A. M. each day. Sundays excepted.

There will be a Conference each week day, subject to the call of the presiding officer, who will from time to time amounce the speakers and ceremonies for to time announce the speakers and ceremonies for

each day's entertainment. The plat of land associated with and a part of Has-

each day's entertainment.

The plat of land associated with and a part of Haslett Park consists of about one hundred acres. Two hundred and sixty-four lots have been platted, and about sixty have already been sold. Many very neat cottages have been constructed and others are in the process of construction.

The steamboat, Belle Haslett, now plying on Pine Lake, is a comparatively new boat, with a capacity of one hundred and fifty passengers. It is in charge of a competent engineer, and will meet all regular and special trains on the C. & G. T. R. R., landing them at the Haslett. Park dock, and thence to the Pine Lake House, slinated one mile from the park at the north end of the lake.

The post-office is located one-half mile from the camp, and mait will be delivered to all campers at it A. M. and 6 P. M., each week day. Letters to be mailed should be ready as follows: going West, 10 A. M., going East, 5 P. M.

Arrangements have been made with the Chicago & Grand Trinck Railway to run special Sunday excursion trains to and from the grounds. This arrangement will accommodate the people on the whole line between Port Huron and Battle Creek.

The railroad also makes a liberal reduction in fare to those who may choose to visit the Park during the week. Parties who choose to bring tents will find excellent facilities. A beautiful farming country surrounds the lake; fresh fruits and vegetables can be

cellent facilities. A beautiful farming country surrounds the lake; fresh fruits and vegetables can be purchased by those who desire such commodities, and hotel accommodations can be had at reasonable

rates.

Questions regarding additional points will be promptly answered by the manager, J. M. Potter, if addressed to him at Pine Lake, Mich. "TENTER."

Mount Pleasant Park, Ia. The Mississippi Valley Spiritualists' Association

Camp-Meeting will be held at Mount Pleasant Park, Clinton, la .- it being the sixth session. The grounds will be open for cottagers and tenters July 1st, close August 26th, 1888. The camp grounds are high, and so sloping that no matter how hard it may rain, in an hour they are

drained and dry, retaining scarcely any dampness after two hours of sun. tter two hours of sun. Clinton is a natural commercial and railroad center, as well as a port for the several lines of steamboats that go up and down the river from New Orleans to St. Paul, and many intermediate cities and towns. ence it is easily reached from any point of the con

pass.
During July there will be such Sunday lectures, conferences and social gatherings as may be organized by the people present.

The regular camp meeting season will commence by a business meeting of the Association Saturday, July

28th, 1888, at 2 O'clock P. M. Every Sunday during the season at 9 o'clock A. M., a Progressive Lyceum will be held in the interest of the children.
There will be three lectures every Sunday, commencing at 10:30 A. M., 2 P. M. and 8 P. M. There will also be a lecture every day except Mondays until Aug.

Prof. Kreyer's Band has been engaged, and will be Prof. Kreyer's Band has been engaged, and will be on the groun's through the whole season.

Mrs. Frankle Cole, of Chicago, will have charge of the vocal music, assisted by Mrs. E. A. Hulser, as planist, and with their associate, Dr. J. Winfield Scott, will organize periodical entertainments.

Sunday, July 29th, 1888, 10:30, Prof. J. S. Loveland will give the opening lecture. Subject: "The Methods Demanded for a More Thorough Exposition of the Facts and Principles of Spiritualism."

Among the speakers engaged are Prof. J. S. Loveland, of California; Rev. Moses Hull and Mattle E. Hull, of Des Moines, Ia.; Hon. Warren Chase, Boston, Mass.; Dr. Juliet H. Severance, Milwaukee, Wis., and Dr. J. H. Randall, Chicago, Ili.; George W. Kates, Mrs. Zaida Brown Kates; J. Clegg Wright, Philadelphia, Pa.; Mrs. M. A. Freeman, Chicago, Ill.

