VOL. LXV.

( COLBY & RICH, > 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 1, 1889.

NO. 12

#### TABLE OF CONTENTS.

FIRST PAGE .- Spiritual Phenomena: A Haunted House in New York City. Eclecticism and Medical Laws. Stuff that Dreams are Made Of. Literary Department: Wilbram's Wealth.

SECOND PAGE.—The Reviewer: A Strange People. Poetry Decoration. Obituary Notices. THIRD PAGE.—Banner Correspondence: Letters from Ohio

New York, Massachusetts, and Indiana. Poetry: The Mission of Bungalee, etc.
FOURTH PAGE. - The Spirituality of Evolution. Occult

Telegraphy. Medical "Hobson's Choice." for Zion. A Church Worth Attending, etc. FIFTH PAGE.—Money Epitaphs. The Unconscious Man. Newsy Notes and Pithy Points. Movements of Platform

Lecturers. New Advertisements, etc.

8:XTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—June Magazines. New Publications. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Still Further from the Seat of War. Medical Uncertainty. Lake Pleasant. The Proposed Medical Law for Massachusetts, etc.

## Spiritual Phenomena.

#### A Haunted House in New York City. [From our Special Correspondent.]

On one of the most fashionable avenues of our city there stands a fine mansion that is for sale, because it was said to be haunted. The housekeeper asserted that she saw a spiritform perambulating through the house, and heard its footsteps; that often a voice through the speaking-tubes, sometimes from the basement, and sometimes from the upper floors, called the names of different members of the family. Further, doors that were securely locked would be opened, the gas turned on and lighted in unoccupied rooms; furniture would be moved from one place to another. Nothing vicious or of a destructive nature was done, but there seemed to be a constant desire by the spirits to hold the attention of the family to the fact that they were present and could make their presence known. At last to get rid of the annoyance, the family removed to their home in the country, taking all furniture from the house, and offered it for sale. This was in the early spring.

During the Centennial celebration the family desiring to see the parades opened the house, and placing a few cot-beds therein occupied it a few days for that purpose. As they had been fearful that the gas might be lighted by the spirits, they had taken the precaution of having it turned off the main before closing up the house, so on this occasion they provided some lamps for use.

of their occupancy, the lady of the house said Lookout Mountain home, and casting an eye she would go for the lamps. She soon returned downward upon Chattanooga, a growing, busand assured the family that she found all the tling city of fifty thousand, I could but exclaim, lamps lighted and burning, and in many other What a change since the late civil war! My ways the spirits proved to them that they were seven weeks' stay there was both pleasant and still there and active.

Several weeks ago the lady called upon Mrs. M. E. Williams, the materializing medium, of 232 W. 46th street, and confided to her a recital of their troubles. Neither she nor any of her family knew anything about spirit-phenomena or Spiritualism, but she did know of what was going on in her own house, and having heard of Spiritualism and mediums had decided to try and find out something from that source if she

Mrs. W. told her she had no doubt the spirits had something to communicate, and that if afforded an opportunity would do so. Mrs. Williams informed her somewhat of her experience with spirits, and so impressed her visitor that of Spiritualism my heart swells in sympathetic she soon after came again, and brought her sorrow. His the gain, ours the loss. So many husband, and after a further interview with of my old compeers have recently crossed Mrs. W. it was arranged that she visit their the crystal river-Denton, Putnam, Brittan, mansion, and hold a séance there.

On a Saturday evening, early in May, Mrs. Williams repaired to the house, and met there the owner and his wife and a gentleman friend, and a lady friend of Mrs. W.'s. The room was carefully examined, and found to be bare of all furniture except a cot-bed, and of visible occupants save those above mentioned.

A piece of drapery was procured, and placed across the door of a closet in the back parlor, and a chair placed therein for Mrs. W. The

in front of the draped door. Soon Spirit Holland, Mrs. W.'s chief control. addressed the sitters and assured them that he had met and conversed with the spirits who had caused the phenomena that had been witnessed in the house, and could assure them that they were not evil-disposed spirits, nor mischievous. but only desired to state a fact concerning the

house and one of the spirits who would soon speak for himself. Then several spirits, relatives of the persons in front of the draped door, came and talked with and identified themselves to their friends, much to their surprise and

Then a spirit giving the name of "Galaway" came and said that when this house was being builded, sixteen years ago, he was employed upon it as one of the builders, and that falling from a scaffold he received severe injuries in his side, from the effect of which he died, after some days of great suffering; that, after being removed to his home, no one connected with the erection of the building ever called to see him, or seemed to take any interest in his welfare. This treatment he felt was an injustice, and showed a lack of human sympathy that was his due, and lience he had been attracted back here from time to time, had made the of all true Spiritualists. house his home, and when he found enabling conditions, had made his presence known by

At length the magnetic conditions had been imparted to the house itself. He further said he had no desire to annov them now that they had

given him an opportunity to state what he had.

Moral.—If you would not be haunted by the spirits that have passed the portal of the tomb, be careful to discharge toward them the offices of a common humanity while they are living here. If you chance to get into a house where they have returned and taken up their abode, get some good medium to come and give the spirit an opportunity to state his case, and adjust matters in a mutually satisfactory manner

Ninety-nine hundredths of all the misunderstandings between individuals can be amicably arranged, and the hard and bitter feelings removed, and hatreds and indifferences be made to give place to loving friendship, if the parties will come together and have a full, free and honest talk; it matters not whether one of the parties is in the mundane, and the other in the supermundane, or not. Human nature is persistent and exists in all the spheres, but kind ness and love will touch the hardest heart.

Spiritualism now numbers three more adhe rents, for the one séance in that vacant house proved its truth to the owner, his wife and their friend, who, I understand, is a prominent artist.

#### Eclecticism and Medical Laws; Spir itualism in Chattanooga; A. E. Newton's Departure: Hudson Tuttle's Psychic Research; Elder Evans's Autobiography.

To the Editor of the Banner of Light:

I have recently returned from attending the annual meeting of the New Jersey Eclectic Medical Association held in Newark. It was a decidedly interesting session, and the more so because of a strong resolution introduced by Dr. A. Wilder (and unanimously adopted) to the effect that Eclectic physicians largely stultify themselves and dishonor their profession when ever they aid or in any way abet the fossilized old school oligarchists in their selfish schemes of passing restrictive medical enactments. And all honor to the BANNER OF LIGHT for its brave advocacy of justice and equality before the law for magnetic healers, clairyoyants, and the various schools of physicians. The people themselves, in these matters, are the rightful jurors and judges. Dr. Wilder read a very able paper before this body in session against all medical boards, bills and monopolies. New Jersey has about one hundred and twenty Eclectic physi-

SPIRITUALISM IN CHATTANOOGA. But why say Chattanooga? Spiritualism is everywhere, the spiritual being the real. Vis-As the twilight came on, during the first day | iting Dr. Geo. A. Fuller in his picturesque remunerative. The Southern people are eminently social and friendly; and further, there is not a particle of prejudice there, so far as I could discover, against Northern men. I attended some of the Spiritualist meetings, and do not remember of ever seeing a more intelligent-appearing audience. Dr. Fuller's lectures were clear, earnest and eloquent. Mrs. Fuller presided at the organ. Spiritualism is certainly a growing gospel in this portion of the Sunny

A. E. NEWTON'S DEPARTURE. The first pen-impulse is to write-True; true and faithful to the end! Whenever I think of the transition of this noble and gifted exponent Harter, Newton and others-that I feel like comparing myself to a storm-worn and weatherbeaten oak upon the hillside, bending westward toward life's approaching sunset.

While Mr. Newton was a resident of South New Jersey for his health, our interchange of books and letters and neighborly visits was frequent. I soon came to know him thoroughly; and none could thus know but to esteem and honor him. Envy and malice were utter strangers to his calm and generous nafour others seated themselves upon the cot-bed ture. There was no guile in him. He was critical without being caustic, religious without being bigoted, and constructive rather than destructive. He was candid; he was conscientious; he was a humanitarian, and his charity for all was proverbial. He was an ideal organizer, carrying a hammer for building, rather than a hatchet for hacking or a torch for burning. He would rather suffer wrong than wrong a fellow-being. And while endowed by nature with a clear, analytical mind, there was never a shadow of vicious bitterness in his criticisms. His great failing-if a failing-washis reserved modesty. He refused to the last to stand upon the public platform, where his very presence would have been a power for good. His late essay in the North American Review, entitled "Why I am a Spiritualist," was a fitting crown to his literary and noble life-work.

> In leaving the mortal for the kingly metropo lis of immortality, he took with him his many attainments, his spiritual riches, his cultured individuality, his trained memory, and has already communicated back to Mr. Colby, his friend and veteran co-worker. Mrs. Newton, his faithful companion and inspired helper in his chosen fields of reform, has the sympathy

HUDSON TUTTLE'S PSYCHIC RESEARCH. Recently Mr. Tuttle forwarded me his "Psy-

speaking, opening and closing doors, moving various articles and in such ways as he could. He said the lady of the house was the medial He said the lady of the house was the medial

instrument that enabled him to do these things. | spirational brain. The "analysis" or preface sounds the key-note to the volume, viz.: that. there is a psychic ether, the equivalent, spiritually speaking, of a "thought-atmosphere," permeating and filling the interstellar spaces of the universe. This theory, now generally accepted by advanced scientists, was taught by Mr. Tuttle himself, if memory serves me, some thirty-five years ago. And it certainly furnishes a most solid and satisfactory basis for the muchtalked-of matter of thought-transference, and the varied spiritual phenomena that so puzzle Materialists.

While marred by a few such proof-reading blunders as are found on page 216, where "be lief" occurs for beneath the book-the whole book is rich in its compilation of facts relating to premonitions, clairvoyance, dreams, visions trances, predictions, and other psychic phe nomena, with commentaries and classifications of the same for the purpose of educing therefrom a rational spiritual philosophy. The work is well and ably done, enriching the already extensive literature of Spiritualism. The book should and will have an immense sale.

Naturally enough, I do not agree with all of the author's conclusions. Differences of opinions are moral necessities. Under the heading of "Man a Dual Being," the author says: "Man is neither a spirit nor t body; he is the intimate union of both." And in support of the above, thus continues: "Paul, the most profound thinker of all the founders of Christianity, very forcibly and clearly expresses this duality when he makes the distinction between the celestial body and the terrestrial" (body). But the duality here referred to is one of bodies. Neither the soul nor spirit is mentioned. And further, if I understand Paul, he is a swift witness against Mr. Tuttle's duality theory. See Hebrews, iii: 12: "For the word of God is quick, ... piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow "-the latter belonging to the body! And again: "I pray God your whole soul, and spirit and body, be preserved blameless," etc. (I. Thess., v: 23). If these-passages do not teach the trinity rather than the duality of man, then I fail to comprehend their import. It is a significant fact that there are three words used to describe the elements and make-up of man, psyche, pneumaand soma-pneuma is something more than the nous of Plato. The Alexandrian school of old, as well as the universities of Europe to-day, teach trichotomy, or the trinity of man, rather than the duality. But all this aside, "Psychic Research" is one of the most valuable volumes ever published by a Spiritualist.

ANOTHER BOOK-AND A QUEER ONE. I refer to the "Autobiography of a Shaker," a W. Evans, originally a rank Materialist, became many years ago a pronounced Spiritualist through his own mediumship. These startling manifestations are described in this book, as well as the general doctrines and communistic practices of this interesting body of Believers; all, or very nearly all of whom, are Spiritualists. Elder Frederic's life has been a remarkable one; and now, though eighty years of age, he is vigorous of body and active and clear intellectually. He will become an historical char-J. M. PEEBLES, M. D.

Hammonton, N. J.

#### Stuff that Dreams are. Made Of.

AN ATTEMPT TO TURN THEM TO SCIENTIFIC ACCOUNT BY CLOSE STUDY. [From the London Lancet.]

The commonest experiences of every-day life are frequently those which are most interesting to study, and they are also in many instances those which most successfully elude the grasp of scientific precision. Medical musers of all ages have pondered over the mystery of dreams and sleep without getting much further than seculations of a very personal nature. than speculations of a very personal nature. This personal element is inevitable, since experience shows that in every account of a dream rience shows that in every account of a dream there are awkward lucume where the invent-ive faculty is brought into play. There is a modest hesitation in the waking state about recounting in consecutive form the disconnect-ed particles which have formed the component parts of the dream, and the result is that ordi-narily a veil is woven to hide the defects of memory, or sundry adventitious links are in-serted to give a logical sequence to what is most illogical.

most illogical.

Individuals do not believe sufficiently in the accuracy of their own accounts to trust those narrated by others. Dreamers of dreams in the past ofdinarily foretold their own successes, and thus accustomed their hearers to unfamiliar ideas; more recently a novelist has confessed to having worked up much of the perilous stuff that dreams are made of into literary form, and to have reaped much advantage from this assistance. The latest publication erary form, and to have reaped much advantage from this assistance. The latest publication which reaches us from Dr. George M. Gould proposes a more serious task, for it is no less than an attempt to study the nature of consciousness, and of its origin from the facts of sleep and dreams. The difference between the dreaming and the waking consciousness is assumed to be the absence of all stimuli in the latter condition, while all the subordinate cenlatter condition, while all the subordinate centres are functionless. The dreaming conscious

tres are functionless. The dreaming consciousness is supposed to be on the alert to watch over the sleeping organism. "When sleep is permitted, it is because it is safe to permit it. Hence sleep may at first be dreamless with less danger to the organism."

Although there is much that is extremely interesting in this paper, the conclusions arrived at are somewhat startling. It may be hesitatingly conceded that "dream personality has no individuality"; but many will demur at the notion that "through physiological psychology we catch a glimpse of the profound truth that, at heart, we are all the same"; while to say at heart, we are all the same"; while to say that "dream philosophy teaches religion and sympathy" is to challenge contradiction. Dr. Gould's views are no less povel than striking, and his language often has a poetical turn mingled with scientific phraseology that is enter-taining; for example, in his concluding words upon dream consciousness he says: "Its phan-

## Literary Peyartment.

## WILBRAM'S WEALTH.

Written Especially for the Banner of Light,

BY J. J. MORSE.

Author of "Righted by the Dead," "O'er Sea and Laud," "Cursed by the Angels," "A Curious Courtship," "Two Lives and their Work," "Ione: the Fatal Statue," Etc., Etc.

PREFACE.

The lot of the laborer, the function of capital, and an equitable relationship between the various members of that complex mechanism called society, are exciting greater attention now than ever before.

Integral cooperation, whereby communities own and control the production and distribution of all they need, by themselves, for themselves, is the next step forward by which to escape soulless monopolies or destructive individualism.

Wilbram's wealth is nobly used, his city a suggestve hope, his self-sacrifice an inspiration, himself one of nature's noblemen.

The Carmer emporiums, sad to say, are not all departed from the 'commercial stage of the sea-girt isle. They are becoming fewer each year; in time they will be known no more. Florence and Frank are types of womanly truth and manly honor, fortunately confined

to no one land alone. Education, justice and honor are the foundations of progress. In the end industry and worth will win their just rewards. Some day Welgood Wilbram's dream may become a sober fact. As for the rest-the pages tell the tale. THE AUTHOR.

CHAPTER I.

INTRODUCES: THE CARMER FAMILY, WITH ALL THE RESPECT DUE ITS MANY VIRTUES.

After due deliberation it has been decided that the only method by which his readers will be able to appreciate the many excellent virtues of the Carmer family, is that the members thereof be individually introduced to present notice. No other method will so effectively disclose the various points of character belonging to this excellent family, as in the sanctity of their private life they present an harmonious blending of their various virtues, such a compact unity of goodness that one might, metaphorically, describe them as a social sun of purest elements, the effulgence of which might, at first; be too much for the sight of ordinary mortality. To spare the reader a too sudden access of this radiance I propose to have the members of this household step forth individually. As is befitting, let us first introduce to the reader the

head of this amiable family. In years he is a trifle over fifty, round of face and clean shaven, cheeks puffy, chin of the kind called pendulous, hair black, and worn longer than ordinary custom prescribes; even the fact that it is well oiled, carefully brushed from his forehead, and falls in heavy folds behind his ears-which are a volume of three hundred pages, lately pub- trifle long-does not divest it of a certain irritating infinence over the observer. But there, who shall blame a man because of the way in which he wears his hair, even if, as it is asserted, such and like trifles are said to indicate a man's character? In person he was stout -himself admitted that much-his nether limbs were short and stumpy, and he used those needful members with a sort of reluctant motion that resulted in his walk partaking of a sort of undecided compound of glide and shuffle. Dressed in plain black, his clothes were without spot or crease, constituting a species of moral armor proof against all worldly advances or allurements. Two things above all others, however, present themselves in the character of this good man They are his mouth and his voice. The first was, in deed, a remarkable feature, being as to its upper lip full, heavy-conveying the idea, his enemies said, of an animal disposition, arguing a love of things alimentary, indicating that if you fed its owner well you ministered to his loftiest needs. The lower lip was in singular contrast to its uppermost companion, in being thin, sinuous and nervously active, having a curious habit of curling over the lower row of teeth, as will, it is said, the lips of the crafty, cruel and hypocritical; but the bland, sauve manner of the man permit no such suspicions being attached to his disposition. His voice was mild in tone, parental in his manner of using it, and could express a depth and sonorousness that indicated the deep feelings in the heart so well sheltered behind the immaculate shirt bosom covering the capacious chest; some say he had built upon that sonorous voice a reputation for a character of goodness which served him ably in his dealings with his fellows! Yes, that fairly describes his looks, but only a closer acquaintance with him will enable us to appreciate the character of the man. A seemingly pros perous man-bland, sauve, respectably attired, gentle and deliberate in manner, devoid of personal adornments, wearing as a watch "chain" a simple band of black watered ribbon, to which was attached a bulky seal; he looked a cross between an over-zealous preacher of the ignorant sort, and a toady of the most unctuous kind, but he was neither: for Zebedee Carmer was a prosperous and eminently respectable draper, whose "Emporium of Elegance and Fashion" was situated in South London's busy and bustling Walworth Road.

The aforesaid "establishment" was ostensibly under the control of the head of the Carmer family, but actually such was but nominally the case, as the assumedto-be-head of the house rejoiced in a helpmeet who was the actual director in all things, and whose influence was paramount in every direction; so much was this true that many shrewd observers had been wont to remark: "That of all things this world contained, Carmer feared his wife the most!" which was no doubt a slander upon the character of that pious personage. As this lady is of great importance to our story, gallantry and necessity alike demand that she be introduced with careful particularity to the reader's attention. Her husband's senior by some four years, and his superior in all the arts and artifices he was proficient in she certainly was entitled to supreme rule which indeed she exercised with unrestrained effect. Her general manner was one of condescension, which was a perpetual reminder to all whom she encountered of their inferiority, that at times was exasperating beyond endurance. Once she had doubtless been fair to gaze upon, but advancing years had robbed her of hercharms, and had also sadly denuded her of flesh, leaving her form spare, gaunt and tall. So pale were her cheeks, so tightly stretched the skin upon her forehead, so bony her hands, so attenuated her frame, that certain disrespectful spirits had privately named hor" the skeleton," a not altogether undeserved appellation. Her little gray-green eyes were shaded by heavy eyebrows; her thin, whispy hair, already turning to an iron-gray, vas eked out by a "front" having little corkscrow curls I that he always closed at nine and gave his people the

on either side, and held in place by a broad band of black velvet ribbon, which "front" was fastened by some mysterious combination of tape and hair-pins under the little beb of natural, hair at the back of her head, wherein was jabbed a high tortoise-shell comb, whose row of little knobs seemed to be mounting guard over the artificial supplement to the scanty locks of the owner of the "front" aforesaid. The face was long, coming to somewhat of a point at the chin, the forehead wide and moderately high, the nose was thin, straight, and pinched at its extremity. The lips were thin and bloodless-looking, and truth compels us to state the upper one had a few straggling and wiry hairs at either corner. Dressed in her rusty black silk, with its long body as straight and flat in front as at back, with its tightly-fitting sleeves, a small black alpaca apron edged with black bugle-work, a narrow band of black ribbon round her throat, looking as solemn as a perpetual mourner, Miriam Carmer, carrying a little key-basket on her arm, was, from her austere looks and manner, the very reverse of her worthy husband. An icicle in rusty black silk, as chilling and melancholy as if she was "born to sup sorrow" and had lived thereon all her life. Stern Methodist, rigid moralist, she embodied the harsher virtues and scorned all the little pleasures of our lot; it was a mystery she ever married, and it would have been a greater mystery still if from such unlovely soil there could have come any other flower than the only daughter whose nature was a bad compound of her father's cunning and her mother's whining plety, which latter only served to veil her ignorant fanaticism. But Mirlam Carmer, good woman as she claimed to be, was in her

own eyes a respectable and virtuous member of society.

The remaining member of this delightful household was the aforesaid only daughter, who insisted upon being addressed as "Miss Carmer," though in the privacy of family life her parents called her Jane simply. Miss Carmer had now been twenty-four years a denizen of this sublunary sphere, but it was unwise to remind her of that fact, as she but admitted to nineteen summers as the present limit of her age. The first impression she produced on the beholder was, that she was all shoulder-blades, elbows and knuckle-joints. and that such trifles had somehow been connected with a dull, leathery-looking face, a low, retreating forehead, pinched features, a snub nose in a perpetual state of sniff, with a form of medium height, with, in a sentence, a girl awkward in manner and gait, who was pervaded with a keen sense of her own importance, whose dressing exhibited a startling combination of pretence and vulgarity, while above all these points there loomed a head covered with a luxuriant mass of strong, fibrous hair, which sentimental swains are apt o describe as auburn, but which in this case an un qualified regard for truth compels us to assert wasred. This is the picture that gradually evolves as you take in the details of maiden Carmer, who, in spite of her able manipulation of her varied charms, had not yet succeeded in making any deep impression upon the hearts of any members of the sterner sex, so as to cause any one thereof to manifest a consuming desire to de prive her home of the charm and delight her presence imparted. Like her mamma she was plous, but unlike her mamma she was actively and aggressively pious; having a sharp tongue, being withal envious, and con sequently at times spiteful, her religion saw more of sin and wrong than excuse or pardon, wherein she is not unlike many others. The reader is now fairly made acquainted with the family of Zebedee Carmer. and the importance of these worthy people in relation to the fortunes of our hero must excuse the minuteness of the description, though, no doubt, the reader already feels a glow of pleasure at being introduced to the respectability and plety the Carmer family embodies and

Let it be here noted that the Walworth Road is one of those busy thoroughfares that are to be found in various quarters of the great metropolis, wherein shops of all sizes, for the sale of every conceivable ar-ticle, aretch in an unbroken line for miles together. To find this busy mart let us start from the region of banks and brokers yelept "the City"; crossing London bridge, with its swift-flowing Thames beneath us, then continuing along High street, Blackman street, and Newington Causeway-three names for several parts of one continuous highway—we presently find right before us that far-famed and widely-known hostlery the "Elephant and Castle," on the left of which is the road we are in quest of. A goodly place it is just here, as we stand with our backs to the old Elephant," up there upon the housetop, which many a little one has watched, in the vain hope of seeing it come down when it heard the clock strike one," yes, indeed, a goodly place, for a large, open space is before us; here no less than six main lines of travel empty their streams; the rush and roar of cabs, carts, omnibuses, vans and vehicles of all kinds mingle in a deafening and incessant uproar.

Just across this open space we see the lights gleaming in front of one of London's largest Music Halls; sharp round the corner upon our right looms up against the sky the dome-shaped roof of Spurgeon's noted synagogue, while upon our right is the ever-famous old Kent Road, adown which one time thundered the old mail coaches on their way to Dover, from which quaint seaport the tired traveler sailed across the stormy channel on his way to France. Colossal warehouses, manufactories and shops rise on all sides, while ever and anon a shricking locomotive, with its rattling train of carriages, rushes with a roar over the bridge that spans the road a little below us, so adding to the distractions of the place.

It is evening, and the church clocks of the neighborhood have, with tolerable unanimity, just informed us that the hour of nine has arrived at last, and as we turn down the road we have come in search of. we at once notice that the lights are being extinguished in the shops, that goods are being hastily removed fromdoorways, while shockheaded boys or stalwart porters, according to the importance of the concern, are busy hauling shutters from the cellars and proceeding to "shut up" with all the celerity and dispatch they can individually manage to exercise.