The managers promise to try and make everybody

The managers promise to try and make everybody who comes happy.

Parties desiring information can address the Secretary, Dr. J. H. Randall, until July 15th at 229 Honore street, Chicago; after that, Clinton. IOWA.

Fraser's Grove, Mich.

To the Editor of the Banner of Light: The fifth annual camp-meeting of the Spiritualists of Southern Michigan and Northern Indiana will be held at Fraser's Grove, Vicksburg, July 14th to Aug.

13th. 13th.

Speakers, W. H. Blair, Chicago, Ill.; Mrs. Rose
Shepard Lillie, Melrose, Mass.; Hon. L. V. Moulton,
Res. Sarah Graves, Grand Rapids, Mich.; Helen M.
Gougar, Lafayette, Ind.; D. M. King, Mantua Station,

O. and others.

Béances will be held every day and evening throughout the entire meeting.

There will be ample accommodations for all. Hacks and carriages will be on hand to convey people to and from the ground, and everything will be carried on upon the principle of "live and let live." Reduced rates on railroads.

VIDETTE.

Lookout Mountain, Tenn. To the Editor of the Banner of Light:

All the speakers and mediums announced will be present and take part. Mrs. Cora L. V. Richmond, Mrs. Glading, Dr. Fuller and others will lecture, Dr. Merrill will give tests.

A Methodist clergyman, now stationed in Kentucky, will make his débût at the camp as a spiritual speaker. He is said to possess fine inspirational pow-

This camp-meeting will commence Sunday, July 1st.

ers, and cannot content himself to longer hide his light under a bushel, nor under the patronage of the church.

An indian squaw, daughter of the chief of the six Nations (of the Mohawk tribe), has promised to attend the camp. She is said to be an excellent healer and speaker.

Applications for rooms, tents and cottages continue to pour in. The camp will be attended by a great number of people this season.

The Fledmont Chautanqua, near Atlanta, Ga., has obtained a one fare round trip rate from nearly all points. That will help many to attend our camp, by going via Atlanta. From there the fare is only two cents per mile to Chattanouga.

The two ratiroads up the mountain will issue apecial camp-meeting tickets. From all points the rail-road rate is full fare going and one-third fare returning. But each person must obtain of local agent a certificate that he has paid full fare to Chattanooga.

Cape Cod Camp-Meeting.

The new grounds at Ocean Grove, Harwich Port, Mass., on the line of the old Colony Railroad, offer great inducements to lovers of the seaside. High land, oak and pine groves, cool breezes, excellent bathing facilities are among the attractions, to which the skillful management have added good speaking by Dr. H. B. Storer, George A. Fuller, Eben Cobb, Jennie B. Hagan, A. E. Tisdale, Prof. A. B. Carpen-ter, Joseph D. Stiles, Cella Nickerson, L. K. Wash-burn and Mrs. Sarah A. Byrnes. Dr. H. B. Storer will preside.

Cassadaga Lake, N. Y. Read the official announcement on our fifth page regarding the projected camp-meeting exercises for '88 at this popular resort.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 8 Bosworth Street.—Séances are held every Puesday and Friday afternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman.

College Hall, 34 Essex Street.—Bundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of
Essex.—Bundays, at 2½ and 7½ P. M.; also Wednesdays at
3 P. M. Able speakers and test mediums. Excellent music.

Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown,-Mediums' meeting every Sanday at 2½ and 7½ P. M. Dr Mark Smith, Chairman.

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Ches:nut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mis. M. A. Dodge, Secretary. Cambridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the spiritualist Society. H. P. Trask, President.