By the time we have found the Carmer establishment it is closed, to outward appearances, but an hour's work still remains for the tired and ill-paid assistants to accomplish, so that their employer's boast

advantage by so doing, did not, in the eyes of "his people," seem to be of any partioniar benefit to them. To judge by the surly manner the conclusion of the s duties was being accomplished—mostly matters of accounts that a less virtuous employer would have disc incomfortableness that provailed not only in her retained a book-keeper to attend to—also judging from private room, but throughout the entire houses thus. the tired look of the pale, delicate girl at the desk, it could be plainly seen that this extra hour's work, though it saved a drain upon the good master's pocket, did most wofully hurt the health of that same good master's servants, while from certain murnurs it was not at all unlikely that but for the presence of the lady of the house there would have been a repetition of the mutiny that once before broke out, resulting then in the summary expulsion of all concerned. At last the work is over, and Mrs. Carmer, in her iclest tones, delivers her usual command: "Young ladies will now assemble for proyers, previous to supper and rest." with which request she turned to lead the way

to the upper part of the house. The "young ladies" duly ranged themselves around the long maliogany table in the upper room that served them for all purposes in the way of eating and recreation, while presently the good Zebedee himself enters, taking his accustomed place at the lower end of the table, facing his amiable spouse. An utterly useless and quite demoralizing function this of nightly prayer: No soul, no loving trustfulness, no heartfelt uplifting to a Higher; instead, a whining repetition of commonplace platitudes, and a confession of weakness as hypocritical as degrading. Zebedee with an unctuous twang, Miriam with a metallic snap that seems to guillotine each sentence from its successor in their dreary flow, fourteen utterly tired young ladies, all looking weary, worn and bored to death, a scarce concealed yawn here and there; but, at this moment, a commotion quite uncommon in character-for when the fourteen should have knelt at the closing prayer, one, the delicate girl we first saw at the desk below sat bolt upright, heedless of the requirements of the moment, which brought the sharp rebuke from Mirlam Carmer that "When Miss Lenton realizes that this is our nightly communion with our blessed Master, she will, perhaps, comport herself as befits the occasion."

Florence Lenton heard no word of this timely speech, for, as a deathly pallor spread over her face, she dropped from her chair to the floor in a sudden swoon. In an instant all was confusion, while Mr. Carmer bustling up to the prostrate girl, himself trembling visibly the while, remarked to his wife, "We had better give her a little brandy, my love"; to which suggestion that lady responded with, "Certainly not—" Ere she could, however, complete her sentence, young Frank Winfield-the only masculine "indoors" assistant in the establishment—sarcastically observed in an undertone, "Prayers on an empty stomach would make a horse sick." This reaching Mrs. Carmer's ears caused her to sternly bid that adventurous critic to precipitately retire; but instead of so doing, Frank took the head of the unconscious girl upon his knee, and was moistening her lips with the contents of the glass Mr. Carmer had been using for a like purpose during his usual exhortation, when, suddenly putting the glass to his own lips, in spite of the seriousness of the occasion a comical smile flashed across his face as he muttered to himself, "Ah! we'll bring her round now, for here is the potent spirit that is needed-gin!" For in very truth such was the prominent ingredient

of Carmer's nightly moistener. Presently Florence was restored to her senses, and two of the girls assisted her to her room and bed. Supper was then served, a meagre repast of butterless bread, dry cheese and water-good wholesome stuff for hearty, robust folk, but quite unsuited to these girls who had borne the work, confinement and bad air of the badly ventilated and lighted shop for fourteen weary hours. Yet they had been provided with three other good meals, upon a sort of high-class pauper dietary scale, and having a worthy and pious master and mistress, they were, of course, contented with their lot! During supper Frank expressed himself in round terms concerning the unkindness of "the skeleton," vowing with much heat that it was in all ways too bad; and the young ladies, with but one exception, supported his view of the matter-for Flor ence was beloved of them all. She it was who adjusted their little differences; who read to them, sung and played for them on the dreary Sundays; she it was who helped them in all those little ways that only girls can understand, and in their several fashions each of them loved her, save in the case of the one exception previously noted; and also these "young ladies" secretly resented the snubbing and thinly dis-guised nagging Florence was constantly subjected to from her aunt; for Florence Lenton was the only child of Miriam Carmer's dead sister, who, with her husband, had died three years after Florence's birth, from which time until now the child had been with her Aunt Carmer, a period of some fifteen years. Just a large one, and as old Father Time plods upon his ripening into womanhood, a tall, graceful girl, with ceaseless march through many lands he ever and anon had as dark as a rayente wing to be here. hair as dark as a raven's wing in its hue, possessing pair of full, lustrous hazel eyes, face full of pleasant features, a nose straight but well proportioned mulcating power and will, as did her well-formed mouth, which, withal, was also indicative of the warmth of heart that pervaded all her actions, she gave the full promise of unfolding all that makes up a warm, truehearted, brave-minded and steadfast-natured Englishwoman, in whom Time, our ever fostering parent, would bring forth in their fullness all that adorns and crowns the life of the true and useful woman. Florence Lenton needed but a more congenial atmosphere, or some stern trial that should appeal to her inward nature, to become a woman in character and thought. At present she found neither, and hence was pale nervous and delicate from overwork, lack of rest, and want of real purpose in her life. Keen observers would, however, see that under the present character of the girl there but slumbered potent powers, as at times the flushing cheeks and sparkling eyes told of forces that might at any time awake; that could, in their awakening, transform her nature and sustain her through almost any trial.

During the dispatch of supper Frank Winfield made many inquiries concerning the condition of the patient up stairs, and his anxious looks and eager manner gave tokens of his sympathetic interest. So much was the general attention absorbed that it was not noticed that little Bertha Black had slipped out from the room, but had it been noticed by her associates that her destination was Jane Carmer's room, and that her purpose was a confab with that amiable person, to the detriment of Florence Lenton, it is more than probable the dislike she was the object of would have been considerably increased. To state it plainly Miss Jane was boiling over with rage and jealousy, for she was deeply enamored of Frank Winfield, who, if con-

mer was discreet enough to confine herself to a variety of intended-to-be-expressive glances and smiles. In her little confab with her confidant Bertha, Miss Jane was wise enough to let her friend do all the talking, merely interjecting a snort or a snift occasionally, as a species of spiteful punctuation; but could our hero have read her thoughts he would have discovered they boded but little good for him; indeed, he subse quently experienced the not at all pleasant character of them in a manner that was exceedingly unpleasant to himself and others.

Leaving these two amiable girls, on whom surely the nightly prayers must have been wasted, let us enter the private sitting-room of the Carmer family; true, it is not inviting, looks cheerless, and feels cold in spite of the warm fire and the lighted gas. Why is it that plety and furniture polish are always associated. What affinity can there be between stiff-backed horsehair-seated chairs, and the blessings of a religiously-conducted household? Perhaps such things. with the addition of the inevitable massive glit-clasped family Bible, the cold-looking Sienna marble vases, the usual family portraits in oils-the very looks of each face being a death-sentence upon all innocen mirth and pleasure-perhaps such things may be all needful to enforce the preaching they bear silent witness to, that preaching wherein the gospel is of despair, wee and death! If so, such rooms as these are full of useful discipline for such souls as think that life means gladness, sunshine and human kindness and will eloquently teach all who use them to properly appreciate the fact that this life is a vale of tears, time of tribulation; and further, as certain high pro fessors have asserted, that as all who enter the land of eternal joy hereafter must, while here, endure trib-

ulations and trials, and constant woe, it was, of course, right and proper that Mirlam Carmer, a worthy disciple of this gespel of gloom, should seek to impercess its tenets upon all and sundry in the cold, pre- which looked down the road so gay with flowers and private room, but throughout the entire house; thus, as it were, forever reminding her of the straight and narrow road she professed to be ever sedulously pursuing on her way to her glorious end. Poor Miriam Carmer, you are to be pitled, you and the rest of the preachers of picty and polish, discomfort and devotion; but will you never turn to those limply worshipers, the flowers and birds, whose service is in the brightest and gayest of temples, the green-carpeted and purple- sult, for in this last it changed him to the harsh, stern canopled world in which you build your altars of

Zebedee and his loving partner were seated in this their private retreat from the cares of business. Supper had been consumed, and their chairs had been removed to either side of the fireplace. A tumbler of some steaming compound was close to Carmer's hand, "My love?" which amiable address elicited no response from the partner of his bosom. Pausing a lit-tic, he again vented the same speech, adding, "My from the aforesaid tumbler, he continued, "In my opinion Florence is very careless and inattentive."

'Pooh! She is a little out of sorts, that's all. A little trying at times, certainly. We must not be too harsh. You know my poor sister was never a woman of a religious disposition, as am I, therefore we must expect a little difficulty in dealing with her child," said Miriam Carmer. The charity and kindness of the foregoing speech did the good aunt's heart much honor in view of the fact that Florence cost but her food and clothes, while in return she performed duties that were honestly sufficient for two individuals to accom-

"Well fed, housed and clothed, with all the advantages of religious instruction and training," said Mr. Carmer, "she has a home that hundreds would jump at, and if I find any more faintings and idleness, I'll teach her a lesson that will cure her once for all," which amiable sentence he full-stopped with a gulp from the contents of his tumbler.

"No, Mr. Carmer, if you please, you will leave her to my care. I am bound by my promise to do my duty to my dead sister's child, and I will do it faithfully to the end, no matter how my feelings are lacerated as I fulfill my trust;" and the good woman gave a sigh, and plously closed her eyes.

How far this conversation might have proceeded will never be determinable, for at this juneture Jane Carmer bounced into the room with kindling eyes and flaming cheeks, exclaiming in victous and disjointed sentences: "Oh!—that I should hear—my own dear parents-so abused by those who-eat-their bread! I never did-think there was such-wickedness-inthe world! Oh! pa, you are a 'hypocrite,' and-mayou-are a 'skeleton'; and you half starve and over-work every one in the place; and "-here she burst into a series of hysterical sobs-"I-am-I-am-I am a pry-prying, con-con-conceited mischief-maker." Here at last she gave way to a flood of tears, whether of indignation or vexation it was difficult to determine.

The matter was this: She had encountered young Winfield upon the stairs, and had made some attempt to attract his notice, following such up by asking how 'his poor friend Florence" was, in a tone and manner that excited that already much disturbed young man's wrath to a higher pitch still-indeed, had so exasperated him that he had impulsively, injudiciously and most unwisely retorted upon her, derided her parents' professed piety and charity that had permitted a relation to be taken to her room ill, and then concerned itself not at all as to her condition afterward. He told her plainly he saw through her artifices, her tattling, tale-bearing and malice-in fact, he had crowded months of irritation and suppressed anger into a tenminutes' torrent of scorn, and also by championing the sick and almost friendless girl, had made of Jane Carmer a bitter enemy for all time to come. Her parents, by alternately chiding and soothing, finally suc ceeded in calming the ruffled spirit of the sadly perturbed damsel, so that presently her mother said: Come, it is too painful to touch this now; let us all retire, and in silence and prayer seek counsel as to how we may deal with this wayward youth." But to judge by the deepening dents in her brows, and the angry looks in her little eyes, her prayers presaged to be more for punishment than for mercy.

At last the household sleep; the roar of the traffic pecomes less and less, and little by little silence and sleep are the rulers for a time. The Carmer family is stock-straight-laced, pious members of society-we have met them daily, marveled about them, and at night have felt the world must be happier when they sleep. Let, then, this good and plous family in the Walworth Road sleep on, for in very truth they will awake all too soon for the peace and comfort of those committed to their care.

#### CHAPTER II. NARRATES SOME PARTICULARS CONCERNING FRANK

WINFIELD, AND SERVES TO SHOW THAT LISTEN-ERS SELDOM HEAR GOOD OF THEMSELVES, WITH OTHER MATTERS OF IMPORTANCE TO THIS STORY. The author is conscious that an apology is due the reader for the unceremonious manner in which the hero of this story has been introduced. Yet, as this is a sober narrative of every-day life, it was impossible to have introduced our hero with any of those flourishes and surroundings that are the inevitable accompaniments of the heroes of the mimic stage. And even though all the "dramatic unities," as the sticklers for that "art" which, too often, is but nature distorted, insist upon, be violated by the assertion that our here is devoid of all those distinguishing marks wherewith heroes have been associated from times immemorial, yet it must he frankly admitted that if "the noble hearing," the "intellectual brow," and the "lofty soul," that generally appear as the ear-marks of the hero were possessed by our particular hero, they were so well concealed that ordinarily no one would have accused Frank Winfield, aged twenty years, of being' much of a hero as depicted by the aforesaid sticklers for the dramatic unities. However, if he was not all that romance paints the hero, there was a sturdy manhood and independence in him that made good foundation on which to build an excellent manhood. Certainly he was tall, well-proportioned as to body, had a bright, smiling face, clear blue eyes, thick, curly chestnuthued hair, mouth firm and well made, chest broad and deep, a big, strong hand, showing a power and vigor that betokened a character of reliance, force and resolution; the promise of a manhood honorable and use ful in its nature. At present, Frank Winfield scarce knew the power within him; fate, as a rule, teaches us all sooner or later, and presently she took this scholar in hand, and in the end he lived to thank her

Like many another youth Frank had been sent to London as the means of placing him where he could be trained for a start in life. His father was a steady and industrious man, a shoemaker by trade, a residen of the ancient borough of Derby, in which he had lived all his life, and ever since his days of manhood had passed his time in efforts to maintain himself some what in advance of the usual lot of those in his walk of life. He was an upright man, just to severity at times; a sober, temperate-living man, a trifle too ex acting, but a sincere believer in the narrow creed of the little chapel in which he was a deacon; possessed of a neat and comfortable home, but a home from out of which went all light and sunshine one sweet summer evening when the mild and gentle spirit of May Winfield soared away beyond the manyhued glories of the sunset. Ahi yes; it verily seemed on that memorable evening that the up-darting rays of the setting sun must be the shining glory of the golden stairs which lead from life that ends to life that lasts eternally. From that hour forth Roboft Winfield was an altered man. A sternness was exhibited in all he did, and whatever of softness his pature possessed was never again expressed in word or deed. He kept

for the tasks she first imposed upon him, harsh, even

life, yet it plainly gave him no joy or comfort; nor could be over rest long at a time in the neat little sittrees and life and song of birds in summer-time. Sternly fighting for a place in the world, he had grown to feel that illo was full of trial and bitterness; being narrow in creed and judgment, he reasoned that his bereavement was a test of his faith, and as the king of the forests hides from his fellows when wounded or dying, so this man trying to say " Thy will be done" hid the wound and its hurt from all eyes save his own. His dumb agony was pitiable, alike in nature-and reman we have seen him.

This stern-minded parent had tried Frank at various things in their native town, but the boy seemed too mercurial in disposition to settle long at anything, and having a somewhat unruly tongue, it must be admitted that member caused him no small trouble and his father much anger by its thoughtless use from while the man himself sat contemplating the fitful time to time. Finally, his father seeing an advertise flares of the burning coals. Presently he turned his ment in the local paper offering a "a thorough busiface toward his wife and interrogatively ejaculated, ness training and a comfortable home, combined with ness training and a comfortable home, combined with sound religious care," for the "modest premium of £20," he made Frank understand that here was his last chance: if he used it rightly, good: if not, he need dear," and then having fortified himself with a sip never darken his father's doors again. Was not the author correct, then, in stating that there was nothing heroic pertaining to our hero's birth, parentage, career disposition or introduction to the reader?

The second year of "the opportunity for thorough business training" had spent nearly two-thirds of its twelve months, and during our hero's experience as the only male apprentice of Zebedee Carmer, he had often caused that worthy man much perturbation of spirit; for however we may clothe ourselves in the armor of our own self-sufficiency, we are not altogether proof against the shafts of hearty contempt shot by a free-minded and sham-hating youth, who is too big to thrash—and who was too serviceable to be expelled. So the good Zebedee bore it as meekly as so meek "a vessel" should. Not so, however, did the "vessel's wife. In a thousand ways that a little-souled woman can she made Frank's life a burden to him, and where assistance was needed the amiable Jane came readily to her mother's aid: altogether Frank's life, at this time, was in no danger of being made too pleasant for him. The memory of his departed mother fortunately prevailed with him, else would be have shaken the dust of the Carmer mansion from his feet, and braved his father's wrath again. There was also another restraining power; as yet its nature was but dimly dis closed to him, but he felt its influence upon him, and laugh at himself for his folly, brace himself against i as he would, in spite of all these efforts, he could not overmaster the conviction that he was in love But then, how absurd! Utterly without prospects, entirely dependent upon his ability to profit by his apprenticeship to assist him in starting as a draper hereafter for himself, and by his father's help, and that parental help entirely depending upon the completion of his term of indenture, when every passing day but made him feel a deeper distaste for all that surrounded him, truly he saw it was absurd to fall in love, to think any sane and sober-minded woman would ally herself to him, while in addition he further felt himself to be as unstable as water, as shifting as the wind.

It fell out, however, that though the eminently sen sible opinions recorded above were entertained by our hero, and so served to keep his feelings on the matter they referred to within due bounds, yet, in spite of the good resolutions formed by him to govern himself in accordance with the practical considerations presented, he did what most of us do at the very first opportunity: that is to say, he discarded all caution and calculation, and boldly plunged headforemost into what was veritably a sea of trouble, actual and metaphorical, alike for himself and Florence Lenton the object of his fervor.

Truly there is a quietness about an early autumnal Sunday evening that not even the activity of the busy Walworth Road can altogether overcome; and if two people seat themselves in the recess of a deep baywindow, and can find enough to talk about to occupy their minds and ears, small wonder that such retreat would answer to them for a rose-clad bower, or that they should dream the dreams we have all dreamed at some time in our lives.

The Carmers are at chapel, excepting Jane, who is n her room indisposed, from which cause Florence had excused her own attendance with her aunt and uncle, while Frank had remained within doors to 'keep house," which, as Florence was at home, he had consented to do with a suspicious willingness. After Mr. and Mrs. Carmer had departed upon their devotional errand, Frank listlessly peeped into the sitting-room, and innocently remarked

"Ah! you there, Miss Lenton? May I come in?" "Certainly, if you wish."

He seated himself in a chair, which he brought across the room with him as he walked to the window, but there was a dejected look upon his face, and he seemed moody and unlike his usual easy and cheerful self, so much so that his companion presently re

"Why, what is the matter? You look likeand Frank, hastily finishing the sentence for her. said, "as disagreeable as I feel!" which polite speech elicited a smile from Florence, while Frank, heedless of her merriment, continued:

I am sick to death of this beastly life. I cannot understand-why my old dad ever got it into his head that tills was the kind of life for such a fellow as me Why, Miss Lenton, at home I was always in some scrape or other, and was as full of life and action as a colt; while now," and his face bore a look of serio-comic despair, "I am stiffed, broken, crushed by the everlasting routine of this miserable place. Now, tell me, is that a hand for handling ribbon with? Do I look the sort of fellow to sell simpering girls gloves and fancy goods? Why, at times I feel that I'd like to pitch every piece of dress goods in the place at that old hypocrite's head, smother him beneath the lot, and then cremate the entire concern;" and as the ridiculousness of the spectacle presented itself to his mind, he broke out in a hearty laugh, which effectually dispelled his gloomy looks. "It has often seemed to me," said Florence, "that

your health and strength were being wasted here. I have thought if I were a man some more manly life would suit me better."

"Well, yes, that 's my case. But father says, 'Go, learn your business, come back, and I will see you started;' so like a dutiful son I came, am learning, and suppose in about fifteen months I'll go back and get 'started,' and a country draper's is a decent sort of business, come to think of it," he asserted; then continuing, he added: "Attimes I am exasperated beyond endurance. This precious husband and wife can't treat the humblest in the place with decency. Why see, now, how you are treated! At times I wish you were my sister, so that I had a right to say all I think Was n't Carmer savage over that gin!" At the memory of the incident Frank laughed loudly, but presently sobering down, he said: "But the kindness of leaving you to be cared for by any one except their precious selves-why, I could have thrashed them both!"
"Well, no doubt they thought it was of no serious

moment, and perhaps the remarks of a certain young man may have had something to do with the matter, with a smile said Florence.

"I say, Miss Lenton, do you think I shall ever make draper?" asked. Frank, thus running clear away from their previous subject. "Frankly, I do not think you ever will."

What alls Frank? Surely so confident a young man is not bashful? But he fldgets upon his chair as if he had incontinently sat down in the midst of a indy's work basket. Presently he stands up, and looks out of the window, and, as if talking to himself, says: "I think a nice little country draper's, with three o

four primassistants, a good stock, and a neat sign of F. Winfield & Co., would suit me to a dot."

"Is the 'Co.' a necessity?" "From my point of view, yest" "Have you any friend that would go into partner-

ship with you?" "I know one that I would prefer."

" Ah?" Then a pause.

What is the matter with Frank? Surely he is not so hungry that he must needs eat his moustache? After remaining silent a little while he draws a breath, and the house in the same state as did his wife during her | then, as if refreshed, he asks:

"Are you going to live here all your life?" "That is impossible to say."

"Would you like to?" "I am not so unselfish as to say 'Yes."
"You are not happy then?"

"Oh! Mr. Winfield, how can one be happy here? True, I have endured this life so long now that at times it seems to be my natural lot, and to robel against it looks almost like ingratitude to those from whom I have received all I possess. But, alast as I grow older the pretence, the harshness and the littleness that are dally and hourly around us fill me with feel ings of loathing and contempt, which, fight against them as I may, grow so strong that at times I could rush out from it all, and in the big world beg, starve. live or die, anyway to be free from the things and scenes that are our daily experience."

The indignities and unkindnesses of years gave Frank the opportunity the rosy god had hitherto denied him, so he made his plunge and impetuously ex-

"Bear it just a little longer; then when I am free from this servitude-which for your sake I'll endure for its full term- when my father's promises are carried out, come out from here, be the 'Co.' in my house, for I love you, Florence, and I want you to be my wife," and his eyes sparkled and his breast heaved as he held his arms toward her.

Why will women whose hearts answer to the honest love of a true lover ever put away from them that they prize the most? Yet that did Florence. She loved this open-hearted Frank, and with a woman's insight saw his honesty and power. She knew he held a place in her heart none other could ever occupy; but was it fear for his stability, or was it that she felt her first duty was to this miserable household of which she formed a part? Why, oh why, was it she then put him away from her, saying in so doing:

"It cannot be; we are good friends now, as like as sister and brother. You will see the world presently and forget your passing fancy. I am grateful to you, extending her hands which her listener eagerly grasped, "for many, many things, esteem you as a dear, dear friend; but let it rest there; it will be bet ter for us both."

Then Frank-as man must when naught else pre sents itself—submitted, conditionally, that he should three months hence seek her further answer; and as the night was warm they still sat by the open win dow, where after some time spent in silent thought they came down again to the solid earth that mortals other than lovers—tread upon.
[Continued in our next issue.]

### ALL TRUE SPIRITUALISTS,

Wherever Located.

SHOULD NOT ONLY

## SUBSCRIBE

FOR THE

#### Light, **Of** Banner

## Family Paper

In the World!

But make it a point to induce all liberalminded people to become Subscribers.

It contains Original Essays; Original Stories; Verbatim Reports of Grand Lectures | Answors to Questions by Invisible Intabas of the Greatest Inter-

est to the World at Large; Characteristic Messages from Decarnated Individuals to their Friends and Relatives in the Earth-Life; Editorials on a Great Variety of Subjects; Current Events; Highly Interesting

#### Our Premium List.

Correspondence from all over the Country, Etc

Which entitles each Subscriber to an Interesting Book o

#### Is also a Strong Inducement for the People to Subscribe.

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

A GREAT MAN.—Roger Bacon was at last conquered by the church. He was imprisoned for fourteen years. At the age of eighty years he was released from prison, but death alone took him beyond the reach of his enemies. How deeply the struggle had racked his mind may be gathered from the last affecting declaration of his: "Would that I had not given myself so much trouble for the love of science!" He, held the key of treasures which would have freed mankind from ages of error and misery. With his discoveries as a basis, with his method as a guide, what might not the world have gained! Nor was the wrong done to that age alone—but to this age also. done to that age alone—but to this age also.
The nineteenth century was robbed at the same time with the thirteenth. But for that same time with the thirteenth. But for that interference with science, the nineteenth century would, without doubt, be enjoying discoveries which will not be reached before a twentieth century.—Prof. A. D. White, in "The Warfare of Science."

A very novel feature is to be introduced into the asylum for the blind, to be established in Pittsburgh. Dr. Campbell, of the Royal institute for the blind, in London, who is expected to be in charge of the asylum, aroused the greatest interest in the world's metropolis when in last September he selected a class of blind pupils whom he had taught to ride on the blcycle, and they, with him in the lead, rode from London to Derby. The distance between the two places is 126 miles, and a remarkable fact in connection with the feat was that no accident occurred on the way.

### The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. I., A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the over and kidneys, jaundice, adiposis, dia-betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, uteer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks. ease of the liver and kidneys, jaundice, adiposis, dia-

treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperion and Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carloon, and has the signature "Elsner & Mondieson Co.," sole agents, 6. Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar, Dr. Taboldt's lectures mailed free upon application. Mention this paper,

## The Reviewer.

A STRANGE PEOPLE. By John M. Bachelor, author of "A Strange Conflict," etc. 12mo, paper, pp. 312. New York: J. S. Oglivic.

No one upon reading this book will question the appropriatoness of its title. Mr. Sanderson, the leading character of the author's previous work, is the chief one of a party of travelers in this, though seldem spoken of as visibly present. Including Mr. S., the party consists of five men, who, with servants, are ourneying among the Sierra Madre Mountains in Mexico. After some peculiar adventures they meet with some still more so. Their progress being cut off by a mountainous cliff, a section of the cliff at least seventy feet in height by one hundred and fifty in breadth, without a sound disappeared, revealing a scene of palatial splendor. Three broad marble steps extended the full length of the entrance, and divided the hall before them from the roadway. Beyond the steps the pavement was of marble, decorated with interlineations of what appeared to be pure gold. Along the walls were bulbous columns with sculptured surfaces; between these marble statuary representing human beings such as the visitors had never before seen, giants in size, and animals of weird form. From the ceiling of this hall, which was of magnificent proportions, were suspended large globes giving a rosecolored light, soft and luminous. At various points fountains, spraying their waters high in air, emitted musical echoes. Mr. Sanderson was appealed to to know what it all meant. "There is so much to explain," he said, "including what you ask, that rather than cause unnecessary delay, we might best defer it to a more fitting opportunity. Let us proceed, gentlemen; there yet remains much before us." And they did proceed, into scenes and wonders that

cast those of the famous " Arabian Nights" into the shade. The now r of the people they met surpassed the lotter tions of man in his ordinary earthly read the thoughts of each other; persons and objects moved or were moved by an act of the will; vehicles were transported through the air, palaces were called into being, surrounded with gardens and gorgeously furnished, and many other equally mysteriously accomplished events astonished, as well they might, the travelers. In a conversation regarding how all was done, one of these "strange people" set forth the possibilities of nature and man as its highest representative in a way that at least opens up a new range

"I move through the air as I would walk, with no greater effort, nor do I use any other kind of energy The power that enables me to move my arm enables me to ascend into the air."

of thought. In regard to their means of transit, it

"I do n't understand how a man can suspend gravi-tation," said the inquirer.

"That is your incubus, gentlemen; if you will excuse me, you are too superstitious. You start out with a denial of possibilities because of preconceived notions of things founded on theory."

These people had no laws, no criminals. With the peculiar powers they possessed they had no need of the one, and no cause for the latter. In course of a description of the conditions, etc., of their being, one of them said: "Until you have your entire nature under absolute control, you can little understand its manifold uses and powers. In us you may see a slight manifestation of it, but so slight, compared with the possibilities to be attained, that in comparison it is not to be considered as of any consequence."

The pressure of other matters will not allow mention of other remarkable points of interest. Enough is said to show that it truthfully relates to "A Strange People" whose habits and customs surprise the reader

#### DECORATION.

Mid the flower-wreathed tombs I stand Bearing Illies in my hand. Comrades! In what soldier grave Sleeps the bravest of the brave?

Is it he who sank to rest With his colors round his breast? Friendship makes his tomb a shrine; Garlands veil it: ask not mine.

One low grave, yon trees beneath, Bears no roses, wears no wreath; Yet no heart more high and warm Ever dared the battle storm;

Never gleamed a prouder eye In the front of victory; Never foot had firmer tread On the field where hope lay dead,

Than are hid within this tomb. Where the tintended grasses bloom, And no stone, with felgned distress, Mocks the sacred loneliness.

Youth and beauty, dauntless will Dreams that life could ne er fuifil Here lie buried; here in peace Wrongs and woes have found release

Turning from my comrades' eyes,

Kneeling where a woman lies,
I strew lilles on the grave
Of the bravest of the brave.

—T. W. Higginson.

An English musician has made a curious study of languages, and asserts that a cow moos in a perfect fifth and octave, or tenth: a donkey brays in a perfect octave; a dog barks in a fifth or fourth, while horses neigh in a descent on a chromatic scale. Human language alone has a larger freedom in key and tone, as it has a flexibility otherwise. Yet each person has a natural fundamental key in which he familiarly speaks. That is all'very nice. The donkey may have a perfect octave, and may have good ears for music; but all the same he cannot be regarded as a good singer, and no base flatterer would dare praise the music of the bray-sing thing.—N.O. Picayune.

Since the purchase of Alaska it can be said of the United States, what has been said of England-that the sun never sets on her dominions. At sunset in Alaska the next morning's sun is an hour high in

### Passed to Spirit-Life,

From Marlboro, Mass., May 17th, Sarah E., wife of the late Schuyler Cutlor, aged 64 years.

late Schuyler Cutier, aged 84 years.

Mrs. Cutier's illness covered a period of several months, and entailed great prostration and severe suffering, which were borne with the greatest fortitude and patience. She leaves a daughter (Mrs. Anson Fisher) and two sons.

She passed to the higher life from the home of Mr. Fisher, who with his wife cared for her with intense devotion; and the loving kindness of her sons, charles and George, with that of their wives, smoothed her pathway to the unseen. She was a noble woman and model mother—her maternal care extending to children's children.

The funeral service at the house of Mr. Fisher was conducted by Eben Cobb of Boston, at the close of which the body was removed to her own home, where the service was conducted by the writer, assisted by Mr. Cobb. A male quariette rendered three beautiful selections. The flowers were appropriate and beautiful. The body was interred in Southboro', beside that of her husband. After brief service the form was committed to the earth, but her loved ones all are sustained by the thought that she "will not leave them comfortless."

From Shell Rock, Ia., May 3d, 1889, Mrs. Nancy M. Scobey,

From Shell Rock, Ia., May 3d, 1889, Mrs. Nancy M. Scobey, aged 83 years and 2 days.

Bhe was early instructed in the Presbyterian doctrine, and for many years was a member of that church, but the last twenty years of her life were brightened and made happy by her conversion to the beautiful and grand religion of Spiritualism. She was a typical New England eligion of Spiritualism. She was a typical New England eligion of Spiritualism. She was a typical New England eligion of Spiritualism. She would be done by the translation of my dear father, Dr. John Scobey, in '84, left her very deso'ate. The companionship of horeethan sixty years could not be ruptured without suffering to the one left, and since then she only waited for the call to rejoin the loved ones gone before. I can fancy the rupture of that meeting, and hope when the summons comes to me to iteave earth, with its joys and its sorrows, I may be as well prepared to enter upon the new scenes of the higher life as were those aged pligrims.

Mrs. Whittemore, of Waverly; conducted the funeral services, to the entire satisfaction of all present.

Mrs. P. S. Weed.

From Unity, N. H., May 14th, of pneumonia, Mrs. Clarinda

From Unity, N. H., May 14th, of pneumonia, Mrs. Clarinda E. Sieeper-Roundy, aged 68 years 9 months.

For many years Spiritualism has been her comforter—having cheered when in sorrow, relieved when in distress and sustained through life's trials. She met the change with the composure bentting her faith, and has joined those gone before with joy and gladness.

Agreeable to her request, the writer spoke such words of comfort and assurance as the implication directed.

Addit M. Stevens.

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

### Munner Correspondence.

Ohio. PITTSBURGH. - W. I. Hugher writes: "There is no church in this city so well filled overy Sunday as the hall of the First Spiritualist Society; it is often so full that hundreds who desire to cannot gain admission. The people of this city are thoroughly aroused on the subject of Spiritualism; in no other city are there more investigators than here. Each Sun-

subject of Spiritualism; in no other city are there more investigators than here. Each Sunday new faces are seen at the meetings, and it is a fact that when one who is desirous of learning spiritual truths attends a single Spiritualist meeting he continues to do so. Every night in this and Allegheny City there are circles held, and sittings for development, at all of which wonderful manifestations of spirit presence and activity occur. In a short time Pittsburgh will be a stronghold of Spiritualism. One thing only keeps it from growing faster, and that is a fear to be known as Spiritualists; but such will soon be compelled by their convictions to profess outwardly what they feel inwardly.

During the year just closing we have had some of the best mediums as speakers. Mrs. A. M. Glading was our speaker in May. It was her second engagement here this year. She is a lady of refinement, and second to none as an inspirational speaker and test medium. As an indication of her popularity here: A few days after her arrival she had made engagements for every night during the month. Whatever Society engages her once will certainly want her services again. Edgar W. Emerson was with us one month; he is so well known that anything I might say would be useless. Mrs. Carrie E. S. Twing filled an engagement during February. During her stay the hall was packed; she is engaged for next year.

Mrs. Whitlock was the speaker during April, her first engagement here. I do not think any medium on a first engagement has given better satisfaction.

Mrs. Wallace of New York gave us her ser-

Mrs. Wallace of New York gave us her ser

vices for one month; whoever once hears her speak, can nover forget the words of purity and

truth that come from her lips.

Mrs. Moss of New York, the materializing medium, visited us during the winter, and to her and her controls the Spiritualists of Pittsburgh will ever be indebted for the manifestative.

burgh will ever be indebted for the manifesta-tion of power given them at her scances. We all hope to see her here again in the fall.

To Mr. and Mrs. G. W. Kates this Society owes a great deal of its prosperity. They have been with us twice during the year, their last visit being in March. No two speakers have ever done as much for this Society as they; their whole time during the month was devot-ed to the interests of the Society, working in every way possible to increase the membership and its funds. They were the hardest workers in getting up our entertainments, which lasted three nights, and helped the Society a good deal financially.

financially.

Those who were present on the last Sunday Those who were present on the last Sunday evening of their engagement can never forget the parting address of Mrs. Kates, when she and almost the whole audience was in tears. The Society showed its appreciation of them by presenting them with a silver tea-set. I do not ask for the blessing of the spiritual God upon them, for they already have it; but I do pray that the blessings of divine love and truth may fall upon them in showers, and baptize them with that power and strength that comes only from the Source of all Life.

Mrs. Kates's controls, 'Ritta' and 'Fleetfoot,' will ever be welcome visitors to this city, and we hope to soon have them with us again."

#### New York.

NORTH COLLINS.-Emma Train writes "A Lesson of the Springtime" as follows: "Beautiful Springtime, with its soft airs, its birdsongs, its moistening dews and its gentle showers, comes to waken slumbering life to consciousness. Everywhere are felt its genial rays, its quickening powers. The thralldom of winter is broken; its chill blasts sweep no more over the plains and through the forests. The germs of life hear the soft voice, and begin to unfold the possibilities stored within their tiny coverings; long have they slumbered in cold and darkness, sometimes bitten by cruel frosts, and tossed hither and thither by restless winds, till many a time we would have said, 'There is no life there, the beauty is dead, it has become as dross.' But now comes the new condition, and the old chains are broken as under, the sunlight smiles upon them, and they come forth in all the pure possibilities of their lives. The world looks with admiring eyes, and stoops to breathe their rich perfume. They are old earth's children, and in her good time she sends them forth on their mission. ers, comes to waken slumbering life to conon their mission.

on their mission.

Even so it is with the higher types of life; the germs of good, with all their grand and eternal powers, are planted in every human soul. Sometimes the soil is rich and fair, the air balmy; the perpetual breezes of the spring of love, the dews of sympathy and the showers of knowledge fall around and upon them, and they grow and blossom, and the world cries 'How beautiful!' Again the snows of a long, long winter drift over them. The blasts of wrong, the winds of hatred and sin toss them about; the soil is hard and untilled. What can they do but slumber? Often it is said, 'There is no good there; it is unworthy of care, and the beat that can be done is to cast it aside;' but sometime, somewhere, the springtime will come. It may be a tender thought, or a kind word from human lips that will loosen the confining cords. It may be the love of a dear one returning from the angel realms to stir the soil fining cords. It may be the love of a dear one returning from the angel realms to stir the soil and open the windows to the inspiring sunshine of heaven. It may be the notes of a song, floating unconsciously from a singer's happy heart, or it may be a simple smile and fervent greeting on the rough road of life. The blighted germs send up their tiny leaflets. Slow may be the unfolding, but they will never return to the germinal state again. Their course is upward now forever, and eternity is for their growth. All the possibilities of the most perfect angel are there, and somewhere, sometime, it shall be said of that life, How grand! how beautiful! and other lives will stoop to breathe the incense of its wisdom and purity.

stoop to breathe the incense of its wisdom and purity.

Oh! my brothers and sisters, no soul can be so deeply lost but the great All-Father who formed it can find it again. Just as Mother Earth at the springtime finds her winter-tossed treasures and awakens the glory within them, even so shall spring up the hidden good in the soul of the blinded and wandering. Doubt it not, for doubt is as a frost out of season that retards beauty and growth.

son that retards beauty and growth.

Let us go forth as farmers in the fields of life, stirring the soil with gentle hand, fertilizing it with pure thoughts, watering the dry places with silent prayer, and scattering the sunshine of fraternal love all about us; and maybe us about yet hearths in the fragrance. maybe we shall yet breathe in the fragrance of a bloom we have aided, and taste the rich-ness of a harvest we have been instrumental in

### Massachusetts.

WORCESTER. - Fred L. Hildreth writes: "Marked success is attending our Children's Progressive Lyceum. By perseverance we have grown since March, with ten members, to an average attendance of fifty in May, and we are

still gaining. We had the pleasure recently of seeing Sister E. M. Shirley, an old-time worker in our midst, (after a long sickness) and proceeded to make her an *Honorary*, the only one we can boast of.

One Sunday in each month is set apart for a 'Children's Exhibition Day,' when we especially invite all in to see the workings of our substitute for the Sunday school. We have lately purphased new flags, new song-books—instruct-

stitute for the Sunday school. We have lately purchased new flags, new song-books—instructed Bro. E. P. Howes, Librarian, to subscribe for ten numbers of Dumb Animals, to show that as a 'Band of Mercy' we are in carnest, and are to give a parlor entertainment in the near future to refurnish our library.

In June we are to have a Rose Sunday, when each member will be provided with a rose bouquet—the targets decked with the same bright, fragrant blossoms; an earnest effort will be made to interest and instruct the young by all-heans in our power. To all speakers and mediums we extend an invitation to visit us, and

should be especially pleased to welcome a Ban-NER representative should one comethis-way."

WORCESTER .- "S." writes: "Sunday, May oth, a conference was held in the afternoon and appropriate and interesting remarks were made by Mr. T. R. Johnson, Mrs. H. W. Hildroth and Mrs. E. M. Shirley. In the evening President Woodbury C. Smith read one of J. Russell Lowell's poems and occupied a portion of the time in speaking of the growth of religious ideas in the past and present—quoting freely from the statement of Rev. Heber Newton to show the present position of Spiritualism and the attention which it demands and is receiving from many of the leading minds of the

and the attention which it demands and is receiving from many of the leading minds of the age. Mrs, H. W. Hildreth followed with an excellent address upon 'Spiritualism Proved, from the Bible.'

Sunday, May 12th, Mrs. Florence K. Rich of Boston gave evident satisfaction to all. Her dignified manner upon the platform, her thoughtful words and excellent tests won merited praise from many of her audience. We hope to greet her again, and trust she may meet with the success which her merits deserve."

HAVERHILL. Mrs. Pennell of Beston has

. HAVERHILL.-Mrs. Pennell of Boston has done excellent service in this place of late. "Investigator" writes of her, on her fourth visit in two months: "Mrs. Pennell is well known as a gifted test medium, whose descriptions of spirits in her presence and whose convincing proofs of spirit communion have been a satisfaction and assurance to thousands."

#### Indiana.

ANDERSON.-A correspondent writes: "Not only the Spiritualists, but many others have during April highly enjoyed the clear elucida-tion of Modern Spiritualism given by Mrs. Helen Stuart-Richings, who for eighteen years was an active member of the dramatic profession, at the end of which time she became convinced not only of the truth of Spiritualism but of her own mediumship. Satisfied of these, she aban-doned the stage and labored with much assi-duity to make known to others the knowledge

duity to make known to others the knowledge of a future life that, came so suddenly and unexpectedly to herself. As a public speaker her long career as an actress eminently fitted her, and she has from her initiatory step in her new calling to the present time met with the most unqualified success.

Mrs. Richings, though of Scotch origin, is a native of Boston. She was at one time connected with the Detroit Free Press, and has long been a contributor to leading magazines; has made three trips to Europe, and has traveled all over the United States and Canada. She is a close observer of people and customs, a ready a close observer of people and customs, a ready writer and fluent speaker. No one fails to be entertained with her able presentation of the subject of Spiritualism, given in a clear, forci-ble and concise manner."

Written for the Banner of Light. THE MISSION OF BUNGALEE.

BY JAMES M. ROGERS.

The Reverend Simon Septimus Slim Was lean in face and long of limb. Kind of heart and gently bred: "A harmless critter," his deacon said; No tale could be told his conscience to smirch. But hardly the man for Squabbletown Church;' So they issued "a call" to the Reverend De Clare-

A parson who made a beautiful prayer. Then they convened one summer day To fix a plan to turn away The man 'gainst whom there stood no charge

Save disability at large; But while they debated, and "carried" and "lost," The Herald of Missions came in by the post; Its leader announced-like a reëchoed sigh-The sound of a loud, Macedonian cry, The voices of Heathen from over the sea, The wants of the Mission of far Bungalee!

The narrative told in sorrowful tones How a tribe from across the Strait of Vary Had killed and eaten and picked the bone Of their much-lamented missionary; And they begged (as one would ask a brother) That the Christian World would send them another

They dropped the debate and hastened to him, 'Their dear brother,'' Simon Septimus Slim; They dwelt on his fitness, the poor people's need Of flannels to wear and Bibles to read; They fostered his pity, they kindled his pride, To gird on his sandals, the Cross by his side; To sail forth to conquest across the wide sea, And rescue the Gentiles of lost Bungalee!

I lack the space to here relate The gifts of cash and modern plate, Or how the sisters stitched away Like sewing-girls, from day to day, To make red shirts, warm stockings knit, And turn him out a handsome "kit." With his baggage complete, his passage made free, He sailed for the Mission of fair Bungalee.

He entered the port of the Cannibal town-He landed his gifts and the people came down; But he found no church or chapel there,

Or even a hut for praise or prayer. So his genius invented a curious plan, Which stamped him at once an original man; He carved on a board, from a wreck torn away: 'Service held here on the Sabbath Day!" And he named it fast to a cocoanut-tree, On the shimmering sands of soft Bungalee.

He came there on Sundays, but never a stir, Nor ever a ghost of a worshiper. Then it casually occurred to him-

The Reverend Simon Septimus Slim-That vain was his sermon and vain his prayer, He could not "savey the lingo" there!

Much he mused and long he pondered, In abstraction deep he wandered; He trod on snakes and things like these. As one would walk o'er cabbages; Till the natives thought him solely Safe from poison, and most holy. One among the female throng, Fleet of step and sweet in song, With whitest teeth and longest hair, Made this priest her special care: And so it chanced one afternoon,

When earth and skies were all in tune, She led him away—a princess fair— To her hut of boughs, constructed with care. She baked him no biscults, she gave him no tea, But milk from the nuts of the cocoanut tree-With fruits from the grove and fish from the shore-So jolly a supper he had never before.

The sun went down, the moon came out, And all the waters round about Sprinkled with silver, splendid, rare-As spirit ocean seemed shining there! The savage saw her triumph hour, And lent her voice to Nature's power:

Sweet and low the Orient's daughter Sang her strains of passion strong; Low and sweet across the water Came the echo of her song: "Rest thee, stranger, by my side;

Winds are soft and smooth the tide, Bleep the birds through moonlit hours, Nothing stirs but souls of flowers! Only echo wakes the sea With the songs I sing to thee!"

But now this tale I must abbreviate: No man is greater than presiding fate"; And so it happened unto him-

The Reverend Simon Septimus Slim: He took down his sign and he took off his coat,

Convention in Vermont.

Univention in Vermont.

The Quarterly Convention of the Vermont State Spiritualist Association will be held in Liberty Haltand in Bileking's Grove at Tyson, Yet, Friday, Saturday and Bunday, Jino 7th, 8th and with, 1883.

The usual State speakers and mediums are invited and expected also good tost mediums and speakers may be present from other States.

Hro, A. F. Hubbard will be pleased to see and welcome you to his nice new and commodious "Echo Lake Hotel," and will feed and shelter you for one dollar per day.

Prof. A. J. Maxham, of Brattleborough, promises to be present and inapire us with his wonderful musical talent. Other fine singers are expected.

Call for half-rate tickets over the Rutland Division of the Vermont Central Hallroad to Ludlow, then take stage for Tyson, five miles north, up the Black Hiver valley. This is a heautiful aummer resoft.

Come one, come all 1 Dor't stay away and let the officers of the Association have a convention alone. Give us a rousing old-time attendance.

LUTHER O. WEEKS, See'y.

Proctorsville, V., May 11th, 1889.

Annual Meeting in Oregon.

The First Spiritual Religious Society of New Era, Clackamas Co., Ore, will hold its annual meeting on the camprounds at New Eric, on June 14th 1889, and continue for about ten days.

MRS. H. B. HOLLAND, Sec'y.

#### FORTY YEARS

ON THE

## SPIRITUAL ROSTRUM.

### BY WARREN CHASE.

A SEQUEL TO "THE LIPPLINE OF THE LONE ONE." AN AUTOBIOGRAPHY OF THE AUTHOR, AS

### The World's Child,

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

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has yisited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

#### CONTENTS.

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

II. Birth of Spiritualism-Fallure of Fourierism

-Political-Career Opened, and Sketches
on the Path of Life by the Crooked and
Tangled Line—The First Spiritual Paper,
The Univercelum, and its Objects Explained.

HI. Early Work - Boston Investigator - Univer calum, Spirit Messenger, and Early Work ers, etc.

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

Threading My Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.

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

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

IX. Poetical Selections from Various Sources, Personal and General—Good and Poor, but not Bad, greatly mixed, in Published and Unpublished Scraps.

The volume is embellished with a portrait of the author. 12mo, cloth, pp. 324. Price \$1.00; postage 10 For sale by COLBY & RICH.

## UNANSWERABLE LOGIC:

#### SPIRITUAL DISCOURSES

GIVEN THROUGH THE MEDIUMSHIP OF THOMAS CALES FORSTER.

THOMAS CALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness, to the common-sense understanding of every honest-minded person. The views presented of a future life—the undeniable proofs given of the reality, naturalness and immortality of that life—will be consolatory to those who mourn the seeming loss of friends, and inspire them with courage to meet the trials and duties that attend their present form of existence.

meet the trials and duties that attend their present form of existence.

The thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exalted spiritiant of the world of mankind now and in future years, will welcome this volume with heartfelt grafitude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

#### CONTENTS.

LECTURE I.—What is Spiritualism?
LECTURE II.—The Spiritual Body.
LECTURE III.—The Spiritual Body.
LECTURE III.—The Analogy Existing between the Facts of LECTURE II.—The Analogy Existing between the Facts of LECTURE VI.—Philosophy of Death.
LECTURE VI.—Philosophy of Death.
LECTURE VI.—The Resurrection.
LECTURE VI.—Phiture Rewards and Punishments.
LECTURE VII.—Phiture Rewards and Punishments.
LECTURE VII.—Phiture Rewards and Punishments.
LECTURE XI.—Human Destiny.
LECTURE X.—Human Destiny.
LECTURE X.—Heaven.
LECTURE XII.—Hell.
LECTURE XII.—The Devotional Element in Man.
LECTURE XII.—Thanksgiving Day.
LECTURE XIV.—Do We Ever Forget?
LECTURE XVI.—Clarvoyance and Clairaudience.
LECTURE XVII.—What Spiritualists Believe.
LECTURE XVII.—Spiritualism Without an Adjective.
LECTURE XXII.—Christinas and Its Suggestions.
LECTURE XXI.—Anniversary Address.
LECTURE XXII.—Sultinalists and Mediums

LECTURE XXI.—Anniversary Address.
LECTURE XXII.—Spiritualists and Mediums.
LECTURE XXIII.—Ye have Bodies, but ye are Spirits.
LECTURE XXIV.—The Unity of God. Cloth, large 12mo, beveled boards. Price \$1.50, ostage free.

For sale by COLBY & RICH.

## ADDENDUM

TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT;

#### OR, What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar; Author of "Leaves from the

Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

"A Hawk in an Engle's Nett." Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomein of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would;" he says, "be received in our courts of justice, when the inost momentous interests of both men and nations were the subject of legal investigation."

The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses, elicits their testimony, argues his case with remarkable skill and pertinactly, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fail to readily perceive.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause, them to appear supremely ridiculous even to their illustrious selves. He drives the Soybert Commissioners into the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape, being to confess their unfaithfuliuses to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

posed in them by the generous denoted a stary-mousain dollar bequest.

The book abounds with cutting sarcasms and witty sentences called forth by the gross inconsistencies of the opposition of truth and the unfortunate predictaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed themselves by their famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of interest in the subject being certain to command for it a large sale.

Cloth, pp. 168, price 75 cents; paper, 50 cents. For sale by COLBY & RICH. For sale by COLBY & RICH.

INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 1st Gower street, Loudon, W.
C. Eng., by Mr. J. J. Morse.
This lecture will be read with interest, coming, as it does,
from the pen of one of England's gifted mediums, who has
lectured so satisfactorily in the United States.

Faper, 5 cents, postage I cent.
For sale by COLBY & RICH.

## Miscelluneous

THE SOWER: A Semi-Monthly Journal. An Advocate of the equal rights of Man and Woman, do-nanding justice for the latter; that she shall receive equal sugges with man when she performs the same work. Its din is the enlightenment of the human family through ducated mediumship, and it seeks to develop sensitives to ill positions in public mediumship. It will avoid the fraud-lent and defend the genuing every time. Subscription \$1.00 for annum. or annum.

Bend for Pamphlet "How to Become a Medium in Your Jones, also a Sealed Letter designating all your phases of mediumship, and a sample copy of "THE SOWER," only Research.