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

College Hall, 34 Essex Street .- The three services at this meeting last Sunday were quite interesting. Mr. Eben Cobb opened the exercises with pertineut remarks, especially in the afternoon, wherein he took for his theme, "Spiritualism or Spiritism, What is it?" He liustrated the subject in a sensible manner, which was highly appreciated. Mrs. Forrester gave satisfactory readings, after which Mr. Jacob Roson made one of his characteristic addresses on the progress that has been made in mechanics in his day, and had extended to all professions and trades. He spoke quite spiritedly, and made some telling points which interested the audience, Mr. Cobb criticising some of his positions afterward in a genial manner. During the day quite a number of the mediums participated in the exercises. Miss A. Peabody is remarkable in her readings. Mrs. T. J. Lewis, late of Brooklyn, N. Y., gave tests in the morning. Dr. Mckenzie also, and Arthur McKenna in the afternoon. These meetings generally take the form of a conference or kindergarten way of demonstrating Spiritualism. They are to be continued during the summer months. took for his theme, "Spiritualism or Spiritism, What

Spiritualist Meetings in New York. Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (temoved from Spencer Hall). Services every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

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

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrole's, 230 West 20th street

First Society of Spiritualists .- Mrs. Nellie J. T. Brigham spoke in the morning upon several subjects submitted by the audience, and improvised three poems. The audience was fairly large, considering the intense heat. The Chairman, Henry J. Newton, Esq., announced that this was the closing day of service until the second Sunday in September. Miss Jen-

nie Pierce and Miss Mand F. Pleasents sung each a

solo, and together a duet that was very pleasantly commented upon for excellent execution, and was loudly appliauded.

In the evening Mrs. Brigham spoke upon a subject 86 ected by the influences speaking through her, "Finis." The speaker said it was a suitable subject for the occasion, being the end of the day and the sea-son. She spoke with much feeling, having in mind for the occasion, being the end of the day and the season. She spoke with much feeling, having in mind the approaching temporary separation of those accustomed to meet on each first day of the week.

The Meeting for Manifestations in the afternoon was much larger than anticipated. After vocal and instrumental music by Miss Elfa F. Porter, Miss Jennie Pierce and Miss Mamle Horton, Mrs. E. A. Wells gave a lecture upon "Immorality of Spiritualism" that deserves more than a passing notice. The speaker said: "This desire to communicate with God; this belief in God and the good angels, who are his thoughtmessengers; this belief in immortal life, or an endless existence beyond the conditions in which we are now placed, is Spiritualism, the ladder by which the great

majority of humanity ascend to higher planes, regard-less of the forms of local methods. Spiritualism less of the forms of local methods. Spiritualism teaches that the soul soiled with envy and avarice, or stained by hypocrisy, cannot at a moment's notice change—become a saint; that as the tree leans so will it fall, and as it falls so will it lie, until time, disposition and opportunity work the change that brings benefit."

The speaker proceeded at some length to bettute a The speaker proceeded at some length to institute a omparison on the plane of morality between those of the world at large who are not Spiritualists and those who are, greatly to the advantage of the latter. The contrast of a life devoted solely to material pursuits and one that blended harmoniously the spiritual with the material was vividly presented. The lecture was brimful of sound, practical advice, that carried conviction to the hearer, and was listened to with profound attention; it elicited round after round of applicable.

placed, is Spiritualism, the ladder by which the grea

tound attention; it elicited round after round of appliause.

Mark M. ("Brick") Pomeroy made some remarks, and alluded to God as the Alpha and Omega, the spirit origin, and the future rest of the spiritually inclined people. He spoke in the most commendable terms of the success of these meetings, and recommended that they be continued in the same spirit and manner as soon as the vacation is over, employing as we have good talent, and make the meetings interesting and instructive, predicting that within a year's time there would not be a hall in New York large enough to hold the people that would then assemble.

The eulogism of Mr. Henry J. Newton as President of the First Society, and his loyalty to the cause of Spiritualism, was well put, as also that of Mrs. E. A. Wells and her faithful mediumship, and the able manner in which she has conducted and kept up these afternoon meetings.

ner in which she has conducted and kept up these afternoon meetings.