Address BLISS & BUROSE, Room 23, No. 42 Larned street W., Detroit, Mich.

W., Detroit, Mich.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturdsy, at \$2.00 per year, in advance. (Lately improved.) This is one of the largest, most vigorous and eclecite Spiritualist publications in the world. It has attained a large circulation in the United States, and rejoices in patrons in all countries where ilberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive. Advertising Bates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

SPHINX. Anti-Materialistische Monatsschrift Normal de vissenschaftliche Untersuchung der "nys-tischen" und "naußechen" Thatsachen "It Beiträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrorer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden. Bubseription: gl.76 7or six months, g3.50

er annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., vill receive subscriptions and forward the same to the pub-

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited
by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the
Prominent Mediums and Spiritual Workers. Also Spirit
Pictures by our Artist Mediums, Lectures, Essays, Poems,
Spirit Messages, Editorials, etc. Terms: §2.50 per year; single coples, il cents. Address all communications to THE
CARKIER DOVE, 32 Ellis street, San Francisco, Cal.

NEW THOUGHT: A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 675 West Lake street, Chicago, III. The Organ of the Mississippi Valley Association of Spiritualists. Terms of Subscription: One year, \$1.00; six months, 50 cents; three months, 25 cents.

A LUMIERE. A Journal devoted to the interest of Spiritualism in all its aspects. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, \$1.20. In remitting by mail, a Post-office order on Parls, France, to the order of Madame Lucie Grange, 75 Boulevard Montmorency, Auteuil.

reney, Auteuil.

LIGHT ON THE WAY. Geo. A. Fuller, Editor. Mrs. G. Davenport Fuller, Assistant Editor. An Eight-Page Monthly, devoted to the dissemination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Lookout Mountain, Tenn. THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 33.00 a year, \$1.50 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

A LCYONE FREE FOR TWO MONTHS!!
ALCYONE is a 20-page paper, treating of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent free for two months to those who enclose 10 cents in stamps with their address. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses given through the organism of MRS. CORAL. V. RICHMOND the precoding Sunday, published each week. Price, \$2.50 per year. Address WILLIAM RICHMOND, togors Fark, Ill.

TWILIGHT. A Monthly Journal, devoted to Spirit Mesages. Fifty Cents per Year. Specimen Copies free. Dr. H. F. MERRILL, Editor and Publisher, 87 Sewall street, Augusta, Me.

### Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Boston 1853, giving an account of the author's conversion to Spirit-With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 15 cents, postage 2 cents; eight copies,

ANSWER TO CHARGES preferred by the Church vith Account of Trial. Pumphlet, 36 pages, 10 cents.

LESSONS FOR CHILDREN, on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3 cents.

THE BETTER WAY, an Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, 48 pages, 25 cents.

PRE-NATAL CULTURE; being Suggestions to Parents relative to Systematic Methods of Molding the Tendencies of Offspring before Birth. Pamphlet, 67 pages,

THE MODERN BETHESDA, or, The 6ift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healer, with a fine Portrait. Also containing Observations on the Nature and Source of the Healing Power, the History and Conditions of its Exercise. etc. Cloth, 322 pages, octavo, \$2.00. For sale by COLBY & RICH.

## Lectures by Gerald Massey. We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of

THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.
PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.
THE LOGIA OF THE LORD; OR THE PRE-Christian Sayings Ascribed to Jesus the Christ. GNOSTIC AND HISTORIC CHRISTIANITY. THE HEBREW AND OTHER CREATIONS
Fundamentally Explained.
THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution.

LUNIOLATRY: ANCIENT AND MODERN,
MAN IN SEARCH OF HIS SOUL, DURING
Fifty Thousand Years, and how he found it.

THE SEVEN SOULS OF MAN, AND THEIR Culmination in the Christ.
THE COMING RELIGION.

Price of each of the above, 25 cents, postage free. For sale by COLBY & RICH.

## SPIRITUALISM!

A SCIENCE, A PHILOSOPHY, AND A RELIGION.

A Lecture delivered before the First Spiritualist Society in

#### Berkeley Hall, Boston, by HON. SIDNEY DEAN. \_..

The ability displayed by Mr. Dean in the past as member of Congress, editor of a daily paper, and pastor of a church, is sufficient to commend whatever he may say of his experience as an investigator and student of Modern Spiritualism, and the conclusions he has arrived at, to the candid consideration of all. eration of all.
Price 5 cents, per copy; 6 copies, 25 cents; 13 copies, 50 cents; 30 copies, 50 cents; For sale by COLBY & RICH.

Woman's Book: A Life's Issues of Love in

All Its Phases. BY P. B. RANDOLPH.

This very extraordinary work on Love, Man, Woman, the Laws of Affection and Marriage, is subject to no description, critique or synopsis that can give an adequate idea of the author's peculiar genius and style of treating upon Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leechings, Good and Evil Effects of Varied Magnetisms, the Infernalisms of Modern (accalled) "Philosophiles." A book for every man, but especially every woman in the land.

Cloth Price \$2.00, postage free.
For sale by COLBY & RICH.

### THE SECRET SYMBOLS ROSICRUCIANS

OF THE Sixteenth and Seventeenth Centuries, With a Treatise on the Philosopher's Stone.

Translated from the German by FRANZ HARTMANN, M. D. The plates of the Secret Symbols, twenty-seven in number, have been colored by hand, exactly duplicating the originals which Dr. Hartmann secured during his researches among ancient MSS, and occult works in Germany.
Finely printed on heavy paper, pages 12 by 16 inches, and handsomely bound in cloth. Price \$6.00.
For sale by COLHY & RICH.

THE HEREAFTER; A Scientific, Phenom-chal and Biblical Demonstration of a Future Life. By chal and Biblical Demonstration of a succession of the origin of the third book Mr. H. discusses the question of the origin of the Physical and Spiritual Man. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Olairvoyance, Mesmerism, Sonnambulism, and the Biblic Oloth, 75 conts.

Roy sale by COLBY & RICH.

PSYCHOMETRY; or Soul Measure; With Proofs of its Reality, and Directions for its Development. By MRS. L. A. COFFIN. Paper, price 15 cents. For sale by COLBY & RICH.

## BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

## Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

THE BANNER IS A first-class Family Newspaper of EIGHT PAGES—containing Borty Columns of Interesting and Instructive Heading—embracing

A LITERARY BEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.

SPIRIT-MESSAGE DEPARTMENT,

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

 
 Per Year.
 \$8.00

 Six Months.
 1.50

 Four Months.
 1.00

 Three Months.
 75
 Postage Free.
In addition to sending The Banner, the publishers offer to every subscriber for one year or six months Premiums Free of their own selection from a list of interesting books and pamphiets, or engravings and photographs.

### Specimen copies containing list of Premiums

SPECIAL NOTICE. The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. The

In remitting by mall, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos pre-Terred.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be

sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be intitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this

#### OUR AGENTS.

BRENTANO BROS., BOOKSELLERS,
5 Union Square, New York,
Authorized New York AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritual Books and Publications. Any
Book desired which they do not happen to have in stock will be
promptly ordered. Subscriptions received for and single
copies of the Banner of Light on sale. Address 5 Union
Square, New York. Branch stores, 1015 PENNSYLVANIA
AVENUE, WASHINGTON, D. C., and 101 STATE STREET,
CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILABELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 722 Spring Garden street. Subscriptions received for the Banner of Light at 82.00 per year. The Banner of Light at 82.00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand 826 Market street.

CLEVELAND, O., BOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the Spiritual and Reformatory Works on hand published by Colby & Rich, Boston, Mass. Subscription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cleveland, O. SAN FRANCISCO, CAL., AGENCY.
J. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, Boston, Mass.

CHICAGO, ILL., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 25
Washington street, Chicago, Ill., keep for sale the Banner
of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

NEW YORK DEPOT.
The Spiritual and Reformatory Works published
by Colby & Rich, Boston, Mass, also the Banner of Light,
an be found at the office of The Truth-Seeker, 33 Clinton
than Now York City.

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth BRATTLEBORO', VT., BOOK DEPOT.
E. J. GARPENTER, retail dealer in Newspapers, Periodicals, etc., etc.. No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

PROVIDENCE, R. I., AGENCY.
WM. FOSTER, JR., 50 Battey street, Providence, R. I.,
will supply any of the Spiritual and Reformatory
Works published by Coby & Rich. He is also agent for
the Banner of Light.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 73 State street, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for Banner of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIGH, Booksellers, Arcade Hall, Roch-ester, N. Y., keep for sale the Spirtual and Reforma-tory Works published by Colby & Rich, Boston, Mass. HOCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reformatory Works published at the Banner of
Light Publishing House, Boston, Mass.

SPRINGFIELD, MASS., AGENCY.
JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spirtual and Reformatory Works published by Colby & Rich, Boston, Mass.

CORRY, PENN., AGENCY.
Parties desiring any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, will be supplied by G. F. LEWIS, Publisher of the Day Star, in that city.

WASHINGTON BOOK DEFOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010
Seventh street, above New York Avenue, Washington, D.
C., keeps constantly for sale the Banner of Light, and a supply of sphittual and Reformatory Works published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT, OTTO A. SEVERANCE, 135 6th street, Milwaukee, Wis. will take orders for the Spiritual and Reformatory Works published by Colby & Rich, and will also receive subscriptions for the Banner of Light.

ST. LOUIS, MO., BOOK DEPOT.

E. T. JETT, 802 Olive street, opposite custom House, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. MEMPHIS, TENN., AGENCY.

JOHN LANG, Stationer and Bookseller, No. 221 Main street, Memphis, Tenn., keeps for sale the Banner of Light, and will supply the Spirituni and Reformatory Works published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will act as our agont and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to as subscribe can address Mr. H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, England. Mr. Kersey also keeps for sale the Spiritual and Reformatory Works published by jus.

COLBY & RICH.

INDIA HOOK DEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

AUSTRALIAN BOOK DEPOT,
And Agency for the Banner of Light. CHAS, H. BAMFORD, No. 87 Little Collins street, East Melbourne, Australla, has for sale the Spiritual and Reformatory
Works published by Colby & Rich, Boston, Mass.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York.

THE ELIXIR OF LIFE. From a Chela's Paper. Price 25 cents. For sale by COLEY & RICH.

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF HOOKS.

WOTICE TO PURCIASERS OF HOOKS.

Cotby & Rich, Publishers and Booksellers, 9 Rosworth street (formerly Montgomery Pisce), cornier of Province street, Roston, Mass, Keep to rasic a complete assortment of Spinitual, Programsiva, Reponmators and Siscollamous Books, of Wolcale and Ricall.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least that [cash, When the money forwarded is not sufficient to fill the order, the balsance must be paid C. D. Creers for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our intronschat they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the saie of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

EFF A complete Catalogue of the Books Published and for Sale by Colby & Rich Sent Fire.

SPECIAL NOTICES.

FPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

No notice is taken of snonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to-insure prompt inserfuture address.
Notices of Spiritualist Meetings, to-insure prompt insertion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.

# Banner of Bight.

BOSTON, SATURDAY, JUNE 1, 1889. [Entered at the Rost-Office, Boston, Mass., as Second-Class Matter.]

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

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

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

#### COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH......Business Manager JOHN W. DAY......Assistant Editor.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

#### Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

THE BANNER OF LIGHT will be mailed by its publishers, Colby &

RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS For Three Months,

at the reduced price of

F 50 Cents, A

POSTAGE FREE. Remittances can be made by postal note, or by one-cent postage stamps.

#### To News Dealers.

We commence in to-day's number of THE BAN-NER a splendid Serial, written expressly for us turer.

Those who have become attracted to the reforms set forth in "Looking Backward," will find matter of interest in "Wilbram's Wealth."

The story will run through several issues of this paper. In order to supply the trade we shall print extra editions containing it.

This is to notify all periodical dealers to send in their orders at once.

#### The Spirituality of Evolution.

In THE BANNER for May 18th we gave Professor Mivart's view of Evolution, or Darwinianism, mechanically considered: we herewith proceed to give the views of Mr. J. J. Morse, of England, on the same subject spiritually considered. Our readers will thus be able to obtain a complete opinion of the latest form of philosophy which is engaging the serious thought of all the best minds of our modern epoch.

Mr. Morse begins, in the lecture delivered by him in Cleveland, O., last March, with the observation that Spiritualism is said to have no respect for the old forms of philosophy, an agglomeration of inanities without any substantial core or centre; and he proceeded to discuss the philosophy of Evolution in the spiritual light, and to set forth its logic and its lessons.

The doctrine of Evolution is applied not only

to the physical development of the human race, but to the physical development of the world itself, and even to the universe at large. It is made to solve all the problems of society, religion, politics, art and science. Special manifestations of divine operation, in the form of creation, are now put away in the receptacle; of old and outgrown opinions. This is the commonly accepted idea of Evolution. It has come to be the fashion to conceive of God working within the universe instead of from without. But evolution being accepted, it is as reasonable to accept the hypothesis of involutionthat that is involved in the substance of being from which energy is constantly being evolved and expressed in the forms and orders of existence which we see around us. The scientist may not admit that evolution implies involution, but nevertheless, from his point of view, the speaker insisted upon it. And the doctrine of involution naturally leads to the spiritual consideration of the subject.

The problem briefly stated is this: The universe is sufficient for its own phenomena. It is a tremendous statement, to be accepted only upon the hypothesis that the universe comprises, includes, and is God; that that incomprehensible centre is the basis of all things, and that the essence of that divine being is the underlying principle in the cosmos itself. Involution thus being found, it—through the differentiation of the cosmos-not only creates the machinery but constitutes the machine that can individualize consciousness and give entity to it in the human form, and thus man becomes a living soul, made in the very image of his God.

The evolutionist reaches the full type and ilgh result when the sequence of the human race has been accomplished. He says he has reached it because he can trace nothing beyoud. If we accept his logic and view, then the sequences are already exhausted and the end has been reached. Nature has then done all she can do in making a man; she can make nothing beyond him. The longline of nature's progress comes to an end and concludes in the human race. He gives as his reason, that death ends life for man.

But suppose that death does not end the life of man, and the law of evolution goes on beyond the grave-what then? Why, the philosopher is at fault, and his philosophy is extended and corrected. Evolution goes on upon another plane beyond the present, just the same as the world to-day is an evolution beyond the incandescent plane of ages gone by, between which and this present plane there is apparently but very little in common or in relationship. There is no greater difference in this comparison than in that of the grave, as the commencement of another order of evolution, and its ultimate results. It is no more extraordinary or out of the realm of possibility than is the blossoming of the summer rose as compared the surface of the world in ages gone by, when the rise of another plane, on which roses should be possible, would have been thought anlimpossibility.

Evolution spiritually considered is only the application of its ascertained laws to man and the benefit and instruction of mankind, have been his future life. The physical links of connection are seen to be absolutely perfect; what are the spiritual sides of it? If God is, as we say, the substance of being, then that substance is eternal - then its eternality must be innate and inherent in every atom of existence. The spiritual presence is the underlying basis as well as the external manifestation of universal being. If man is the highest product of nature, physically considered, he will, as the ultimate of all her preceding activities embody, in himself the approximation of all her energies; he will be the embodied approximation, individually, of all her possibilities. Hence the laws of both evolution and involution find their combined and concreted expression in the personality of man, and man is the minor cosmos, the universe in miniature, himself as conscious as is God. And that consciousness is the underlying base of his life, as it is the underlying base of the life of God. Surrounded by a minor cosmos, his personality is related to the world n which he lives.

When we say that man is a miniature deity, a miniature universe, an embodiment of the larger possibilities upon his minor plane, we mean that it is an heredity from God, a point of evolution and involution which the Spiritual Philosophy can best present. Putting it tentatively, if man consciously lives after the death of his physical body, there must be a world for him to exist in. We demand that the theologian, the philosopher, the thinker and the scientist shall each and all of them apply the same absolutely rigid tests of demonstration in respect to the spiritual side of life that they have been in the habit of applying to the material side of life; and they can succeed in the one case as well as in the other. Whenever the next world is brought within the purview of demonstration and knowledge, the theologian's occupation is gone.

"The lesson and the logic of evolution, spiritually considered," said the lecturer, "are that man, spiritually, is the product of the evolution and differentiation of the forces of nature, of the cosmos; that man's immortality is the sequence of all these, and the starting point of a new series and a higher order, and therefore, as we claim, the continuity of life, rather than special immortality, which, as already deby Mr. J. J. Morse, the well-known medial lec- scribed, must be the real interpretation of life the natural outcome of the initial energy which is the activity of the soul of nature, God him-

> that Spiritualism is devoid of rational philosophy?

Then there is the unity of the individual mental and spiritual consciousness to be considered. The intelligence of some persons is very much below the intelligence of others. The active consciousness of some persons is likewise very much in excess of that of some other people. There are various determining qualities in this problem of relative acuteness physical environments, hereditary conditions. and the lack of training, or its presence. We know that some people, by training, evolute to a higher plane of consciousness, a higher plane of intellect. If this be so, then what must be the case with regard to ourselves when we get upon a higher plane of evolutionary operations, where the faculties are so much the more improved, so much more acute and powerful? Why may not this law of evolution, applied to those in whom is involved the divine spirit, work out into new forms of activity entirely, and a time come when there will be as marked a difference between their consciousness and intellect then, in comparison with their development now, as there is to-day between the verdure-clad earth, the blue seas, and the starry dome above, and that long, long distant

time when chaos revelled in the fire-clad world? We know, as Spiritualists, that we hold communication with the spirit-world. What is required is a scientific and philosophic understanding of the relationships between the natural and the spiritual world; a comprehension of the method by which that spiritual world is created; a philosophic understanding of the way in which our immortality is accomplished, and all the phenomena and demonstrations are produced. When we stand, as Spiritualists, with the scientific and philosophic demonstration in one hand, and with practical proofs of the life beyond in the other, there is nobody of thought or opinion in the world to-day, and there never will be anybody of thought or opinion, that can possibly turn us aside. Our position will be absolutely impregnable. The battle with theology on the one side and materialism on the other will then have been won, and the day of conflict will be over. The solution of the problem is to be found in the fact that evolution implies involution. The logic of it is, eternal and infinite evolutions beyond the present plane.

"Evolution, then," concluded the lecturer, "as the stepping-stone to the continuity of life. gives a philosophic beauty to the doctrine of immortality, and imparts nobleness to its teachings that lifts it forever beyond the clutch of priest and roots it in the heart of God, makes it the heritage of man, and proves beyond all question the everlasting life and power of that mysterious source that men call God."

Do n't fail to read our New Story, commenced in this issue.

Occult Telegraphy.

· Much discussion is now going on in the West as to the existence of any such phenomenon as Independent (or Occult) Telegraphy; also as to the reliability of mediums claiming to be developed for its presentation. The following query in this direction was presented at the scance held in THE BANNER building May 21st -Mrs. M. T. Shelhamer-Longley being the medium-which received the subjoined treatment by the Spirit-President, John Piehront:

QUESTION.—[By an Investigator.] Is the so called "occult telegraphic instrument," which is said to be operated by decarnated individuals, now in use by certain mediums in this country, bona fide, or not?

ANSWER.-The occult telegraphic instrument can be operated upon by decarnated spirits who possess the requisite knowledge and power, and can find just the right kind of an instrument or medium for their employment. We know that this little instrument, called the telegraphic machine, can be utilized, and has been operated upon by returning spirits to give through its agency manifestations of mind and of spiritual power. There may have been instances of trickery and of willful imposture and unreliability on the part of those who have been employed as mediums for this especial phase of manifestation; we are not prepared to say whether this has occurred. This, however, must be determined by the intelligent investigator when he enters into the presence of such a medium and carewith the mass of flery material that constituted | fully watches the movement of the instrument, as well as judges upon the merits and the authenticity of the messages which are given. But we do know that such an instrument can be operated upon; we know that spirits like Benjamin Franklin, and others who are interested in the laws that govern, electrical force, and who desire to use this electrical force for for some time experimenting with certain human or ganisms on earth which they believe can be used in this way. Such spirits claim that certain mediumistic individuals possess within their organisms an amount of electrical force which can be utilized by spirit-intelligences for the transmission of thought and of messages to earth; and they claim that by the possession of a little instrument, fashioned somewhat after the telegraphic machine now in use on the earth, they can utilize the powers of such mediums, and send through the agency of electricity communications to mortals, which may be intelligently received and understood.

Undoubtedly in the next century this phase of mediimship will be more fully unfolded, and its results will be grander than any received at the present time In that century it will not be considered a startling thing to receive messages from the world beyond through the aid of telegraphy, and through other agencies of a mundane nature.

In this century the spirit world has been experimenting to learn what it can do, what are the possibilities of opening lines of communication between this planet and spiritual worlds beyond. What has been accomplished thus far is only an earnest of what may be done by-and-bye, when spirits and mortals shall have learned more fully the laws that govern these things.

We do not claim that a system of communication is perfected, or that our mediums are the best that can be unfolded; but we do claim that very much has been accomplished, that the spirit-world has demonstrated its existence and its intelligence to thousands upon thousands of human beings on earth, and that it is satisfied so far with its experiments. By-and bye its work will be elaborated and more fully accomplished, not only in the line of which your correspondent speaks, but in many other ways, to the satisfaction of mortals and the gratification of the spirit-world

Undoubtedly, as the spirit says, the telegraphic instrument can be utilized) by wise and competent spirit intelligences, provided they are supplied with a human medium adapted to the work. Such a medium must have a surplus of electrical force in his own organism—which surplus is used by the operat ing spirits. At the same time, such an instrument, in the possession of an unscrupulous person, may be so manipulated as to give out false representations of spirit-power. All such manifestations-like those of every other phase of mediumship-must stand upon their internal evidences of identification and truth; and therefore only the sitter, at the time of receiving the manifestation, can decide as to the authenticity of what is given.

We have from time to time published combeyond the grave; and that continuity is but munications fully endorsing Mr. Rowley's meered reliable authority, and whom we still consider such. Other Spiritualist papers have done What justice is there, then, in the charge the same. We are in receipt of letters from this gentleman of late, in which he asseverates that the statements made against him by a portion of the Western press are untrue. Letters from other parties, in Cleveland, have been received by us concerning the late affair-some declaring Mr. R. a fraud, while others state in the most positive manner that he is a truthful, legitimate medium for occult telegraphy. Mr. Whitney's statements in print are very strong circumstantial evidence against the medium: yet the latter alleges he shall in time prove by competent witnesses that he has not been deceiving the public; but, on the contrary, can bring many witnesses to prove the genuineness of his claims.

It may not be out of place here to recur to a spirit-manifestation by telegraph, an account of which was published by us as long ago as 1882, proving what is now known as "Occult Telegraphy to be a fact." It is to this effect, namely At a Methodist parsonage in : Horseheads, N. Y., occupied by Rev. S. Ball and family, a son of the clergyman and a friend of his who were studying telegraphy, and had two instruments in the house connected by the requisite wires for their use-one below and one above stairswere surprised one evening by hearing distinctly the instruments in motion with no human being near them. They were of course very much startled; when they had sufficiently recovered from their surprise to observe more closely what was going on, the son noticed that his instrument was calling the initials of his mother's name. He at once responded to the call, when the signal "77" was flashed back and repeated, and then the instrument commenced running with great rapidity. Frank knew at once that his young friend and fellowstudent was not sending a message at that rapid rate, and he called on the mysterious operator several times to repeat, which was done each time quite slowly, and he then succeeded in catching its d-e-a, the next letter being d or b. The door between the hall and sit ting-room was open most of the time, and Mrs. Ball went half way up the stairs with a light, by which she plainly saw the instrument and everything else in the upper hall. It stopped while she was making the examination, but commenced again when she turned to descend the stairs. Mr. Ball subsequently examined the instruments and their surroundings, but discovered nothing. Finally it was thought best to make a thorough examination of the premises, which was done, but nothing new was developed. After the telegraphing had ceased, both instruments were found to be out of order-so much so that they would not work; but the next morning they were all right. The parties interested were not Spiritualists. What then is the hypothesis regarding the fact of the independent working of the instruments? Our

of the mail, of the domise of some one of their acipialntances, and as there were telegraphic instruments ready at hand, utilized them. Especially do we think so, as the next day Mrs. Ball received a letter announcing the death of one of her dearest friends.

Now the question arises in this connection, regarding Independent (Occult) Telegraphy, namely, Can the spirits operate the machine (under suitable conditions, of course,) without contact of mortal hands? Why not, if it was done in the above instance, and that, too, without any medium being present? These points open up a wide field for conjecture, which may culminate eventually in successful demonstration. Under these circumstances we deem it wise not to condemn mediums without the amplest evidence that they are unfoliable.

Don't fail to read our New Story, commenced in this issue.