Mr. Pomeroy closed his remarks by offering a resolution that the heartfell thanks of this Society be, and the same are hereby tendered, to Mrs. E. A. Wells for her able, faithful and courageous work before this Society the past season, and sist to the President of the Society, its managers and assistants, including those who have taken part in the musical exercises of the Society. The resolution was adopted by a unanimous vote.

Mrs. E. A. Wells gave twenty tests, all recognized, and several showing combinations in description that surprised the most ardent supporters of her increasaurprised the most attent supporters of not not noted ing powers as a test medium.

The meeting closed by Miss Mamie Horton whistling the "Tripping Feet Polka," which brought forth rounds of applause. The Society will look forward with great pleasure to the second Sunday in September, when they

vill meet again. New York, June 24th, 1888. The People's Spiritual Meeting .- Notwithstand

ing the torrid wave we were subjected to last Sunday a fair-sized audience assembled at Columbia Hall, 878 6th Avenue, at 8 o'clock P. M., to listen to Mr. Wilson Macdonald on "Scientific Spiritualism." Owing to Macdonald on "Scientific Spiritualism." Owing to the great heat Mr. Macdonald abridged his lecture, but gave enough- of logic and good common sense, mingled with mirth and sarcasm, to interest, instruct and highly entertain.

Sunday, July 1st, Mr. John Bentley will relate some of his experiences in Spiritualism and mediumship at 3 F. M., and Mr. A. E. Laurene, of Brooklyn, will give an address at 8 o'clock upon "Mediumship." Mr. Laurene's lecture will be a very excellent one, and should be listened to by all Spiritualists.

F. W. Jones.

230 W. 86th street, New York, June 25th, 1888.

Genuine cheerfulness is an almost certain index of an honest heart. Dyspepsia and genuine cheerfulness never go hand in hand, but Warner's Log Cabin Hops and Buchu Remedy will ensure you good digestion, the certain index of genuine cheerfulness and the honest heart.

Medical Freedom.

To the Editor of the Banner of Light: The battle for medical freedom is evidently to be fought again in Massachusetts. While the friends of liberty were asleep the State of Maryland has been captured by Regularism, and now they are preparing to assail Massachusetts with an energy never before displayed. They have many advantages in the contest, and unless the friends of liberty are both vigilant and active they may be astonished by medical legislation, which once established will be hard if not impossible to overthrow.

This is not the language of needless alarm. The campaign is already opened. A newspa-

This is not the language of needless alarm. The campaign is already opened. A newspaper, the Journal of Health, has been established in Boston, and its circulation pushed with untiring energy, especially among legislators and the influential classes, its chief object being by slanderous attacks to disgrace everything that deviates from Regularism, and urge the establishment of a rigid medical law. Slander will do its work if it is not counteracted. But what are we doing? Absolutely nothing—trusting to Providence!

Meantime the addresses of Dr. Jeffries and Dr. Newell to the State Medical Society at the recent meeting sound the war-whoop of a sav-age contest. They denounce in the severest age contest. They denounce in the severest language everything as quackery and knavery outside the pale of Regularism, insisting that all independents shall be treated as knaves, and as the people are fools on such subjects the profession must act to protect them from the knaves. Dr. Jeffries says "the whole laity are but a parcel of children in their relation to us, destitute of discernment, ability to discriminate, power of observation and deduction." He nate, power of observation and deduction." He adds that a man or woman in pain on seeing those that they love suffering "is wholly without mental balance, and seems to lack at times even common sees."

even common sense. The laity are disposed to employ the doctor who is most successful, instead of accepting such men as Dr. Jeffries at their own estimate, and his remedy is to abuse the quacks vigor-ously and "stop all social as well as profess ional intercourse with every pretender," that is, every one not of his own medical sect. And yet he speaks with sovereign contempt of "the ill-bred and half-educated graduates of the remaining nine tends of the medical sect. maining nine-tenths of the medical schools of this country." Both Dr. Newell and Dr. Jef-fries speak with scorn of the Homewpaths as well as all others who deviate from the regular

standard.