#### Medical "Hobson's Choice."

The hungry Allopaths of Massachusetts are willing, as our lively contemporary The Globe nas it, to receive "half a loaf" rather than run the risk of "no bread" in coming time; so we see it announced that they are conditionally in favor (since they can do no better) of the following bill, reported to the House May 23d from the Judiciary Committee, by Mr. Dewey, of Boston:

of Boston:

Section 1. Every person who shall practice medicine or surgery for hire, gain or reward, within this Commonwealth, or who shall publicly profess to practice medicine or surgery, shall first file with the clerk of the city or town in which he resides and in which he has his principal office, an affidavit, duly subscribed and sworn to by him, in which he shall state his full name and residence, place and date of birth, location of his principal office, what medical college or institution, if any, he has attended, and for what length of time; what degrees in medicine or surgery, if any, he has received, and from what institutions, with date of granting of same, and of what medical societies or associations, if any, he is a member.

Sec. 2. The city or town clerk with whom the affidavit named in Sec. 1 may be filed shall give to such person a certificate of the filing of the affidavit, which certificate shall state the substance of the facts set forth in the affidavit, and such person slall keep such certificate conspicuously displayed in his principal office or place of practice so long as he shall continue so to practice.

Sec. 3. Whoever shall violate the provisions of this act shall be punished by fine not exceeding \$1000, or imprisonment and exceeding \$1000, or imprisonmen

Sec. 3. Whoever shall violate the provisions of this act shall be punished by fine not exceeding \$1000, or imprisonment not exceeding one year, or both such fine and imprisonment.

Sec. 4. Whoever shall willfully swear or affirm falsely in relation to any matter or thing respecting which the affidavit is required by this act, shall be deemed guilty of persivry.

the affidavit is required by this act, shall be deemed guilty of perjury.

Sec. 5. The provisions of this act shall not apply to surgeons and assistant surgeons of the army and navy of the United States, nor to any physician or surgeon resident in another State and lawfully engaged in the practice of medicine or surgery there, who may be called in consultation with a physician or surgeon lawfully practicing within this Commonwealth.

Sec. 6. This act shall take effect on the first day of October, 1889.

In the language of a Protest widely circulated among the members of the Legislature by opponents of the measure-when it became known that a draft had been reported—this medical bill "is shrewdly drawn, and does not express its aim or design clearly. The champion of it is a member of the General Court; the people do not ask pr want it; only a few names (less than one hundred) have been sent in to favor any new enactment, while thousands upon thousands of prominent citizens from all portions of the State have signed a remonstrance, sent to the General Court, praying that their constitutional rights to employ any mode of treatment or practitioner when disease afflicts themselves or their families, shall not

be interfered with by statute law' "The bill before you, [continues this Protest] without question, has a blind, double meaning, as it does not restrict any persons (with or without diploma) from practice: if they will but fill out a statement, and make oath to it, no other requirements are exacted but even a nurse or a mother cannot prescribe efficaclous herb tea without first giving her pedigree and experience in medical matters, under a penalty of one thousand dollars' fine and imprisonment.

There is something mysterious and wrong about the bill, or else it is only a stepping stone toward medical slavery which will reveal itself in future years. It needs to be investigated if it has future policy at its base. Members should examine the immense amount of testimony and number of remonstrances that were placed before the General Court and referred to the Judiciary Committee, before casting their vote for a new enactment that will not protect the people as well as the old one does, if enforced. A certificate as proposed would give the ignorant patient the impression that the practitioner was legally endorsed by the State, whereas all practitioners are held responsible by the present general law for misrepresentation and malpraetice. BE NOT DECEIVED WITH A BILL THAT ASKS NOTHING, BUT MEANS MUCH."

As noted above, this measure is a sort of "Hobson's Choice" as regards medical legislation; and is popular in Allopathic circles only because a bill which goes further cannot hope for a passage. Beside, the "regulars" no doubt anticipate that considerable advantage may be made to accrue in their behalf through a judicious use of certain hereinafter-to-bemade legal decisions as to the real purport of its loosely worded sentences-which can perhaps, on occasion, be applied to the pushing down of the irregular "Peter," that the Allopathic "Paul" may be exalted.

It will be seen by perusal that this proposed statute successfully evades all the main points at issue, and with which the public and the law-makers generally have become acquainted through their frequent repetition in former 'Doctors' Plot Laws": "Irregulars," "diplomas," "boards of examiners," etc., etc., in their old-time significance, are all for the nonce in the background; the friends of this latest measure being seemingly content to ESTABLISH THE PRECEDENT, if possible, that the practice of the art remedial is a matter for legislative regulation" not alone as to its results, but also as to its methods. Should this bill become a law, it will be a comparatively easy matter to "nult the teeth into it" by stringent and barbarous amendments in favor of the medicos at future sessions of the Legislature. All the Regulars appear to be trying for now is to attain to a sort of quasi legal standing in this matter of "Doctors' Plot Laws"; if they gain this mint the present session we shall see their true animus revealed in coming days.

We trust that our Legislators will not be beguiled by this cunningly devised measure into abridging the plainest rights of their constituents, but will give this effort to smuggle a "Doctors' Plot Law" into Massachusetts the crushing defeat which such a proposition deserves.

En Don't fail to read our New Story, commenced in this issue.

PA Chronic scandal-mongers should carefully peruse the Spirit Invocations on our sixth page. By so doing from week to week we feel inspired to say it would result in a conviction of the evil tendency of their ways and ultimately bring them up on a decent plane of thought-if not convert them altogether.

By Our thanks are returned to S. M. Pearson, of Stratham, N. H., for a gift of flowers for idea is, that a certain spirit-friend of the family our Free Circle-Room table. Our spirit-friends was anxious the latter should know, in advance lalso send thanks.

Sharp Work for Zion.

As we are told in the editorial columns of the Hoston Journal, a cortain church in Springfield. Mass., owns a church edifice and a parsonage. The laws of the State exempt the church building from taxation, but not the parsonage. How to get clear of paying taxes on the latter, was the problem in finance which the church set itself to solve. It made up a case by refusing to pay the tax levied on its parsonage, and carried it up to the Supreme Court of the State. The court, however, decided that it must pay

Then an ingenious scheme for evading the tax was devised by the church. It was not quite ready to render unto Omsar the things that are Cosar's. It preferred to play its pious little game. There is an association of young people connected with the church, known as "The Guild of the Good Shepherd." It was quite the, thing for the church to have recourse to any sort of an organization that suggested the business of shearing. This particular association was at once incorporated as a benevolent society, with power to hold untaxed property. Then it pretended to purchase the parsonage from the church society, and finally it proceeded to take possession and occupy it. But in reality the parsonage is just as much the property of the church as it was before, being still occupied as a parsonage, its occupancy by the Guild of the Good Shepherd being but a legal fiction, resorted to for the purpose of evading taxation. Thus nobody is in fact be-Guiled, and a professedly Good Shepherd proves to be a wolf very thinly disguised.

The Journal vouches editorially for the facts, and adds that none of them are disputed by the managers of the church's affairs or by those who defend their action. \*The whole transaction," says The Journal, "is a subterfuge, the purpose of which is to escape all share of the public burdens." By such a trick, practiced by a church in Massachusetts, honest tax-payers are forced to bear the burden which the Supreme Court has once decided it belonged to the church to pay. If this is not fraud, then what is fraud?

We prefer to repeat to our readers the comments of the Boston Journal on this affair, to indulging in any of our own. That paper very justly remarks that "it argues an extraordinary moral obliquity that the responsible authorities of a church, which is supposed to represent the highest moral and religious forces in a community, should connive at such a trick. The loss of moral influence which must attend the public knowledge of such a transaction, would represent to most minds vastly more than an offset to the sum saved in taxes. But the most astonishing thing of all is that the church should use a society of its own young people as the agent for accomplishing this evasion of its legal responsibilities. The young people are banded together for the ostensible purposes of devotion and charity. What must be the effect upon their characters and consciences of the lesson in trickery which their church teaches them, and into which it leads them?

All the same, however, the pulpit of that church continues to preach the doctrines of the atonement, original sin, an angry God, and an endless hell of punishment. And its devout deacons, too, continue to pass the sacramental bread and wine, and to nudge the unwilling congregation with the long-handled contribution-box.

Do n't fail to read our New Story, commenced in this issue.

### A Church Worth Attending.

In his justly celebrated article on "Administrative Nihilism," Prof. Huxley says: "I suppose it is universally agreed that it would be useless and absurd for the State to attempt to promote friendship and sympathy between man and man directly. But I see no reason why, if it be otherwise expedient, the State may not something toward that end indirectly. For example: I can conceive the existence of an established church which should be a blessing to the community-a church in which, week by week, services should be devoted, not to the elevation of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few, a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets, compared with peace and charity." Could such a church be opened on recurring

Sundays in every community, the dead old dogmas of theology being scrupulously left out, and everything like priestly caste and authority being left out, there is no question whatever that it would be filled with eager attendants. For people in these latest days of mental and spiritual enlightenment do not care to go to hear a minister of any denomination discourse in his drowsy way on the trinity, the atonement, salvation by faith, and the everlasting torture of human kind; nor on historical Christianity and the example of the so-called saints, either; but they would flock in increasing numbers to the illustration, by capable preachers, of an ideal of pure, just, and true living; to a place where they knew they would find ever so brief a rest in the contemplation of the higher life which is possible for all; and to a place where apart from all associations of daily strife and business, they would be led and have leisure to think how small are the rewards they labor for and covet, in comparison with the possession of true peace and genuine charity.

From Revue Spirite we learn that meetings preliminary to the Spiritual Congress to convene in Paris next September have been held in that city within the past few weeks, at which certain lines of procedure at that Congress were agreed upon, as well as a plan devised and adopted for defraying its general expenses. The best of harmony prevailed. Representatives of the following Parisian journals were present: Le Journal l'Initiation, Le Spiritisme, La Revue Théosophique, La Revue Spirite and L'Aurore, all of which are authorized to receive donations in aid of the outlays anticipated to devolve upon the Congress. It is said a number of other. French papers will assistlin like manner.

We shall print next week a highly interesting sketch by our New York correspondent "OBSERVER"-in the line of the series "THINGS WORTH RECORDING": The subject treated of in this instance being Judge John W. Edmonds.

Do n't fail to read our New Story, commenced in this issue,

#### Money Epitaphs.

It is but a poor epitaph to write for one who has lived his alloted time on earth, that he died and left a million or more dollars. He left it. That only shows how little it is at last all worth to him. If the fortune was all he left, then is he poor indeed. No blessings on his memory on any side. None to sorrow at the departure of a benefactor and friend. No talk about his loving kindness, his goodness, his sympathy, his charity, his neighborly offices. He is gone, and all that is left of what he could claim to be was his money. It is truly a miserable closing of the life account.

If, besides getting together such a store of money, he had enriched his own being by study and thought; if he had developed the spiritual element of his nature; if in doing that he had converted his life from discord to harmony; and if he had left the world and all he had in it as if he had merely committed a trust to others, as indeed rich men now and then do, that would have been a different matter. But to make one's possessions more and greater than one's self, is to leave this life at last practically a pauper and a beggar.

It is because all this is so very true that the occasional spectacle of a man who has had great wealth and employed it as a benefaction to himself and all around him excites such a glow of grateful pleasure in the hearts of those who know and hear of his worthy deeds. The comparative variety of such cases is what attracts special and wide attention to them. It is because human nature is so weak, and selfish, and blind, that it practices such losing habits and wastes its golden opportunities. To spend a whole life, to devote all the thought, to divert and restrain affection, aspiration, and everything that goes and abides with the character, for the sake of possibly acquiring what is only external and what one has got to leave behind at last, is to be guilty of folly for which neither excuse nor adequate motive can be found.

Even if, after having accumulated a vast for tune, its nominal owner could be fairly certain of its stability, and feel reasonably exempt from the mutability of all things human, he might advance more of an excuse for his selfish absorption in money-getting than he can now. But it is a notorious fact that nothing is more certain than that riches take wings and fly away, alighting for a term on some other man's door, and hence that they are at best but short visitors, always changing their abode.

There are men of wealth, however-though it must be confessed there are none too many of them-who are spiritually inclined, in spite of the fortunes which tempt them to worldliness and selfishness, and would naturally desolate their affections, dry up their sympathies and corrupt their hearts. Such men are worthy to third the usual rates. For further particulars address be called philanthropists in every sense. They employ their wealth to show that they love their fellow-men. And yet, a majority of these men, if the truth must be told, bestow their wealth in such a manner as they think will most effectually perpetuate their name. Withsuch, a secret, selfish pride works with far more power within them than benevolence and sympathy.

On the other hand, the comparatively few who unostentationsly and without any proclamation dispense their bounty to those who are needy and deserving, are at heart Spiritualists in the genuine sense. And it may with sincerity and truth be said of them that they are the rich men who do indeed "lay up treasures in heaven." Wealth in their hands becomes a blessing instead of h curse. They are faithful stewards, to whom is entrusted the enviable opportunity of doing good after the divine way. There is no air of plutocracy about such men. They are doubly blessed while they live, and happy when they pass to spirit-life.

ET Don't fail to read our New Story, commenced in this issue.

#### The Unconscious Man.

Dr. Hanchett lectured upon the above subject before the New York Academy of Authropology at Cooper Union recently, defining the term as that power in men which directs every sense and every natural function-that mysterious inner self [spirit, we should say] which controls the conscious man. In the very creation of man and his physical growth, this unconscious man is paramount to so-called natural law. The hand of the unconscious man could ever be seen working out nature's aims in the processes of digestion, respiration, blood circulation, and so forth.

In showing how the influence of the unconscious man is felt in the life of the conscious man, the lecturer observed that he wakes up sleeping consciousness, whether at a regular hour, or at an hour specially intrusted to him over night. And he will be indulgent on Sunday, though every other day must be begun at the same fixed hour. The approach of an hour at which we have an engagement, unconsciously rouses us from study or reverie. This unconscious man enables a book-keeper to perform without effort complex mathematical problems. He also enables railroad agents to serve two customers with tickets and change with both hands at the same time. Such people acquire great confidence in this unconscious man.

While we think we sleep over a knotty matter, the unconscious man does not sleen; and if the mental work we have in hand is to be done by faculties already trained in that direction, the unconscious man will often shake out the knots before we awake.

But the doings of the unconscious man he said can be detected even in a higher region: In the regions into which our aspirations sometimes soar we get hints of a mental activity of which we are totally ignorant. These glimpses teach us that we are capable of higher and greater things than we ever accomplished here.

Joseph Jastrow, Ph. D., whose supposedto-be scientific expose of Spiritualism in the Popular Science Monthly was successful only in showing how little he knew of his subject, has mounted the same hobby in Harper's for June only to be thrown from it by stumbling over stubborn facts that lie on his path.

An important question is answered by the spirit intelligence, on our sixth page, in regard to the necessity of a thorough education regarding the hygienic laws, physiology, the anatomical structure of man, and the physical surroundings of the human race.

The book we have on sale, "The Pre-Adamite Man," is a wonderful production. For price see advertisement.

There are several reliable papers in the field, and if Spiritualists would support them instead of running after adventurers who offer something for nothing, Spiritual papers would be better sustained, and the cause would prosper more than it does .- Now Thought.

#### Another "Blind Tom."

A blind negro child, three and a half years old, has been introduced to the public of New York on the stage of the Grand Opera House, who may be classed in the same entegory of mediumistic developments as the famous "Bilind Tom." His name is Oscar Moore Hundreds of questions, says the New York World were propounded to him, the number of seconds in a year, the population of various cities, the numbers of letters in the Bible, and others of the same class, all of which were promptly answered without a inoment's hesitation. Among the many wonders enacted was that of rattling off with great rapidity the letters of the alphabet backward, from Z to A, following with repeating the numerals from one to ten in Greek, Itallan, Latin, Spanish, Scandinavian and half a-dozer

other languages. In appearance Oscar Moore is not unlike other children of his race. His head is not at all intellectual, and the phrenological organ of memory is so deficient as to be non-recognizable. The wonderful powers he exhibits were first detected, says The World, when he was an infant. One of his brothers reciting the multiplication-table said "four times twelve are fifty-eight:" when the baby unexpectedly, and to the surprise of all, corrected him by turning to him and saying: " No forty-eight." We are told that physicians and scien tists have examined the child, and can offer no explanation of his powers. But his is not the only instance there are scores of phenomenal occurrences in thes days which baffle them to explain from their material istic point of observation

#### J. J. Morse in Brooklyn, N. Y.

Bro. J. J. Morse will give his closing regular course of lectures, during his present visit to our shores, on the Sunday mornings and evenings of the current month, in Conservatory Hall, corner Bedford Avenue and Fulton street, Brooklyn, N. Y. His further labors include a visit to Norfolk, Va., during July, and en gagements at the leading camp-meetings during August, at the end of which month he positively returns to his native land.

#### Tribute to a Veteran Worker.

June 1st, afternoon and evening, there will be a gathering at the rooms of Mrs. Cushman, (the musical medium,) 212 Main street, Charlestown, in commemo ration of her birthday. All friends are cordially invited to be present.

A Spiritualist Camp-Meeting will be held in Van dercook's Grove, three miles south of Jackson, Mich. commencing June 22d and closing July 1st. Among the speakers with whom negotiations are either closed or pending, are Moses and Mattle E. Hull. Dr. A. B. Spinney, Fred Heath, Mattie Strickland, Mrs. Curtis, Dr. P. T. Johnson, Mrs. Rich and others. Among the mediums expected to be present will be Mrs. Graham, Mrs. Cutter and Mrs. L. Pet Anderson, of Chicago, Mrs. Virginia Rowe of Jackson, Mich., and others. The grove is beautifully situated on Twin Lakes, and has a dining hall, dance hall, swings, merry-go-rounds, and every other facility for innocent amusement between meetings. Good boating and fishing on the Lakes. Day board can be had on the grounds. Tents can be furnished for all who-will ask for them in advance. Negotiations are in progress with railroads to return campers from points in Michigan and Chicago at one Leone Rich, Secretary, 920 Greenwood Avenue, Jackson, Mich., or New Thought, 675 West Lake street, Chicago.

#### Movements of Platform Lecturers.

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

Mrs. H. S. Lake speaks each Sunday of June at Albany, N. Y.; July 7th at Rockland, Me.; July 26th and 28th at Harwich (Mass.) Camp; Aug. 25th at Parkland, Pa.; the Sundays of September at Philadelphia. She resumes work at the First Spiritual Temple, Boston, the first Sunday of October. She has only five disengaged Sundays for the season of '89-'90. Permanent address, 8 Worcester Square, Boston, Mass.

Mrs. Ada Foye, lecturer and platform test medium, can be addressed during June and July at Chicago, Ill., P. O. Box 517.

D. W. Hull is again in the lecture field, and will attend funerals, grove meetings, or give courses of lectures anywhere within two hundred miles of Des Moines, Ia. Address him at Colfax, Ia.

Frank T. Ripley can be engaged for lectures and platform tests anywhere in the State of Maine, during the months of June and July, on reasonable terms. Address care of BANNER OF LIGHT office.

Mary L. French will lecture for the West Groton Liberal Association during the summer and fall. Will lecture in towns in the vicinity of home Sunday evenings. Will attend funerals. ings. Will attend funerals.

Camp-Meeting during the entire season, this year. Dr. H. F. Merrill will give messages and tests for the First Spiritualist Society of Worcester, Mass, June 2d and 9th. Will be in the following Connecticut towns the second week of June: Windsor Locks, East Granby, Hartford, and Barkhamsted; returning home to Augusta, Me., June 20th.

to Augusta, Me., June 20th.

J. W. Fletcher closes his Boston office July 1st. He lectures June 2d in Portland, Me.; July 2sth Parkland (Pa.) Camp; August in Saratoga, N. Y.; September, October and November in Brooklyn, N. Y.; December in Philadelphia, Pa.; Jan. 1890, first two Sundays in Brooklyn, N. Y.; last two in Bridgeport, Conn. Address, 6 Beacon street, Boston, Mass.

Frank Algerton, boy medium, speaks in Lowell on Sundaynext, June 7th, 8th and 8th Keene, N. H., State Convention. He will speak at Parkland Camp, also Vicksburgh, Mich. Address, 6 Beacon street, Boston,

#### The International Spiritual Congress To the Editor of the Banner of Light:

At the International Spiritual Congress, to be held in Paris the first of next September, the question of Reincarnation will not be discussed; only such subjects will be considered as upon which all are agreed: 1st, A belief in the immortality of the soul; 2d, The possibility of communion with those who have passed to spirit-life; 3d, Our responsibility for all our thoughts and acts; 4th, That we each have a spiritual as well as a natural body.

We wish it to be known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that Spiritualism is, not a religion of forms and ceremonies, but a science established on the facts of nature which scientific men are not justified in ignoring; and that we have on our side many of the leaders not only in the intellectual, but in the soclai ranks, who have shown that they hold the truth to be of more value than any position the world can bestow.

The Congress will constitute an international and fraternal union of Spiritualists from all parts of the LUCIAN PUSCH. world. Crenstochan, Russian Poland, May 12th, 1889.

Col. George M. Atwood, a widely-known real estate dealer, passed to spirit-life (after several years of invalidism) from his home in South Boston, Mass., May 22d, aged 71 years and 8 months. He was a native of Sandwich, N. H. He was living in Maine when the war broke out, and served gallantly as colonel of the Twenty-fourth Maine Regiment. Col. Atwood was prominent among the Grand Army men. In religious views he was a stanch Spiritualist, and when able to attend meetings, highly enjoyed the services. He was connected with the Spiritualistic Phenomena Association in past years. A widow by the second marriage, also three daughters by the first marriage, survive him. His body was taken to Gardiner, Me., for interment.—Cor.

Providence, R. I .- The last meeting of the season was made successful and interesting by the floral memorial services. Mr. J. Wm. Fletcher gave a lecmemorial services. Mr. J. Wm. Fletcher gave a lecture upon "The Good of Spiritualism, and What it Has Accomplished," followed by an interesting test scance—many names being given and recognized. The bouquets, foral designs in baskets, wreaths, cut flowers and potted plants, contributed by friends in remembrance of their spirit loved ones, served to make a beautiful display.

The annual meeting of the Association will be held in Blackstone Hall Sunday, June 2d, at 2:30 p. M. All members, subscribers and friends of the Association are invited to be present.

E. H. Whitney.

Many a man forgets his ovil deeds so swiftly that he is honestly surprised when any one else recalls them.

For Tired Brain, use Horsford's Acid Phosphate. Dr. O. C. Stour, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit and ultimate recovery followed."

#### NEWSY NOTES AND PITHY POINTS.

Ep Don't fall to read our New Story, commenced

A fle
Will fly
On wings of light
And leave a dismal trail,
Whille truth,
Forsooth,
Would lose the fight
In racing with a snall.
—Dansy. -Dansville Breeze,

Germany and the United States are kissing each other over their late Samon troubles. It is well. Hayti and her French protectorate come next, Uncle Sam!

DECORATING CONFEDERATE GRAVES. LOUISVILLE, KY., May 20th, 1889.—The confederate graves here were decorated to-day. A large number went out to the cemetory and engaged in the services. A thousand Mareschal Nell roses were sent from Misissippi for the occasion.

The National Indian Defense Association of Washington, D. C., has sent out a communication to the Sioux nation, warning them against selling their lands without specific agreement on the school fund matter.

A more certain—If less humane—method of inflicting the death penalty than that of shocking to death by means of electricity is now available. Let condemned criminals be placed by the use of drugs in a condition resembling catalepsy, and then let three or four New York physicians be at once called in.—Chicago Tribuna.

When people find themselves weak, languid or tired with more or less nervousness, they may be assured it is because of an exhausted nervous vitality. If this condition is allowed to continue, or the disease to increase, utter physical and nervous prostration will certainly follow. The best remedy we are aware of is magnetic treatment, applied by a congenial and harmonious operator, and such a one is Mr. J. A. Shelhamer, No. 81/2 Bosworth street (Room 5), Boston,

Go, face the hungry-lion in his path,
Tread on the serpent in his torpid coil,
And less of risk shall wait upon such deed
Then on the effort that shall seek to tear
The specious mask from gilded roguery.
—Eliza Cook.

The Cronin murder is the latest horror from Chicago. and the details show it to be atrocious in every re

Scrubbs—"I flatter myself that honesty is printed on my face." Grubbs—"Well—er—yes, perhaps—with some allowance for typographical errors."—Burling-ton Free Press

The Wild West Show is all the go in Paris, so L'Inlépendence Belge informs us.

As a New York World correspondent, looking from the vantage-ground of the Isthmus itself, sums it up, twenty thousand lives and \$200,000,000 have been thrown away on the grand De Lessens fiasco.

It is more than likely that Mind-Reader Bishop was dead before the doctors made the autopsy, but the haste which they showed to cut up the man was indecent, to say the least. And altogether it seems that we are too much in a hurry to put under the ground the remains of those who were once so dear to us. If bodies were kept a little longer before interment there would be no danger of people being buried alive.

— Washington (D. (.) Sunday Gazette.

A great many people do not think he was dead.

Rabbi Schindler in his sermon Sunday, May 19th, said: "Would that a day would dawn when the rich would understand the poor and the poor would understand the rich, when they would become conscious of the fact that their interests are identical."

A queer story comes from Yarmouth to the effect that the ghost of a woman haunts the streets of that village. It has been seen many times, but on reaching a particular place vanishes from sight. This spirit is remarkably restless, and walks about the streets at a very rapid pace, according to the story. Many attempts have been made to solve the mystery, but without success. The spirit has been addressed and even requested to stop, but has so far returned no word of reply.—Portland, Me., Dispatch.