It is plain that medical bigots are nerving themselves for another contest, and taking very active measures in an effective way. It very active measures in an effective way. It is high time that we had a national society—a Liberty League well supplied with funds to defend the right. I have urged this heretofore, and it is believed by those who are sincerely devoted and pledged to this cause that the time has arrived for action, and that a vigorous Liberty League in Massachusetts may be instrumental in ultimately freeing our whole country from the incurrence. country from the incubus of monopoly legisla-tion. The struggle for medical liberty in lowa tion. The struggle for medical fluerty in lower completely reversed the sentiment of the Legislature, and may be equally successful in other States if pursued with equal vigor.

J. R. Buchanan.

J. Frank Baxter's Work in Cincinnati, O.

To the Editor of the Banner of Light: The heat was very oppressive, in the midst of a long spell, on Sunday, June 17th-the temperature within doors up to the nineties. It would seem people must be much interested to leave their homes to meet in assem-

much interested to leave their homes to meet in assemblage in a sultry hall; yet, under the circumstances, the attendance upon Mr. J. Frank Baxter's lectures at Memorial Hall in this city was large, appreciative and decidedly representative.

After an orchestral overture at each session, Mr. Baxter prefaced his lecture with a poem and song, and at its close orchestra, choir and congregation united in a familiar hymn.

The morning lecture was on "Spiritualism and Its Morality es. Spiritualists and Their Morals." It was manly yet radical, scathing yet true. The Better Way gave a capital synopsis in its local department, as the BANNER of Light frequently reports its Boston speakers. It was a timely production, to the discomfiture of false critics, and the honor of all true Spiritualists and Spiritualism. The plea for spirituality among "Spiritus!sis" indeed, was finely put, and merited the applause it received.

The evening lecture dealt with the value of thes.

celved.

The evening lecture dealt with the value of phenomena as a basis of every theory, belief and position. Mr. Baxter alluded to the inconsistency of the church, which claimed phenomena not necessary to establish a belief in immortality, but that faith was wholly sufficient; and by incontrovertible argument he showed how the very faith so much relied upon and recommended rested itself on phenomena. "Take away the splith bereiding cutding of the control of the solution of the state of the solution of away the spirit heralding, guiding and guarding of Jesus—omit any influence from the works Jesus performed—blot out the manifestations attendant upon formed—blot out the manifestations attendant upon hits birth, life, death and resurrection, and where would church faith be? It such remote and doubtful phenomena can luspire such faith, what must be the value of present manifestations resulting from spiritifuterference, when mankind generally can be made to give heed and investigate. Is not knowledge assured as well as faith strengthened?"

An hour's scance followed the evening lecture, and many descriptions, hypolypup hundreds of negativity.

An hour's scance followed the evening lecture, and many descriptions, involving hundreds of perplexing details, not to say grand tests, were entertainingly and forcibly given. Mr. Baxter objects, on certain well-taken grounds, to the term "tests," but it has often pyzzled many here, including the society management, to know what more appropriate word can be applied to the marvelous powers and their results, as exhibited in Mr. Baxter's "exercise of mediumship," as he seems to prefer to speak of them.

One more Sunday will Mr. Baxter be here, when the season's meetings come to a successful end. Com. season's meetings come to a successful end.
Cincinnati. O. June 18th, 1888.

College of Therapeutics.

The undersigned students of the College of Therapeutics, speaking in behalf of more than a hundred others, who have attended the instructions and eloquent lectures of Prof. Buchanan with satisfaction and delight, feel it their duty to inform the intelligent public of the marvelous discoveries in the constitu tion of man, which have been not only lucidly present tion of man, which have been not only luddly presented but positively demonstrated by experiments in our presence, in which we have actively participated.