The Massachusette Logislature, recently passed a law whereby the assessors are obliged to ask at every residence for the names of women desiring to vote. Application assessment blanks must be properly filled by the party wishing to be assessed, and given to the assessor when he calls. The giving of one's name without the written application will be useless.

A Southern man who owns a deaf and dumb cat calls the animal Chevalier Bayard, because he is sans

A Hartford clergyman tells this anecdote: Early in life, while occupying another charge, he invited an-other clergyman, whom the unregenerate would call other clergyman, whom the unregenerate would call conceited and dull, to preach in his pulpit. During the sermon our Hartford preacher dozed away in the sweet old way till he was suddenly called on to conclude the sermon with prayer. Accustomed to regard himself as the humblest of his Creator's Instruments, and forgetting that he had not delivered the sermon, he began with "We beseech Thee to accept the weak and feeble effort that has been addressed to Thee, and more righty to endow Thy servant in the craces he so more richly to endow Thy servant in the graces he so greatly lacks."—Hartford Courant.

If "the child is the father of the man," the stepdaughter must be the mother-in-law of the ex-widow, which is possibly why they do not get along very well

It occasions little surprise that there are so many decayed families when one reflects upon the number of spoilt children.—Munsey's Weckly.

The music of the waters may be a Neptune, as is suggested by a correspondent, but we had always sup-

posed it to be something of a dew-wet. AN EDITORIAL WAIL!-We apologize for mistakes

AN EDITORIAL WAIL!—We apologize for mistakes made in all former issues, and say they were inexcus able, as all an editor has to do is to hunt news, and clean the rollers, and set type, and sweep the floor, and gen short items, and fold papers, and write wrappers, and make the paste, and mail the papers, and talk to visitors, and distribute type, and carry water, and saw wood, and read the proofs, and correct the mistakes, and hunt the shears to write editorials, and dodge the bills, and dun delinquents, and turn a smiling countenance to the man who tells us our paper is n't worth 31 anyhow, and that he could make a better one with his eyes shut.—Sauk Rapids (Minn.) Sentine!

A "REGULAR" EXPERT .- Dumley-" What's the matter, Brown? You look badly." Brown-"Yes; all bunged up with rheumatism again." Dumley-"Have you ever tried Dr. Wragley?" Brown-"No Is he familiar with rheumatism?". Duniley-"He ought to be by this time; he has had it himself for over forty years."

We have not been able to gather any particulars of the case, but we learn that Dr. H. Blunt, of Independ-ence, Ia., has been arrested at Cambridge, this State, for healing patients the doctors could not cure.—New Thought.

A coal dealer in Yorkshire, England, has been in the habit of giving overweight in seiling, the weigh-ing machine being so constructed as to register 2,400 pounds as a ton. He did this out of pure benevolence But, strangely enough, his kindness was declared to be illegal by the authorities, who arrested and fined him for falsifying an official weight.

A Foregone Conclusion.—Young Doctor—"Well, I've got a case at last." Young Lawyer—"Glad to hear it. When you get him to the point where he wants a will drawn, telephone over."—Life.

Australia has promised to give £35,000 annually for ten years toward the building of the proposed new British ships of war, and to maintain the vessels when completed.

The Catholics of Brooklyn are showing a very broad and celectic spirit in dealing with the temperance question. They are not only willing but glad to unite with carnest workers in this cause of whatsoever creed. The Protestants who are standing aloof because of their unwillingness to be mixed up with Catholics, ought to be ashamed of themselves. A cause that can be obscured or hindered by a religious or political prejudice, cannot be held very sacred.—"Eleanor Kirke," in Cape Ann Advertiser.

The Roston Saturday Evening Gazette says that a prominent society woman of Boston, who attends the Episcopal Church of the Advent, recently did public penance by scrubbing the steps of that edifice.

Forty years ago the American bison numbered millions on this continent. Now, according to the report of Prof. W. T. Hornaday, of the Smithsonian Institution, the total number remaining alive is less than a

thousand head. Ruthlessly and senselessly slaughtered, the grand bison, like most of the once abounding great game of this country, have become practically extinct so far as hunting them is concerned.

Mr. Banks—"Come into this drugstore, Harriet, and let's invo a glass of soda water." Mrs. B.—"I will if you'll promise not to wink. I know what that means, you know." Mr. Banks—"All right, I promise." Mrs. Banks (atter leaving the drugstore)—"What was that spiritus frumenti that you had, George?" Mr. Banks—"Spiritus frumenti! That's the Latin for raspberry and cream."—Chicago Horald.

The proposal to erect a monument in memory of Giordano Bruno, who was burned as a heretic at the end of the sixteenth century, has been denounced by the Pope as an outrage upon religion! So the daily prints say.

One of the greatest causes of trouble in this world is in consequence of the habit people have of talking faster than they think.

It is said that the first translation of the Scriptures nto the language of the Goths was the work of Bishop Ulphilas, who positively refused to translate the bloody Book of Joshua, saying that the Goths were too fond of fighting as it was, and needed no divine command to cut the throats of their enemies.

While fifteen hundred well-to-do passengers sailed from New York for Europe last Saturday, six thousand paupers came into that port on the same date!

Scandal mongers are as busy as ever in this city, not withstanding the establishment of an anti-scandalmongering Club here. For God's sake, if not for mortals' sake, how can they be suppressed?

Rev. A. Greenfield Schorr, assistant rector of St. Paul's Church, Baltimore, has suicided. Had he been a Spiritualist, instead of a minister, what a touse the public press would have made about it! It is the 'higher Spiritualism" known to the theologians that scares people into insanity and suicide.

The early bird may be ever so early. He will not catch the worm that is not in sight. The woodpecker tapping the hollow beech tree leaves nothing to chance. He drills the wood and makes for the worm early. Action brings the opportunity.—The New Orleans Picayune.

Go through any of our large dry goods stores on a pleasant day and you will see bustle-ing times therein.

A little over two years ago the town of Revere had but two physicians. To day there are nine in the field, and there is a prospect of more coming.

The few who kept their heads clear during the time that fashion lost her head have always known that the bustle is at all times a hideous deformity, ruining the beautiful outlines that nature gave to the "female form divine."

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

#### To Inquirers.

As numerous letters, are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may saffy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "Witch-CRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale. ton, have it on sale.

The friends of the late Edward S. Wheeler-and they are numerous all over the country—should circu ate freely the Sketch of his Life, that has been care fully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

### For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
HALL'S JOURNAL OF HEALTH, A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
BUGHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single codes 20 cents.

IN BOSTON. Single copies, 20 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTER AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly RELIGIO-FHILOSOPHICAL JOURNAL. FROM Meekly in Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Afyan Philosophy. Single copy, 20 cents.

#### ADVERTISING RATES.

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.

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

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

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

Payments in all cases in advance.

F Advertisments to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

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

ne regular rates. Electrotypes of pure type matter will not be The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for he honesty of its many advertisers. Advertisements which ap-ear fair and honorable upon their face are accepted, and thenever it is made known that dishonest or improper persons re using our advertising columns, they are at once is We request patrons to notify us promptly in cas over in our columns advertisements of parties whom proved to be dishonorable or unworthy of confidence.

#### SPECIAL NOTICES

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y: Ap6 13w\*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ap6

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 26w\*

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will not as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

#### ADVERTISEMENTS.

STOUT PEOPLE.

# OBEST Fafely cured by one who has been a follow suffer or. Bellid stamp for particulars. DH. EDITH BENDAN III Ellison street, Paterson, New Jersey. FOR ONSET BAY.

PASSENGERS buy tickets for ONSET STATION, on the Oid Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for cloven years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom. If My25

### Healing and Developing Medium.

J. M. WALTERS. Box 524, Sarnia, Ontario. To above address send \$1.00 and stamp, with name, age, sox, and leading symptom, and receive spirit treatment. Magnetized Healing and Developing Paper 50c, per package. Magnetized Plasters for Lung, Liver, Kidney and Heart Disease, 50c. Developing Circles formed by letter; \$1.00 for Developing Paper and instructions for forming Circles.

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mariage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

A STROLOGY.—Would You Know the Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers. — P. TOMLINSON, Jel 14. 259 Meridian street, East Boston, Mass.

MRS. C. H. LOOMIS-HALL, Test and Healing Modium. Answers six questions on business by mall, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 123 West Brookline street, Suite 2, Boston.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Boston.

### TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office. For particulars and terms, apply at Bookstore, No. 9 Ros-worth street, Boston, Mass. Myll

## Studies of the Outlying Fields

PSYCHIC SCIENCE. A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain side of returns.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain fields of science.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the milude of a very large class of earnest, and intelligent persons, faith in a future state of existence has a very siender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly manner. In many ways Mr. Tuttle is well fitted to this work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods in the Study of Man and its Results; What is the Sensitive State? Meamerism, Hypnotism, Somnambulism; Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transferrence; Immortality—what the Future Life must be, Granting the Preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations, to which have been added nearly fifty pages of personal experience and intelligence from the sphere of light. These chapters abound in beauty and interest.

Handsomely bound in cloth, extra. pp. 252. Price \$1.25. For sale by COLBY & RICH.

## INCIDENTS Collector's Rambles

Australia, New Zealand and New Guinea.

BY SHERMAN F. DENTON.

With Illustrations by the Author. The author of this is a son of Prof. William Denton, and the incidents of travel it narrates are those which he and his two sons observed or participated in during their journey in pursuit of knowledge that might benefit their fellow-men over lands full of strange people, oncer birds and account of strange people, oncer birds and account. over lands full of strange people, queer birds and animals, and seenery of the most beautiful description; which journey was abruptly and sadly terminated by the sudden death of Prof. Denton. The book is one that will interest the naturalist, please the general reader by its novelty of research, and attract Spiritualists, not only by its intrinsic merits but by the close relation Prof. Denton and his sons sustained to their cause. The author has proved himself to be a keen observer, an excelent artist and a graphle story-teller.

Large 12mo, cloth, pp. 273. Price \$2.50.

For sale by COLBY & RICH.

### PRE-ADAMITE MAN:

DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100,000 YEARS AGO! BY DR. PASCHAL BEVERLEY RANDOLPH.

In his preface to the fourth edition Mr. Randolpha. as follows: "Since I printed the first copies of this work, the opinions of mankind regarding the origin of the race and its varied divisions have essentially changed, and to-day the Spirit of Research is active as ever. It hath outlived adversity; hath become a standard authority in the world of letters on the subject whereof it treats, and in the future, as in the past, will do much toward disabusing the Public Mind on the subject of the ANTQUITY AND ORIGIN OF MAN." 12mo, pp. 408. Price \$2.00.

For sale by COLBY & RICH.

Voices from Many Hill-Tops---

--- Echoes from Many Valleys; OR THE

EXPERIENCES OF THE SPIRITS EON AND EONA,

EAPEMIENCES OF IME SPIRITS EUN AND EUNA,
In Earth-Life and Spirit-Spheres; in Ages Past; in the Long,
Long Ago; and their Many Incarnations in Earth-Life and
on Other Worlds. A Spiritual Logacy for Earth's Children.
This book of many lives is a legacy of spirit Eona'to the
wide, wide world. A book from the land of souls, such as
never before published. No book like unto this has ever
found its way to earth-land shores, as there has never been
a demand for such a publication. The book has been given
by spirit Eona't hrough the "Sun Angel Order of Light, sto
her soul-mate Eon, and through him to the world.
It has 6350 large-sized pages, is elegantly bound in fine
English cloth, has beveled boards and glit top.
Frice 39-50.
For sale by CDLBY & RICH.

## Our Home Doctor. Domestic and Botanical Remedies Simplified and Explained for Family Treatment, with a Treatise upon Suspended Animation, the Danger of Burying Alive, and Directions for Restoration. BY MOORE RUSSELL FLETCHER, M. D.

1 BY MOORE RUSSELL FLETCHER, M. D.
It contains 400 pages of matter, and a portrait of the author; 'it imparts to the people what they want; it makes known the secrets of centuries among the few; it affords information of sickness or disease, with knowledge of simple, safe and curative remedies, and why they are given; it also tells them what not to take; it ignores mercurial and mineral preparations, also all powerful and dangerous drugs. Extra cloth, gilt side and back, plain edge or sprinkle, \$2.00; do. marpide dege, \$2.50; cloth, black and gold side and back, bevel beards, gilt edge, \$3.50; half imitation Morocco, marbled edge, \$3.50; till sheep, sprinkled marbled edge, \$3.5; half Morocco, extra marbled edge, \$3.50. Subscriptions received by COLBY & RICH.

## "THE TIGER-STEP

#### OP ( Theocratic Despotism"

Is the title of an eight-page pamphlet by HUDSON TUTTLE, which clearly reveals the spirit that animates the church at the present time in its unusual course of siding reforms, some of which are commendatory in themselves, but which just now are put forward as a mask to conceal features that are justly repulsive to every friend of liberty and progress, This exposition should be widely circulated.

Price of single copy, 5 cents; per hundred, \$2.00.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

CPIRIT TEACHINGS. By M. A. (Oxon).

This work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical and Social subjects of general interest. Among the subjects thus treated may be mentioned Mediumship and Spirit Control: Spheres and States of Spiritual Existence; The Spirit Ored; God, Heaven, Holl, Faith, Bellef, Inspiration, Revelation; Orthodox Theology and Spirit Teaching; The Old Faith and the New; Spiritualized Christianity; Suicide and its Consequences; The Final Judgment of Souls; Capital Punishment; The Treatment of the Insane; The True Philanthropist, etc., etc. The Volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the messages by an autobiographical magnative, giving many details of personnel Sycocioth, pp. 301. Price \$2.00.

For sale by COLIV. Spirity.

## Messuge Depurtment.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is sordially invited, are held at the Ifail of the Isamer of Light Establishment,

ON TUESDAYS AND PRIDAYS, AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelhamen, Chairman.

Mis. M. T. Shelhamer Longley will occupy the platform on Thesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the numdane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mis. B. F. Sairth, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to bend words of love to their earthly friends—which messages are reported at considerable expense and published each week in The Banner.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

The Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the triends in carlisifie who may feel that it is a pleasure to place upon the ditar of Spirituality their floral flerings.

offerings.

The Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

#### QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held March 12th, 1889.

Spirit Invocation.

Oh! thou Supreme Spirit, thou Giver of every good and perfect gift, we recognize in thy benisons bestowed upon humanity that good which shall by-and-bye show its full perfection. We know that sometimes the experiences and the discipline of life are hard to bear, and to be understood; and yet, oh! our Father, we have confidence in thee to believe that these are really meant as blessings, that they are bestowed upon human life to enrich and beautify it, and to call forth from its depths that which is lovely and helpful and abiding; therefore we may behold thy hand even in the darkness, and amid the tempests and storms of life; we may acknowledge thy power and thy protective care when the bitter experiences surge around us and make us sorrowful and sad, for oh! our God, thou art the divine helper, the grand eternal spirit, wise and just and full of love and tenderness. We call to thee for assistance and for strength; we reach out for something of thy love, that it may be felt in our hearts, that it may rest within our spirits like sunshine in the midst of the soil, when it stirs the seed and causes it to send forth little tendrils and rootlets, that speak of life and growth and vigor; so would we feel thy love and care stirring within, until it calls forth that which shall by-and-bye blossom in beauty and in usefulness.

We ask thy blessing, that it may be felt on every hand by thy children. May they realize thy nearness, may they understand thy protecting care; and oh! may thy angels, who return from diviner life, receive power to go forth on their errands of good cheer, bearing tokens and tidings of great joy, messages of hope, of love and of instruction, to those who are receptive, and who desire to gain from the higher life knowledge, consolation and peace. Amen. Oh! thou Supreme Spirit, thou Giver of every good

#### James Gordon.

Innes Gordon.

[To Dr. Shelhamer:] How do you do, Doctor? I am glad to see you here, and the friend [Mr. Longley] who has just sung the beautiful song, for it seems to help me come. Some of myfriends have asked why I have not come to this place and spoken to them. I have been here, but not to speak, though I tried once, two years ago, to say a few words through this child, for I wanted to give some caution and warning to my friends concerning the course they should wanted to give some caution and warning to my friends concerning the course they should take in regard to my personal affairs. I went away disappointed because I could not speak, but to-day I come determined to say what I can, even if it is not all that I would like to utter. I send my love to those friends who care for it, and I wish them to know that I am satisfied with what I found on the other side.

The spirit-world is just what we make it, and our homes are such as we have built for ourselves. If, when we find them, they are not guite to

If, when we find them, they are not quite to our liking, or as handsome and spacious as we our infing, or as nandsome and spacious as we think they ought to be, it is in our way to work and make them better, or to improve them; but we must do it by our own efforts, and not depend on any one else to beautify and enlarge them for us.

I have met many friends in the spirit-world—

some who had come to me before I passed from the body, others who had not communicated, but who were safe on the other side and were

I do not come to speak of things as I find them in the spirit-world, because words will not do justice to that life, and my friends would not understand it did I try to tell them what I have seen; but they may be sure there is enough there to make any soul satisfied and happy that can find satisfaction and happiness anywhere. There are some who have not developed to that extent, and so they are dissatisfied and unhappy under any circumstance or condition; but if they have that within which can appreciate and enjoy the beautiful when it is before them, then they can find much of it on the spirit-side of

I have always wanted to come and say a few words in this place. I intended to, and had that thought in my mind long before I passed away; it has been with me ever since; so I feel happy in being privileged to-day to speak my

few words.

I bring greeting and remembrances to my good friends, and it would please me to have them feel that I am not so dead but that I can realize and understand their thoughts and their affectionate regard.

realize and understand their thoughts and their affectionate regard.

I want also to say, and I especially come for this purpose, that I am watching events as they take place. I have seen what has been done and going on. I know just where the right and the truth have prevailed, and where false things have been made to appear fair and good. I understand them, and I think I could do something to unearth that which is concealed. My friends may say: "Why not do so?" No, not through any public medium; but I am at work, using my influence as I can, and I know that it will have some result. I will be satisfied with what the future reveals, because I believe that right will triumph. Let the ends of justice be met; let those who dare to rob the dead and despoil the living meet with the deserts which should be theirs. I believe that is right, and I also believe that every one who makes a false claim, and who bears false witness, will in time come—under the light of investigation, and be shown up for just what he is.

There is much that I would like to say, but perhaps I had better not just now. In the future I may have something more to give to those who will care to receive it.

While I send my greeting generally to friends and relatives, I hold a special regard for my brothers and sisters, and want to say to one, who is active and on the watch, because she desires the truth to prevail and honor and integrity to stand against falsehood and trickery, that I am

is active and on the watch, because she desires
the truth to prevail and honor and integrity to
stand against falsehood and trickery, that I am
with her in every detail and effort, and that
she will feel my presence and realize my power,
I hope, more fully in the future than she has
been able to do in the past.

James Gordon, of Cincinnati, Ohio.

#### Questions and Answers.

CONTROLLING SPIRIT.-Your questions are

now in order, Mr. Chairman.

ical basis, we may look for the advent of a race that is physically healthful and vigorous, also spiritually perfect and mentally sound.

A man may have a decided knowledge of hygicale law, he may faderstand every part and portion of the anatomical system, be able to tell you of all its bones and nerves, tissues and fibres, muscles and ligaments, and everything that belongs to it; he may understand physiology, and even have studied the materia medica to a very large extent, and yet he may not be morally sound, he may be spiritually weak, and in other directions his habits may be such as to lead him astray, causing his life to be an incorrect one; with all his information and knowledge he cannot expect or hope to be sound and vigorous and healthful in physique or in mind, because there is a worm at the root, eating away the very vitals of his life, which is in that habit, that indulgence of thought and of self; it is in that weakness of life, which is in that habit, that, indulgence of thought and of self; it is in that weakness of principle which allows him to do wrong, and to injure himself. Therefore, not only a knowledge of these external forces, conditions and structures of your lives is necessary, but the wise application of that knowledge to your daily life; one may be knowing but unwise; and he who does not apply his knowledge, in wisdom, to his own life and experience, will not profit by that which he has learned. When you become spiritually unfolded as a race, then will you seek to understand external laws; you will study those of health, and working together, the spiritual and the physical, we shall find humanity advancing rapidly, not only upon the road of health, but upon that of mental progress and ability.

Q.—[By S. W. Kelley, South Coventry, Ct.] Do not the sincerely appreciative recipients of a worker's labor help the producer by their sympathy, even though they may be entirely unknown to him in the outward life?

A.—Yes. Sympathy is an element of the human spirit, tangible and substantial; it is an outgrowth of congenial thought, and exercises an uplifting influence wherever it is bestowed. The mind that takes up a publication and finds in the author's words something to stimulate its own thought, something that expresses its own life, sends out sympathy to the creator of that work; and such sympathy we believe is own life, sends out sympathy to the creator of that work; and such sympathy, we believe, is received and felt, even though the recipient does not realize from whence the power comes. Such a recipient, we have no doubt, will find a stimulation of thought, though its source is unseen and unrecognized by him, that will assist in the accomplishment of still higher work, in the effort to descretching these for hymosty. the accomplishment of still higher work, in the effort to do something more for humanity, and so the recipient is blessed as well as he who bestows; the giver is assisted and blessed, because no relay of sympathy, no line of helpful thought or affectionate regard goes out from one life to another, but what is supplied by a still more blessed and helpful influence from above. One who thus bestows, draws to himself such minds from the grait world as are self such minds from the spirit world as are humanitarian and tender and true, and they will bear to him those influences and that at-mosphere which shall uplift and strengthen his life.

Q.-[By S. W. Kelley, South Coventry, Ct.] Is Q.—[By S. W. Kelley, South Coventry, Ct.] Is there in spirit-life any prescribed course of suffering for the purpose of soul-purification; or is discipline by such means in earth or spirit-life incidental rather than the result of the will of any being or class of beings acting upon those weaker than they?

A. We have before said that there is no any content of the suffering and the suff

A.—We have before said that there is no arbitrary, personal power brought to bear upon the wrong-doer, compelling suffering and calling out repentance, but there is that principle implanted within the human heart which is its own accuser, which creates its own punish-ment. The more sensitive and susceptible a ment. The more sensitive and susceptible a spirit becomes the more clearly will he perceive his past and understand how he has erred, and therefore the more keen will be his suffering, because he realizes then how he may have injured his fellows, how he may have retarded his own progress, and the remorse which comes is very severe; he cannot avoid it, but he must gaze upon that which has been, and indeed analyze it to its very core.

analyze it to its very core.

As the knowledge which results from his in-As the knowledge which results from his introspection comes to his soul he cannot but feel pained and afflicted because of it. Darkened conditions surround the wrong-doer, because in many instances he is so crude and undeveloped he does not generate any light of his own; those emanations from his life which appear are of themselves dense and crude, and they weigh him down; thus his condition to a they weigh him down; thus his condition to a more exalted spirit appears lamentable in the extreme. Perhaps he may not arrive to that state of compassion for himself, perhaps he may not understand why he should be an object of pity; but by and-bye, when he begins to realize his true plight, he will indeed understand that no line of punishment or of discipline has been made by any individual or arbitrary personality; although sometimes it is necessary for wise spirits who have under their guidance others unfortunate and in need of guidance others unfortunate and in need of strength and information, to outline for these beings some course of conduct or of labor that will discipline them, that will bring out expe-rience necessary to their advancement; and perhaps such unfortunates might say to you, "We are punished, we are obliged to pass through this trial by those who have us in charge." And yet these very workers, helpers and teachers are only instrumentalities in the great work of drawing out the hidden forces and the inherent conscientiousness of those very souls that are passing under this experience and discipline.

Q .- [By L. M. H.] What is life ?

A.—Who shall answer this question but the Infinite Mind? Life we see manifested through forms and objects, and believe that its power is drawn from that great animating, conscious, intelligent force which we recognize as the Supreme Mind. Life we denominate the soul, since to us it is the vital principle, acting through and upon every form and object in exstence. In the human we find it vitalized by intelligent consciousness, and that soul or that vital principle moves and animates the outvital principle moves and animates the outward form, the spiritual elements, and every part and portion of the being called man. And yet, when we have said this, we do not explain what really life may be, because none but an infinite mind can comprehend the infinitude of life, measure it in all its details, forces, powers and works, and interpret it in its fullness. But we could not understand, even if it were thus explained, because our own comprehension is so finite, so narrowed, that we could not entertain the conception of all that life really entertain the conception of all that life really may be made to express.

Q.—Concerning so many that have crossed over, are they asleep, or have they gone on so far from one sphere to another that they do not wish to return to earth?

A .- There are many spirits who do not wish to return to earth, because they have become wearied with the cares and perplexitles of their material life, and are so rejoiced to find themselves freed from matter, they have no desire to take up its conditions and limitations, or ever to return into contact with it. There are many more spirits who do wish to come, who are constantly seeking avenues and means of, communication with their former friends, who have not as yet found such instrumentalities which are adapted to their purpose. Perhaps by-and-bye they will discover that for which they seek and accomplish their wish.

There are many other spirits who are constantly in contact with their friends of earth, exerting influences upon them, bringing them helpful conditions, and trying to make their pathway easy and straight. Some of them may be recognized, others not, but they are doing a work and fulfilling their mission here in your

Oues.—[By F. F. Worthington, Mt. Lebanon, N. Y.] Is not a thorough education in hygience, to their laws, the only foundation upon which a permanent improvement of mankind can rest?

Ans.—A thorough education in regard to hygienic laws, physiology, the anatomical structure of man and the physical surroundings of the human race, is highly necessary for the establishment of a state of profound health and vigor among the people; but something more than this is also required, and that is a thorough knowledge of spiritual law, of the inner nature of mankind, and when this knowledge goes with that other which is upon a physical great forces of the universe.

Q.—What are the sources of light and darkness, heat and cold, happiness and misery, in the spirit-world, and what relation do these bear to one another?

world, and what relation do these bear to one unother?

A.—We cannot give this question the consideration we would like to do, as our time is limited. The source of light and darkness in the spirit-world is very much like that of the earth; that is, the light and darkness, or light and shade of the spiritual planet itself—for let it be distinctly understood we recognize a spiritual planet, the counterpart of this more material orb—and we affirm that it has its luminary contre, which supplies light, and also warmth and genial conditions to that land of which we speak. There is no darkness as dense as that which comes over the earth when the sun is withdrawn, because the light of our luminary is never so fully withdrawn from any portion of the surface of our land as is that of yours; there is always a reflection, an afterglow, so to speak, that still gives light, but not so intense as that when the luminary is full upon us. Shade is cast in the very same way that shadows are cast here on the earth, and therefore we have light and shade. But there are conditions in the spirit-world which go to make up the surroundings very largely of those who dwell there. Therefore, if a human being is unhappy, miserable, discontented and restless because of any circumstances in his life, past or present, he will be very likely to find his surroundings of a darkened character, for he sends out mists and clouds from his own life; while some one who may not be very far from him, who is happy, who rejoices, and is full of love

some one who may not be very far from him, who is happy, who rejoices, and is full of love and sympathy for his kind, looking rather to help some one else than to secure his own happiness, will find only light and beauty around The conditions of the spirit-world are both objective and subjective. The objective are those which belong to the spiritual universe, those which belong to the spiritual director, which are apart from the interior nature of its inhabitants; the subjective come from the in-terior conditions of those who dwell there, and their conditions of those who dwen zerie, in may perhaps have a very strong effect upon their lives. Happiness and misery may arise, even in the spirit-world. One who is there may grow restless and unhappy, either over the conditions of some loved friend or because he himditions of some loved friend or because he himself has not secured all that he wishes to find, or is not blessed equally with some one whom he knows, or because he has not advanced in learning or in spiritual possession as rapidly as others have done. He may find himself miserable from the contemplation of such conditions, and, at least for a time, not be upon the same plane as his neighbor, who is perhaps overjoyed in the recollection of some good which has been done, or because of the prosperity and happiness of some of his friends, or on account of his own advancement, or from some other cause. Happiness, misery, pain and sorrow exist in the human mind in the spirit-world as well as on earth, if the human heart has not advanced to a condition to overcome such emotions. But there are many spirits who are so far advanced that they are not thus affected; even

But there are many spirits who are so far advanced that they are not thus affected; even the contemplation of the sorrow and pains of others does not bring poignant sorrow to their own souls, because they know these afflictions, many times, are produced from causes which must be outwrought and overcome; they know ofttimes these afflictions are allowed in order to detail the parisit precise through them. orthmes these amortions are anowed in order to develop the spirit passing through them; they know also that just as surely as the sun shines after the storm, so will peace and com-pensation come to the heart that has suffered; after the evils and trials which have been borne on earth a joy will come to the soul that longs for the better and higher things of life.

We will state to the friends present that those who attend the Tuesday circle are at perfect liberty to place any written question upon the table, and such will be considered if the time allows; if not, they will be taken up at succeeding séances. We do not at these Tuesday circles consider questions that are directly personal to spirits or mortals, unless such would also convey information and helpfulness to others; but we will say to-day there is a spirit present who desires to express love and sympathy to one in the audience who is physically afflicted, and who feels a need of strength and support from the spiritual side. Ellen and other helpful friends are at work trying to prepare conditions through which the individual present will find his lot brightened and made more happy during the remainder of his years on earth. She cannot as yet give what she desires, because much has still to be done; many things are to be established, and even some individuals on earth are to be acted upon before that helpful assistance which she desires to bring can be understood and felt.

#### SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

#### Report of Public Séance held March 15th, 1889. [Continued from last issue.] Horáce Pierce.

I acknowledge, Mr. Chairman, that I did not understand anything of Spiritualism when passing from the old form, but what I did not learn here I have been privileged to learn in spirit-life. Oh! how-beautiful it is to feel that we identify each other, we know our loved ones there. My dear wife, who had gone on so long before me, came forward to grasp my hand as I entered spirit-life.

Mary, you have-learned a little; learn more, for it is your privilege; on the right and on the left opportunities are open to you. I know you will remind me that I also had opportunities.

I acknowledge that I did not embrace all that were granted me, for, in my day, old theology

were granted me, for, in my day, old theology had a fast hold upon the mind. I did not en-tertain the idea for one moment that spirits tertain the idea for one moment who species could come and control, as I find it is a truth. Do not go back to what father believed, but improve such privileges as you have. What Do not go back to what father believed, but improve such privileges as you have. What looks reasonable to you, accept; what does not, pass by; but because it does not look reasonable, do not say it is a fraud, when another's reason may aver that it is true. Mary, it is true, we are given power from the great Father-God to come and commune with you. The few words of conversation I had with you, some time back, oh! how much it helped me. I felt as if I could progress faster, and your dear as if I could progress faster, and your dear angel mother also. As I spoke to you of the changes you had made, I thought they were for the best. We are satisfied with what you have done. You know I see things very differently from what I did in the mortal.

from what I did in the mortal.

I suffered some in passing out. I am satisfied with my home, but they tell us it is a life of progression, and we may build our homes more beautiful. Whenever there is a channel open, do not pass it by, but learn what you can, and commune with us whenever there is an opportunity. I have often spoken with some of the old neighbors who passed on from Allston, and many have said the same as I do: how surprised they have been to find we could so easily step back to earth, yet have no desire to stay. prised they have been to find we could so easily step back to earth, yet have no desire to stay. Our homes are beautiful, yet are we attracted away from them to earth, to loved ones here. Also I find that when the old body was exchanged for the new, the desire for earth-life was taken from us; still there are but few persons to-day, as I believe, but what when they leave the mortal, will be anxious to speak with some one, as they visit earth again. It is a beautiful home, where there are no ill feelings, no sickness enters, and all are so happy together no sickness enters, and all are so happy together there. Horace Pierce. I lived in Allston, this State.

#### Joseph Sprague.

ed something since crossing over. Many times I felt that our dear ones must be with us, or not a great way from us if they had entered heaven, as every mortal hopes their friends have done.

I wish to say to my dear companion, You are lonely, you are sad at times, and when sadness overshadows your spirit I would have you look a little higher and feel that Joseph is near. I am never far from you, but we must be in our spirit herne a part of the time. I know you stop now in Hingham, where I shall be remembered, for I spent a great deal of my time there, also in Nantasket, where I passed away. I have thought so many times, when I have heard others talking, how gladly would I give a few words to you as you have been sitting here listening to them. I bring my love, which is the greatest gift I can offer you. Often have I said if I could only make you hear me speak I would be satisfied. Joseph Sprague.

Resilla Morse.

#### Rosilla Morse.

I have asked permission of the gentleman to give a message here to-day. I hesitated for a moment after I gained permission, then I gathered courage, thinking if I could speak a few words it would be a little proof to the loved ones that I was not so far away as they have supposed. Many times they have said: "Oh, they are dead!" Death is a cruel word; it brings sadness to the heart and gloom into the home when spoken. I do feel that they are learning something there, but much more remains for something there, but much more remains for them to learn. They have often questioned, "Where are those who have gone from us? are they far away, or is it possible they can return to us?" Not only possible, but it is true; we can come, and the power is given us by the Great Father God, from whom all power, all

Great Father God, from whom all power, all goodness emanates.

I am happy to be able to speak to the loved ones from here. I have been long silent, thinking perhaps others could speak more directly, but I find I cannot thus reach my own, and I must come myself. I am happy in my spirit home; and not only that, I find it is my work, in part, to care for others, which I am glad to do. Many times they have asked: "Where is heaven?" Dear friends, it seemingly is but a step.

I shall be remembered in Lowell, this State, also in Acton, and I wish them to know I visit them many times in their own little gatherings in Weston, also this State, where I have some

riends yet dwelling:
Abbie, I have promised you many times, mentally, I would come sometime and give a message that you might have to look over by

wished to the come to the come together in spirit-life, also in the mortal life. I did not, when dwelling in the form, the come together in spirit-life, also in the mortal life. I did not, when dwelling in the form, the could come back and speak as I do tocome together in spirit-life, also in the mortal life. I did not, when dwelling in the form, think I could come back and speak as I do today, although I had heard these things spoken of a great deal. But you cannot hear them spoken of but what there will be an impression left upon you, a little of belief, or of curiosity to know something more.

There are many mortals to-day who, if they could learn privately, would, but don't-like to have others know it.

Now, dear friends, the time is coming when you will look back and wish you had learned

you will look back and wish you had learned more on this side of life. I was a resident at one time of Lowell. My name is Rosilla Morse.

#### Jennie Lakey.

Many years have I been dwelling in spiritlife; and oh! dear sisters, how many times
have you tried to sense me in your homes. You
have often said: "If I could only see Jennie, I
would be satisfied." No, no; if you could see
me, you would say: "Jennie, don't leave us
again." Mary, you know God has given you
these talents; you are an instrument between
the two worlds. I ask you again, why not do
the angels' work? I know you would be happier,
you would be stronger physically, and it would
bring so much more comfort into the homes.
To Lizzie, also, would I say, and Thomas, why
not listen to the little sounds that come to your
homes? They are not made by mortals, but by
those who have thrown off the mantle of those who have thrown off the mantle of mor-

I am happy in my spirit-home. Dear old father long have you walked in earthly life, but in a little time you will come up higher. Often I have seen you, as you have been walk-

Often I have seen you, as you have been walking, close your eyes and say in your own spirit: "How long, oh! Lord, how long before I will meet the loved ones?"

Mother is here to-day, and sends love and greetings to the children. Emma, we often visit your home, and we are glad that William has turned from the material, and is doing God's service to-day. He has felt a long time it was his work to do, and we have often said he could not do both. Now you find he is stronger physically, and he is happier. You all feel this. Eventually everything will come out right.

out right.

I wish to say to each one of the dear sisters and brothers, we are happy in our spirit home together, and as one and another comes to join the happy band there, how beautiful is the reunion. In a little while all will come and be with us, and then no more separations.

Bennie is here also, and sends love to brother Will, especially. He needs our influences, oh! how much, and never a day passes, or an hour in the day, but some loving hand is placed upon him, and we often stand so near we can touch

him as we walk with him day by day.

Emily, your brother sends love also, who passed away so suddenly. You have often wondered if he was happy in his spirit home. Yes, but through progression he has much to learn in critic life.

in spirit-life.

It is twenty-five, twenty-eight years, or more, as you reckon mortal life, since they said Jen-nie was dead. Mother well femembers trying to converse with me at one time, and feeling, to converse with me at one time, and feeling, as many mortals do to-day, because of early teachings, as if it was wrong. Oh! no. I stood there, mother, as they placed the body away. I knew all that passed at the funeral. As you took my hand you said these words: "She was too beautiful to lay away out of sight." Mother, I said God knew best. At that period my darling mother learned many things which she now rejoices that she did learn before passing over: Dear friends, commune with the angels, converse with the loved ones that have gone converse with the loved ones that have gone before you. You know not how much happiness you may give to them, and you also may advance in knowledge. I know, as I have learned much in the spirit-life, that it is better

rearred inter in the spirit-ine, that it is better to gain the knowledge on this side. George, you may close your door, you may bar it, but we can come through those locks; and I often ask for the guardianship of the angels around-you, as well as the others. I would like, kind sir, that this message might be sent to my father, Thomas Lakey, of Pawtucket, R. I. Jennie Lakey.

#### Edward Fuller.

It is sweet to feel that we find our own, that not one link in the chain of love is missing, and a beautiful thought that after this life of trial and toll and sickness, we are to have a life of ret—not a rest from toil; for, although we labor no more with the hands materially, yet we work with the spirit continually.

I have often thought as I have visited this room what a grand institution you have established here through mortals to give us the privilege of returning and speaking. We appreciate it much more than you mortals can.

I wish to say to friends in Pittsfield, this State, that I am not dead; neither have I seen any dead person since I crossed over. I should say that the dead people are on this side; I find them so active in spirit-life, all are so anxious to do what there is for them to do.

Jennie, I know you feel that what little you have learned of spirit return has been a great

Jane Shields.

I have been here several times, and have turned away disappointed. To-day the Spirit-Chairman asked me to speak, as he had noticed that I was so anxious to give out a few words. I am satisfied with what has been done in the home since I left, although many times, as I come so near to them, even John has felt that perhaps I would like things done a little differently. No, I see nothing that I would have done differently. You considered the matter some time before you made the change, and for so doing it was much better. I have often come into the home, and I see some changes have been made in the rooms. Usually the first question the loved ones ask is, "Are you happy there?" No unhappiness reaches us; but there are different degrees of happiness. I have thought a good many times if mortals could understand a little more of spirit-return there would be more happiness this side; but mortals do not, as a usual thing, look at it in the same way.

way.

I shall be remembered in Windham, N. H. I know I am not forgotten, although it is some time since I passed out. Jane Shields.

#### John Allen.

It seems a little strange to come on this platform and make an attempt to speak. I looked at that lady some time, wondering how she could go on and speak as she did. I see now how it is: all you've got to do is just to start up the machine and it goes of itself. I didn't understand before I passed away that the spirit could come to earth. I supposed, as a great many others do, I should find two places, and could hardly tell which I'd get a glimpse of first.

could hardly tell which I'd get a glimpse of first.

I am satisfied with the home I've got, but I'll tell you one thing, mortals: do n't look after anything you don't want to find. I have n't found any place but what is termed heaven; as the lady said, there are different degrees of happiness.

It used to be said John Allen was rather eccentric, and so I suppose it's true; but am I the first one or am I the last one that has been so termed? I did n't know anything about this coming back. I have listened here, sir, and I have heard others say the same thing.

Joanna is here. Lorainie is here, and all send love to the handful that are left, for most all have crossed the boundary. I wish them to know that we find it very different from what we ever expected when dwelling here, because brought up in the churches to know if we did n't do just about account.

we ever expected when dwelling here, because brought up in the churches to know if we did n't do just about so, why then what next? You can judge for yourself.

I think there ought to be a law against teaching children such things as they do, frightening 'em half to death, so they don't dare to go to bed without a light, though they sometimes have to. It should n't be allowed. I think they ought to be taught to do right, to be good children, not to tell falsehoods, or anything like that; but why do they want to talk about the dark abyss? They don't know any more about it than the child they 're talking to. I 've found it different, and so long as I see it so, I must speak that way. Lorainie says: "Don't speak quite so abruptly." I can't speak to please one or another. I must talk in myown way.

I want 'them to know in Dexter, Me, that I have been asleep all this time. I have been earnest and active, and meaning to make the towneapen le know I age there.

nave been askep all this time. I have been earnest and active, and meaning to make the townspeople know I was there. I am satisfied that I have been able to say a few words here. Perhaps it is a little crude, a little abrupt, but you can smooth it down when you get time. Much obliged to you. John Allen, and my home was in Dexter. Maine. Much obliged to you. Joh home was in Dexter, Maine.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 22.—Bildad Paul; Deacon Joseph Robbins; Ebenezer Nye; Charlotte Taber; George Dewey; Jane Wilkinson; Annle Mack; Emnia Savage; George W. Morrill; Oscar H. Allen; Lavinia Goss.

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

May 17.—George W. Stevens; James Bouge; Jane F. At-Ins; Joseph M. Gardner; Flavilla E. Whittaker; Charles enclosa; Elbridge Eaton; Eliza Richards; George Carr; arah Bartlett; Mehitable Bryant; Jerry Mann.

#### Funeral Services

Will be attended by Spiritualist Lecturers whose names and home addresses are given below:  $\psi_2$ 

and home addresses are given below: \$\begin{align\*}{c}\_2\$ Augusta, \$Mc.\$-Dr. H. F. Merrill, \$7 Sewell street. \$Baldwinsville. \$N. Y.\$-Miss Carrie E. Downer. \$Battle Creek, \$Mich.\$-Mrs. L. E. Balley. \$Boston, \$Mss.\$-Miss L. Barnleoat, 175 Tremont street; \$Mrs. Abby N. Burnham, 30 Hanson street; \$Mrs. S. A. Byrnes, Berkshifre street (Dorchester District); \$Mrs. S. Dick, care Banner of Light; \$Mrs. Clara A. Fleid, \$804 Washington street; \$W. S. Eldridge, \$11 Cobb street; \$J. W. Fletcher, \$6 Beacon street; \$Mrs. A. E. King, \$258 Shawmut Avenue; \$Mrs. Helen Stuart Richings; \$Frank \$T. Ripley, care Banner of Light; \$Dr. H. B. Storer, \$406 Shawmut Avenue. \$Cambridge (Old), \$Mass.\$-Mrs. N. J. Willis, \$8 De Wolfe street.

art Richings; Frank T. Ripley, care Banner Of Light; Dr. H. B. Storer, 406 Shawmut Avenue. Cambridge (Old), Mass.—Mrs. N. J. Willis, 8 De Wolfe street.

Capac, Mick.—Mrs. Nellie S. Bande.
Charlestown, Mass.—W. A. Hale, 46 Russell street. Chicago, Ill.—J. H. Randall. 229 Honore street; Mrs. C. L. V. Richmond, 64 Union Park Place.
Cleveland, O.—Thomas Lees, 105 Cross street. Detroit, Mich.—Fred A. Heath.
Doyleston, Pa.—Mrs. A. M. Glading, P. O. Box 62.
Foster's Crossing, O.—Valentine Nickelson.
Fulton, N. Y.—Mrs. M. C. Knight.
Geneva. O.—Carrie C. Van Duzee.
Hyde Park, Mass.—Eben Cobb.
Hyannis, Mass.—Mrs. N. H. Burt.
Johnson's Creek, N. Y.—Mrs. Emma Taylor.
Leominster, Mass.—Mrs. N. H. Burt.
Johnson's Creek, N. Y.—Mrs. Emma Taylor.
Leominster, Mass.—Mrs. Juliette Yeaw.
Lookout Mountain, Tenn.—Geo. A. Fuller.
Manchester, N. H.—Edgar W. Emerson, 240 Lowell st.
Montreal, Can.—Robt. H. Kneeshaw, 22 City Councillors street.
Northyport, L. I., N. Y.—M. F. Hammond.
North Springfield, Vi.—Mrs. S. A. Jesmer-Downs.
Onset, Mass.—Jannes H. Young.
Philadelphia, Pa.—Geo. W. Kätes, Wheat Sheaf Lane.
Providence, R. I.—Dr. F. H. Roscoo, 26 Stewart street.
Rochester, N. Y.—Cornella Gardner, 118 Jones street;
Dr. F. L. H. Willis, 46 Ayenue B, Vick Park.
San Francisco, Cal.—Addie L. Ballou, 759 Market st.
Santa Clara, Cal.—Mrs. E. L. Watson, P.O. Box 240.
St. Louis, Mo.—John G. Priegel, 610 North 2d street.
South Franningham, Mass.—Jennie B. Haggan.
Stoncham, Mass.—Mrs. M. S. Townsend Wood, P. O.
Box 176; E. B. Fairchild.
Washington N. H.—Addie M. Stovens.
Westfield, N. Y.—Carrie E. S. Twing.
Westfield, N. Y.—Carrie E. S. Twing.
Westfield, N. Y.—Carrie E. S. Twing.
Westfield, N. Y.—Carrie E. S. Emmons.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order

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

I have stood earnestly listening to what this gentleman had to say, and I thought if there was one moment to spare I would give out a few words, but I had much rather speak privately. I wish to say to the dear wife that I have looked upon her ace in this audience more than once. Oh! I am happy; but I would be grateful if I could speak a little while with you alone, for I find there are some things, as I start out to speak here, that I had much rather speak by ourselves.

Sarah wishes to be remembered. Your Uncle John, also, is here to-day. We are all anxious to let you know we enter this room. We attend these meetings, for it is a blessed place to come, where it is all free, where there is harmony, and where it is all free, where there is harmony, and give out a few words of love. I did not under stand concerning these things, but I have learn-stand concerning these things to the stand there are some things can be present. Can you understand why I speak of this here, in public? I know progressed, but there is all free, where there is harmony and where the same than there is an expend the same that they shall appropriate and expend these ment agreat the to you. Bear will the there on the little will that they shall appropriate and expend these agreat help to

#### June Magazines.

MAGAZINE OF ART .-- A study of a head in photogravure from one of Sir Frederick Leighton's portraits is given as the frontispiece, and with seven other engravings illustrate the first of a series of papers by the editor, descriptive of the present senson's exhibit by the Royal Academy. The opening letter-press treats Office 8% Bosworth Street, (Room 5,) Boston, Mass., of Hermann Corrodl, whose popularity in England is such that one of his pictures, a reproduction of which accompanies the article, was given by the Prince and Princess to the Queen as their Jublice present. A portrait, and in addition to the above four copies of his works, illustrate the sketch by M. S. Taylor. The remaining contents include a second paper on the Barbizon School, "Narcisso Virgilio Diaz," two illustra-tions; "Studies in English Costume," eight; "Early Days of the Renaissance in Italy," four; "Old Arts and Modern Thoughts," four, and "Too True," an illustrated poem by Monkhouse, printed to blue tint. New York: Cassell & Co.

WIDE AWAKE. - Henry Bacon's painting, "The End of a Long Day," forms the very attractive frontispiece of this month's number. Continuations are given of two excellent socials, "Five Little Peppers" and "Sibyl Fair's Fairness." These with five other stories, all of which are said to be true, will of themselves prove sufficient to make the reader more than satisfied with the June issue. But there are other enterfaining contents, of which are a "Letter from Daisy" on behavior, "Two Sermons" by Miss Poulsson, "Little People in the Studio," and "Volunteer Reading in School," a suggestive article by Sally Joy White. Mrs. Humphrey describes curious means employed for punishing the refractory in old times, and "Men and Things" comprise very enjoyable anecdotes, incidents and personalities. Boston: D. Loth

CASSELL'S FAMILY MAGAZINE .- New chapters of the interesting serial stories, "A Woman's Strength" and "Under a Strange Mask," together with "The Struggles of Abel Strong," a living chess story, and Cross Currents," a story of match-making, comprise the fiction of this number. The above, with an entertaining and instructive variety of miscellaneous paners, fully sustain the high reputation this periodical has as a low-priced monthly of superior excellence. Cassel & Co., New York.

OUR LITTLE ONES .- "Grip in China," a story of a dog; "Mischievous Stow-Away," story of a monkey; "Drum-head Court Martial," story of a frog; "Pet in the Country," story of turtles, and "White Pansy," a story of the flowers, with lots of pictures, are the attractions of this number. Boston: Russell Pub. Co.

#### New Publications.

The Nun of Kenmare. An Autobiography. 12mo, cloth, pp. 558, with portrait. Boston: Ticknor & Co.

Considering its source and its subject, this is a remarkable book. The disclosures it makes, while they reflect with great unfavorableness upon the church with which the writer has been long and honorably connected, are wholly free from revelations that partake of the spirit of scandal in its gross and sensuous form. She was late Mother-General of the Sisters of Peace, and became known through all Christendom, Catholic and Protestant, by her labors among the sufferers in the Irish famine of 1879, as "The Nun of Kenmare," her name being Francis Clare Cussack. The book shows that the will of the Pope is not supreme: that he is ruled by the bishops, and that Sister Clare was not the first who had appealed to him, only to find that the effort was of no avail, and that there was a power behind him greater than his own.

Her experience, as she has related it, and substantlated indisputably, led Cardinal Howard to say to her in Rome: "It seems to me you have been the Joan of Arc of Ireland; you are trying to help every one. They could not burn you alive, and so they only hunt-

MISS CRESPIGNY. A Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 252. Philadelphia: T. B. Peterson & Bros. How to be Successful on the Road as a COMMERCIAL TRAVELER. 18mo, paper, pp. 83. New York: Fowler & Wells Company.

Seven nations have debts much larger than America, and the obligations of India and Egypt figure well up toward the American sum. The debt of France is five times as large; the English debt is four times as large as ours.

#### Spiritualist Meetings.

ALBANY, N. Y.-First Spiritual Society meets in Van Vechten Hall, 119 State street (hist hoof), every Shinan in 10% A. M. and 8 P.M. Admission free. The Ladles Aid meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

HRIDGEFORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

HUFFALO, N. Y.—First Society of Spiritualists—A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7% r. M. Willard J. Hull, Prosident. Strangers welcome.

dent. Strangers welcome.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association, C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Adastreet) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avonue Hall, 199 22d street, every Sunday, at 24 P. M. Investigators are cordially invited. E. Jones, Pres. CHICAGO, ILL.—Moses Hull addresses the Spiritual Fraternity every Sunday at 164-160, on and ovening.