These discoveries, which have been presented only in Medical Colleges and before scientific committees, and which have as yet a very limited publication, are regarded by the enlightened physicians and inedical professors who have witnessed the demonstrations as the most important in the whole history of

professors who have witnessed the demonstrations as by far the most important in the whole history of medical science, as they reveal the heretofore unknown laws of the brain and nervous system, and introduce many new methods in medical and electric practice, which we believe ere long will be represented by a medical college of a high order.

We make this publication to attest the fact that we, in common with all others who have had the pleasure of witnessing the demonstrations of Dr. Buchanan in Therapeutic Sarcognomy. Psychometric diagnosis, and Electro-Therapeutice, regard them as beyond the shadow of doubt, and as surpassing both in philosophical discoveries of the present century, and laying the foundation for a true scientific system of Therapeutics.

LESTER A. HULSE, Lowell, Mass. LESTER A. HULBE, Lovell, Mass. EDMUND B. MYERS, York, Penn. WM. E. WHELLOCK, Moline, Ill. CHARLES H. SIMB, Boston, Mass. A. J. SYMES, Cleveland, O. R. G. MAXWELL, Resaca, N. C. H. A. CAMERON, Folkestone, Eng. ALICE M. DENKINGER, Boston, Mass. ANNIE M. CLARK, New London, Ct. ADALINE E. COLT, Hartford, Ct. ABRAHAM KNOREL, Louisvilla, Ku. ABRAHAM KNOBEL, Louisville, Ky. J. P. CHAMBERLIN, South Weymouth, Mass. Boston, June 9th. 1888.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Mireet.—Services every Sunday at 11 A.M. and 7M P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Bervices every Sunday at 7% P.M. Children's Lycoum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M. Johnston Building, Fintbuck Avenue, corner of Nevins Mireci.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

Brooklyn Conference-The next session (June 30th) of the Conference will, by a unanimous vote, be devoted exclusively to mediums who may be present for the exercise of their spiritual gifts, and it is espe-cially desired that they will not allow their talents to be "folded in napkins" and laid aside for "a more convenient season." Our session of the 23d was a very interesting one. A large variety of thoughts were expressed, Mr. D. Elwell leading, followed by Mrs. E. C. A. Hall, Mrs. S. A. Sloeum, Mrs. Brown, Mr. C. L. Harris, Captain Davids, D. Eiwell, and the chairman.

Attention is called to an advertisement of a furnished cottage at Onset on page five of this paper.

Memorial.

Mrs. Julia A. Johnson, wife of Dr. E. Y. Johnson, Treasurer of Unset Bay Grove Association, passed to spirit-life June 18th at their summer home at Onset,

in the seventy-third year of her age.

Mrs. Johnson had been falling for some years, but seemed at last to be gaining in health; while moving about in her cottage she unfortunately met with a source of all, which no doubt caused her exit to spiritile at an earlier date than might have naturally been expected. She was, however, perfectly willing and resigned to go if she could not recover her health.

Bhe distinctly heard spirit singing a few days provious to her departure—she being blessed with spiritual gifts which were a great source of comfort to her. In the early days of Spiritualism she, together with her husband, became satisfied of the truthfulness of the new Philosophy, for the advancement of which the twain, finding themselves mediumistic, worked harmoniously and confidently. She also devoted much time to giving spirit-communications to those calling upon her, doing so cheerfully, without fee or reward.

Mrs. Johnson was a noble, good woman, and a most remarkable medium (prophetic and otherwise) of a mental nature. She was somewhat deal, and could understand what people said only when she was addressed in a loud tone of voice, but she could with her spiritual gifts (which were remarkable) take up the subject of conversation that others were considering and deal with the issue as clearly as she would have done had she possessed the most acute sense of hearing.

Individuals who have been accustomed to calling in the seventy-third year of her age.

hearing.
Individuals who have been accustomed to calling

Individuals who have been accustomed to caling upon her for words of spirit instruction, will miss her the coming season at Onset.

Seldom is there found such spirit unity and action as existed between herself and husband; they were of great assistance to each other, as they had unbounded coundence in spirit directions and followed them strictly to the letter with as much faith and trust as the record indicates was possessed by the children of Israel in the power and intelligence that

trust as the record indicates was possessed by the children of Israel in the power and intelligence that led them in their earth wanderings in the wilderness. Dr. Johnson will sadly miss his beloved companion's earthly presence, but her spirit without question will follow him in all the walks of life.

He comprehends life here and in the beyond in a manner that takes away the sting of death; to him there is no death, and what seems such is but birth into higher conditions of life, which is the destiny of all the human family.

Her relatives, friends and neighbors in Warren will miss her genjal earthly presence and associations, miss her genial earthly presence and associations, but it is without question well with her, and their loss

is her gain. Her material body was taken to her home in Warren, R. I., where appropriate funeral services were held.

Greenwich, Mass .- The Cause at Greenwich is not allowed to lose ground, thanks to the indefatigable energy of Henry W. Smith, whose Independent ble energy of Henry W. Smith, whose independent Liberal Church has continued to attract the eager seekers after truth for miles around, who come to listen to the spiritual teachings given within its walls. On Sunday morning, June 24th, Mrs. Juliette Yeaw of Leominster—who has so ably ministered to the society during the greater part of the year—delivered a thoughtful and comprehensive discourse upon "The Judgment." Nothing but a full report of this masterly production would do justice to the subject, and the writer felt only regret that it could not have been

ly production would do justice to the subject, and the writer felt only regret that it could not have been heard by every earnest mind in the land.

At 1:15 p. m. the Children's Lyceum convened in the vestry. The exercises were filled with interest for all present. In addition to the usual services of singing, responses and marching by the school, reclations and readings by a number of scholars, reading and remarks by Mrs. Yeaw. a reading by Mr. Smith, and an address by Miss M. T. Shelhamer of Boston, were presented at this session.

On Sunday next the church will close for the sumer season. The exercises on that day will take the form of a special service for the children, and a most enjoyable time is anticipated by those who will attend.

For some months the Spiritual Society at Greenwich

For some months the Spiritual Society at Greenwich has been holding weekly sociables at the homes of its various members, which occasions have been highly enjoyed by all.

On the evening of Thursday, June 21st, the weekly Sociable was held at the spacious home of Mr. and Mrs. John G. Allen, who opened their hospitable doors to nearly one hundred guests, all of whom showed by unmistakable signs their appreciation of the cordial welcome extended to them by the hostess and host. The occasion was one long to be remembered by those welcome extended to them by the hostess and host. The occasion was one long to be remembered by those participating in its festivities. An entertainment of music, song, and literary readings, and of social conversation, together with a bountiful collation of rich cakes and fruits, composed the order of exercises, at the conclusion of which the guests parted with their entertainers with expressions of cordial good-will, and with the uttered wish that they might soon be called to this home again.

with the uttered wish that they might soon be caused to this home again.

On the evening of June 28th the next Sociable will be held at the home of Mr. Eugene Southworth, when an enjoyable time will surely be experienced.

All honor to the good Spiritnalists of Greenwich who have set the glowing torch of Fruth in this town, the light of which can never be quenched, but will shine down the ages of the future with undimmed splendor and power.



PORCLEANSING, PURIFYING AND BEAUTIFYing the skin of children and infants, and curing torturing, disfiguring, itching, scaly and pimply diseases of
the skin, scalp and blood, with loss of nair, from infancy
to old age, the CUTE UNA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, in exquisite Skin Beautifler, externally, and CUTICURA RESOLVENT, the New Blood Purifler, internally, cure very form of skin and blood diseases, from pimples to serodula.

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FORTY YEARS ON THE

SPIRITUAL ROSTRUM

BY WARREN CHASE.

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

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fort by the Author.

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