CLEVELAND, O.—The Cimiren's Progressive Lycoum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 1034 A. M. E. W. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held reg.

CHATTANOOGA, TENN.—Meetings are held reg ularly at Market-street Hall. Dr. George A. Fuller, speaker **DENVER, COL.**—Sunday meetings are held regularly by the College of Spiritual Philosophy, P. A. Simmons, President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, OR E.—Meetings are held by the Spiritualist Society at Buckman Block Hall corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

1.AWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, OANADA.—Meetings are held at the hall of the Religio-Philosophical Society, 2456 St. Catherine street. R. H. Kneeshaw, speaker.

NEWBURYPORT, MASS.—Meetings are helevery Sunday at Fraternity Hall.

NEW BEDFORD, MASS.—Meetings are held each Sunday by the First Spiritualist Society. F. Wm. Whitehead, Secretary. nead, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 148 Orange street. Dr. Geo. Barrett, President; Jessie Schoep-

nin, Secretary.

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

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Selover, Secretary.

tion holds meetings in Minerva Hall, Clio street. H. L. Sevover, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and ovening. Children's Lyceum, 2 P.M., at the hall, 810 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 80 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, cast of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2½ P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

PORTIAN DORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Nowell can be addressed for particulars.

SPILINGFIELD, MASS.—First Spiritual Society, Services are held every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss. Emma J. Niekerson, regular speaker. C. I. Lecuard, President, J. P. Smith, Secretary.

Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society
SARATOGA SPRINGS, N. Y.—The First Society
S Spiritualists holds services every Sunday in the Court of
Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All
are wolcome. W. B. Mills, President; E. J. Hullag, Clerk. ST. A.U.G.USTINE, FILA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witsell's Hall, Spanish stypet.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avonue. Samuel Penberthy (at Hotel Westeran), Secretary.

st. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Graut, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

wATERTOWN, N. Y.—Sunday meetings are regularly hold by the First Progressive Spiritual Society. Kation. Mattison, Secretary, No. 8 Pearl street.

WORCESTER, MASS.—Meetings held every Sunday (except in July, August and Soptember) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

### Adbertisements.

## J. A. SHELHAMER, MAGNETIC HEALER,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of disce. Specialities Thoumatism, Nouralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Par ties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspop-tic, Liver and Kidney, or Strongthening and Scothing Pills,

tic, Liver and Kidney, or Strengthening and 25 cents per box, or five loxes for \$1.00.

Office hours from 10 A. M. to 3 r/M.—except on Tuesdays and Fridays, when fie attends out-of-town patients. Letter RENNER OF LIGHT. 13w Apg.

### DR. F. L. H. WILLIS

May be Addressed until further notice,

No. 46 Avenue B, Vick Park, Rochester, N. Y. Ro. 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychonetrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Seroinia in all its forms. Epliepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Ap6

DR. J. R. NEWTON

### STILL heals the sick! Spirit, Mind and Magnetic Cures of a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. Ap6 SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future-life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Briof delineation, \$1.00, and four 2-cent stamps.

Address,

Address,

Address,

WIRS. A. B. SEVERANCE,

Centre street, between Church and Prairie streets,

Ap6 6m White Water, Walworth Co., Wis.

## Rowley's Occult Telegraph

HAS withstood the most rigid tests that could be devised by scientific experts, and all acknowledge it to be the greatest and most marvelons development of the century. It has been used for the past two years or longer in diagnosing and prescribing for diseases, and it is truly wonderful to see how readily all diseases are cured through it, no matter how severe or of how long standing. A force calling itself Dr. Wells makes the diagnoses and prescriptions, and they are so accurate that physicians all over the world are applying to it in their difficult cases. Terms 55.00 for first diagnosis and moditeines, and \$2.00 for each following treatment, with medicines, 4 cents posture each time. Send for circular. Addiess, 89 Euclid Avenue, Cleveland, Ohio.

NOTICE is bereby given that I dissolved partnership and all connection whatsoever with Dr. Whitney May 184, 1889. In future all communications intended for me, and all requests for Diagnoses and Medicines through Occult Telegraphy, and all remittances, should be addressed to W. S. ROWLEY, My25 4w 89 Euclid Avenue, Cleveland, Ohio.

DRUNKENNESS

Or the Liquor Habit, Positively Cured by administering Dr. Haines's

Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It Never Fails. We Guarantee a complete cure in every instance.

48 page book Free.

GOLDEN SPECIFIC CO.,

N17 26teow 185 Race Street, Cincinnati, O.

HOTEL ONSET, ONSET BAY, Mass., one of the largest and best appointed houses on the coast, also the best location, and most pleturesque scenery. Terms \$2.00 per day and upward. Reasonable by the week or month. Special rates during June and September. Address

CTARRAMAINGLEE, Tremont House, Boston Or 139 Reade street, New York, until June 10th, after that date, at the Hotel. 13w\* My25

IT IS A SIN TO BE SICK. WE tell you why in our NEW BOOK. This Book should be in every home. All who read it and follow us suggestions save large doctor bills, long hours of suffering and have many years added to their lives. Send your name at once for our "PLAIN ROAD TO HEALTH," free to all. CHICAGO MAGNETIC SHIELD CAP?

6 Central Music Hall, Chicago, III.

Melted Pebble Spectacles DESTOKE lost vision. My Clairvoyant Method of fitting the eyes never falls. Sent by mall for \$1.10. State age, and how long you have worn glasses. Or send a 2c. stamp for directions. Address B. F. POOLE, Clairvoyant Optician, Clinton, Iowa.

My18

## PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwrifting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. 4w\* My25

ASTONISHING OFFER. S END three 2-cent stamps, lock of hair, age, sex, one lead ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Api3

that will cure
DR. PIRRCE's
unc Electric
Truss in the world. Sealed Pamphlets 4c.
M. E. T. Co., 704 Sacramento St., San Francisco, Cal.
118

## FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter giving future business prospects and other items of interest. Enclose \$1.00, look of hair and stamp. Address Detroit, Mich.

Ap6

#### SEALED LETTERS.

 $\mathbf{E}$  LEANOR MARTIN now makes specialty of business \$5.00. Full Spiritual Message, \$2.00, 73 Lane Avenue Columbus, Ohlo. Register all letters.

MRS. JENNIE CROSSE,
THE great Test Medium and Clairvoyant, will give whole Life-Reading for \$1.00 and two stamps; six questions an swered for 50 cents and stamp. Disease a specialty. Address West Garland, Mo.

Disease a specialty. Address 2w\*

Jel.

West Garland, Mo.

A STROLOGY. — PROF. MORRIS has returned to Boston. Horoscopes, 25c.; Nativities from £2.
Send exact time, place of birth and sex. 12 Groton st., Boston.
My18

3teow\*

MRS. MARY A. ROSS gives Magnetic Treatment, Massage, Baths. 2155 N. 21st st., Philadelphia, Pa. 3w\*

## Music Agents Wanted.

CENTLEMEN and Ladies, who can sing and play, to can for the vass for C.P. LONGLEY'S Songs and Music, in book form, and sheet music. Agents wanted at Camp-Meeting and in every city and town. Liberal inducements offered A number of new Songs in sheet form just published, within lithographic title-page. Address C.P. LONGLEY, Sydney street, Dorchester District, Boston, Mass. 3mt My11

### The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be, consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

PAROBETTE, WHIT FEINGRAIN WHOES, OF CHES, SELDS, Packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE FROVINGES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLHY & RICH.

tf

## STELLAR SCIENCE.

oney or stamps.
I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in amount of questions, in accordance with my understanding of the science, for a foc of gl; Consultation fee gl; at office, 206 Tromont street. mont street. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD, Box 1894, Bos-ton, Mass. Jyl9

#### DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, ago and Sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF CONTAINING seven sections on vital Magnetism and YOUR ALLERS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. In Joi

## Mediums in Boston.

# JAMES R. COCKE,

- Developing and Business Medium. ALSO

Clairvoyant Physician No. 1581 Washington Street,

(Third door north of Rutland street.) Bittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages.

DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$1.00 IN ADVANCE.

CIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests. Parties from a distance desiring developing sittings or medical treatment can find pleasant accommodations at Dr. Cocke's residence.

## W. FLETCHER,

Trance and Medical

## MEDIUM,

6 BEACON STREET, BOSTON, MASS.

Answers, Letters.

HATTIE C. STAFFORD

WILL give séances at No. 55 Rutland street Sundays, Thursdays and Saturdays at 2:30 P. M.; also Sundays and Wednesdays at 8 P. M. Aps tf GEORGE T. ALERO, MANAGER.

### Miss A. Peabody,

BUSINESS, Vest and Developing Medium. Sittings daily, Circles Moriday, Thursday evenings, and Tuesday atternoons at 2 o'clock. Six Developing Sittings for \$4.00. 1 Bennet street, corner Washington, Boston. 1w\* Jel

MRS. H. W. CUSHMAN, M USICAL, Test, Business and Writing Medium. Circles Monday, 7:30 r. M.; Thursday, 2:30 r. M. Six questions answered by mail for \$51.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. tf O20

### Mrs. Florence K. Rich, TRANCE and Business Medium. Also letters answered from lock of hair or photo. Sittings and Answers to letters, 32.00. Parlors 33 Evans House, 175 Tremont street, Beston. lw\*

S. HAYWARD, Magnetic Physician. A. S. HAYWARD, Magnetic Physician.
Will visit the sick by letter appointment, also transint his
powerful healing force by mail through the vehicle of paper on
receipt of \$1. Remarkable cures madowhere medicine falls.

Ap6

Miss Helen A. Sloan, M AGNETIC Physician. Vapor and Medicated Baths. 8 r. M. 171 Tremont street, corner Mason street, Boston. Jel

### MADAME FOURNIE, DUSINESS and Test Medium, 358 Summer street, East Bos-ton. Hours from 10 to 4 daily—Saturdays excepted.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Myl8 5w\* MRS. FANNIE A. DODD.

## MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston about, near Frement (one flight).

MRS. A. FORRESTER WILL give Trance Sittings daily, also Magnetic Treat ment from 10 A. M. to 5 P. M. 181 Shawmut Avenue one flight. Boston. Do not ring. 4w Myll

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Readings given by letter from photo E. JOHNS, 136 Chandler street, Boston.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private Sittings daily. Will am swer calls for Platform Tests. 4w\* My25

### Miss J. M. Grant. TEST and Business Medium; also Magnetic Treatment to ladies only. Office Banner of Light Building, 8½ Bos-worth street, Room 7. Hours 9 to 6. lw\*

Mrs. Webb. THE New York Astrologist, will remain at 1485 Washington street, Boston, until June 5th. No. 9 Temple Place, Haverhill, Mass., June 6th until June 15th. My25

MRS. K. E. FISHER, Magnetic and Electric AVI Physician 63 Pleasant street, corner Shawmut Avenue.
Magnetic and Massage Treatment, Electric and Medicated
Vapor Baths; also the colorade Colorado Sulphur Baths.

Jel lw\*

Miss L. M. Whiting,

#### MASSAGE. Formerly with Dr. Muuroe. 164A Tremont Street, Rooms 4 and 5. 13w\* My18 Mrs. Hattie Young,

RANCE and Business Medium, 22 Winter street, Room 16, Boston. M. R.S. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston.

Myl8

R. W. S. ELDRIDGE, Magnetic Healer.
11 Cobb street, Suite 2, Boston, Mass. 3w\* My25

#### DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL SUGAR-COATED)

Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and Bilousness and Blood Purifier. Cleanses the entire system from all Billousness and Blood Poisons from Mataria, etc. And cures Heaflache, Backache, Side and Stomachnehe, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbaess, Constipation, Piles, Woorms, Dysepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary aliments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various alments of humanity.

PRIOES: Trial box, 25 cents—by inail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, 55.00; large boxes, \$5.00, air large boxes, \$5.00. large boxes, \$1.00; six large boxes, \$5.
For sale by COLBY & RICH.

## Spiritualism:

A Discourse in a Series upon "The Signs-of-the Times. / BY REV. M. J. SAVAGE.

In this Discourse, delivered at the Unity Church, in this city, on the morning of last Easter Sunday, Mr. Savage, who has given the subject much study, affirms that spiritualism at its best is in perfect accord with science, philosophy, the highest morality, the finest ethical teachings, and the highest hopes of man. The candor displayed by the author in his treatment of the subject commends a reading of his views to all classes,

Price 5 cents. Price 5 cents. For sale by COLBY & RICH.

PRICE REDUCED TO 25 CENTS.

PRICE REDUCED TO 25 CENTS.

HOW TO LIVE A CENTURY AND GROW
OLD GRAGEFULLY. By J. M. PEEBLES, M. D., author of "Travels Around the World," etc.
In preparing this work, while avoiding technicalities and
Greek and Latin phrases, the author has almed to be practical-rigidly practical-rather than original or elegant; almed
to bring to mind and clearly present the vital inportance of
air, food, clothing, drink, sunshipe, and sleep in such varied
ways as to inspire the reader with a proper and presistent
use of them that the number of years upon earth may be
many-even a hundred!

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

NEW GOSPEL OF HEALTH.

Mediums in Moston.

Mrs. Abbie K. M. Heath,
TEST, BUSINESS AND MEDICAL MEDIUM,
ELECTRIC AND MAGNETIC TREATMENTS, \$1.00.
Private Sittings 1 to U F. M. Torms \$1.00.
(lives name, dates, loses, business property, &c.,
(lives name, dates, loses, business property, &c.,
(lives name, dates, loses, business property, &c.,
(lives name), Tell and Trespect & Colock.

Circles Sunday evening, 128, and Tuesday at 3 o'clock.
Nend the Glad Tidings to nit the World!
Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Ap27 DR. A. H. RICHARDSON, Magnetic Healer,

## MRS. J. M. CARPENTER, 181 Warren Ave-SUMMERLAND,

# The New Spiritualist Colony

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

### Twelve Hundred Lots Sold! And Building Commenced.

T has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast-a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate." but of the social and spiritual communion that such associa

tion of Spiritualists would insure. Summerland offers all the advantages for such a colony located as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north inds, insuring what that country has the reputation of en joying-the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortege Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and pictures que background. A most beautiful view of the mountains, isl ands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a harrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en

Although only projected four months ago, three fine house are already built, three more under contract. Four families are arready dust, three more dusty volume 1. For manner, of electron persons are residing on the site, and many others coming soon. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not segood) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed.

Title unquestionable. Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exhanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara Send for plat of the town, and for further information, to

### H. L. WILLIAMS, Proprietor, Santa Barbara, California.

A LIBERAL OFFER,

## BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-ct. stamps, lock of bair, name, age and sex, we will diagnose your case FREE by independent spiritwriting. Address DR. J. S. LOUCKS, Worcester, Mass. Myli

## MACNETIC PAPER.

D.R. J. WILBUR, Magnetic Physician, is permanently located at Burlington, Racine Co., Wis. Wonderful cures performed by Magnetic Paper; sent by mail, price \$1.00.

My4 Voltaic Mineral Rods.

### IMPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street. Boston, Mass. My25 Sealed Letters Answered BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms \$1.00 and two 2-cent stamps. 4w\* My 18

## The Psychograph,

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

their fieldiumstic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:
"I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one, Having no glit for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price gl.09, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES canot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

### Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I over read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1800, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousans times the amount of the investment."

Put up has neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

CATARRH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGGS'S THIROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Biphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage 15 cents.

For sale by COLBY & RICH.

## Hew Hork Advertisements.

## DUMONT C. DAKE, M. D.,

304 VIFTH AVENUE, NEW YORK OITY, successfully tents all forms of thronto Disease, horever complicated. Patients all items of thronto Disease, horever complicated. Patients allieted for years, regarded as hopeless, or incurable, teatify to permanent restoration. In the accurate Disamosis of Disease, and as a Magnetic Physiciam, Dr. Dako's skill stands unequaled. Those unable to visit the Doctor in person can be successfully treated at their homes. Rome dies sent by express. Bend stamp for circular.

The Dumont O. Dako, M.D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results, —Eds. Banner of Light.

LEST DUMON OF THE PROPERTY OF TH

BEST TRUSS EVER USED,
Improved Elastic Truss, Worn
night and day. Positively cures
ruptures, Sent by mail everywhere, Write for full descriptive circulars to the,
DR. HOUSE N. Y. ELASTIC
TRUSS CO.,
744 Broadway, M. Y.
Mention this paper. Mrs. H. L. Woodhouse,

TRANCE and Business Medium, No. 232 West 21st street, New York. Consultation on business with accuracy and fidelity. Those in trouble or affliction can communi-cate with their spirit friends through her powers of medi-umship. Mrs. Stoddard-Gray and Son, DeWitt

HOLD Materializing Séances every Sunday, Wednesday 2 o'clock, at 323 W. 34th street, New York. Dally Sittings for Communication and Business. 13w\* Jei

### MAGNETIC SANITARIUM,

NO. 222 West 21st street, New York. The sick will be received, and every attention rendered for speedy recovery. Those needing magnetic treatment can have attention daily. Also clairvoyant examinations for disease. Rooms will be rented during the summer. Send for circular. MRS. H. L. WOODHOUSE, Manager.

HEAVEN AND HELL, by EMANUEL SWEDENBORG, 420 pages, paper cover. Mailed prepaid for 14 Cents by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York City. 13w Apis MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 38th street, New Joil

## REMOVED-MRS. C. SCOTT, Trance and Business Medium, No. 169 West 21st street, New York.

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and inproved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jesterson Co., N. Y. [Mention this paper.] 13w My4

## Clairvoyant Examinations Free.

R NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. B. BUTTERFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York.

Ja5 RUPTURE Positive Cure by math Circular free. W. S.

RECEIVED FROM ENGLAND.

### Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1889. Comprising a Variety of Useful Matter and Tables Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

That will occuly in Each Month During the year.

ACCIDENTS AND SICKNESS! STRIKES AND RIOT! HEAT AND THUNDER!

A LARGE HIEROGLYPHIC, by RAPHAEL, the Astrologer of the Nineteenth Century.

Together with RAPHAEL'S ASTROLOGICAL EPHEMERIS of the PLANETS for 1889, with Tables of Houses for London, Liverpool and New York.

CONTENTS.

Sixty-Ninth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Hreeding-Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1839.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Veights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmer's and Gardeners' Tables.
Building and Income Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Postal Information.
Pawnbrokers' Regulations, Marriages, A CONTENTS

Postal Information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1889.
Best Periods during 1889 for observing the Planets.
General Predictions.
Periods in 1889 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born duritors than 1889.

Birthday Information, and ing 1880. Useful Notes. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1888. Fulfilled Predictions in 1886.

Funned Predictions in 1888.

Hints to Farmers.

Hints to Gardeners.

Hortleutinral, Botanical, and Herbal Guide.

Useful Hints, Legal and Commercial.

The Farmer, Receipts, etc.

Useful Receipts.

Positions of the Planets in the Nativities of the Rulers in

#### Price &K cents, postage free For sale by COLBY & RICH. Human Culture and Cure.

BY E. D. BABBITT, M.D., D.M. TO BE ISSUED IN SIX PARTS. Part I., "The Philosophy of Cure," including Methods

and Instruments. CONTENTS: 1. Philosophy of Force; 2. Two Great Divisions of Porce; 3. Chemical Afinity; 4. Chemical Repulsion; 5. The Law of Harmony: 6. The Law of Power; 7. Relation of Psychological Forces; 8. Diseases that come from Excess of Thermism; 9. Diseases from Excess of Electrical Elements; 10. Magnets, Batterles and Electrical Combinations of the Human Body; 11. The Different Temperaments; 12. Cromopathy, or Healing by Light and Color; 13. Modicating by Light; 14. Healing Instruments; 15. Encouraging Features with Reference to the New Method of Cure; 16. Solar Architecture; 17. Color the Measure of Force; 18. Magnetic Massage; 19. Galvante and Faradaic Electricity; 20. Mind-Cure and Statuvolism; 21. Homeopathy; 22. Hydropathy; 23. The Old School System; 24. Miscellaneous Items.

Price 50 cents, postage 6 cents.

Por sale by COLBY & RICH.

### PRICE REDUCED FROM \$1.00 TO 50 CTS

#### GLEANINGS FROM THE Pages of History,

By the Aid and in the Light of Progress. Seventeen articles in prose and nineteen songs and hymns with music constitute the contents of this volume. Of the former are "latform of Principles and a General Basis of the Coming Church"; "A Statement of Facts and a Compend of Evidence"; "Spiritual Truths Recorded in the Bible," and "Reasons for Not Being an Orthodox Church-Member." Of songs with music are "Footsteps of Angols," "Shining Shore," "We Shail Meet Beyond the River," and "Home of the Soul."

#### Price 50 conts. For sale by COLBY & RICH. HOW TO STRENGTHEN THE MEMORY,

Natural and Scientific Methods of Never Forgetting.
BY M. L. HOLBROOK, M. D. BY M. L. HOLBROOK, M. D.

The work contains chapters on The Memory of the Aged;
The Memory of Names and Localities; The Musical Memory; The Culture of Memory in Schools; The Lawyers and
Clergymen's Memory; The Relation of the Health to the
Memory, and a multitude of suggestions and hints of the
greatest value. Prof. Edward Spring, the sculptor, has contributed an original chapter on Memory of Forms and Faces.
Prof. Galllard, the eminent teacher of languages, contributes a chapter on The Best Methods of Cultivating the Memory for Words, and the author has extracted from Prof.
Edward Pick's book, long out of print, the chapter on How
to Learn a New Language.

Cloth. Price \$1.00.

For sale by COLBY & RICH.

SENT FREE.

#### RULES TO BE OBSERVED WHEN FORMING

#### SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH. Bent free on application to Collet & Rioh.

PIBLICAL OHRONOLOGY; Contrasting the Chronological Computations of the Rebrew and Septungint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Reden. By M. B. CRAVEN, author of "Orliticism on the Theological Idea of Delty," "Mediators of the World," etc., etc.

Paper, 10 cents, postage I cent.

For sale by COLBY & RIOH. Delty," Mediators of the Paper, 10 cents, postage 4 cent.

Paper, 10 cents, postage 4 cent.

For sale by COLBY & RICH.

## Panner of Pight.

BOSTON, SATURDAY, JUNE 1, 1880.

#### Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the Hanner of Light Hall, No. 9 hosworth street, regularly twice a week on Tursday and Empay Appendix. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer, Chairman.

Children's Progressive Lycoum No. 1.—Sessions every Sunday at il A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Henj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M.; also Wodnesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Engle Hall, 316 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wodnesdays at 3 P. M. Dr. E. H. Mathews, Conductor, and Public Social Meeting will be held every Thurs.

A Public Social Meeting will be held every Thursday evening at 714, in the Office Parlors, Evans House, 178 Trement street. Ediza J. Bounett, Manager.

Ohelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Bhilding, each Sunday evening, at 7% o'clock.

— Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P. M. All mediums suvited. G. F. Slight, Chaffman.

— The Ladies' Social Aid Society helds its meetings overy Friday atterneon and evening at 190 Chestnut street. M. L. Dodge, Secretary.

— Cambridgeport:—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Shuons, Secretary.

The Boston Spiritual Temple - Berkeley Hand.—Sunday, May 26th, was the closing day of the season's work by this society. Mr. J. Frank Baxter was the speaker. Notwithstanding the strong attractions accompanying Memorial Sunday in the churches and halls, and the dubious weather, large audiences convened, the evening gathering being very large and noteworthy. Mr. Baxter never did better work in Bus-

convened, the evening gathering being very large and noteworthy. Mr. Baxter never did better work in Boston, and may well feel flattered by his audiences, their reception of him, and applause of gratification and encouragement.

In the morning after singing and reading a sterling poem, "The Unbellever," he delivered a grand lecture on "Life-Work."

In the evening Mr. Baxter sang several pieces by request, among them "Life's Story," received so enthusiastically the week before; and read an appropriate poem by Saxe, entitled, "The Game of Life."

As x closing lecture for the Teinple's season, Mr. Baxter considered for his theme "Modern Spiritualism in the Dawn of Victory." He traced Spiritualism's effects through the past forty years, showing how sentiment had changed as portrayed in art, in literature, in music, in preaching—in fact in theology—and in expressed general opinion. He called attention to the auspicious signs of the day, finding, strange to say, his best "pointers" among the opposition. The Seybert Commissioners had declared it exploded into chaos; a Talmage et al. had preached funeral sermons over its alleged dead body, and consigned its soul to hell; and a portion of the press had dealt it an assured "deathilow" not long since, with the assistance of unprincipled mediums as "cat's-paws"; but to the astonishment of all it still lives. Why? Naught else could have survived such determined opposition, or even such internal contention, unless it be founded in Truth. "That is it!" said Mr. Baxter; "Spiritualism is true. Its existence proves truth its inherent power. "It lives! it lives! and ne'er can die!"

The seance following occupied just one hour, and was replete with good evidence. Mr. Baxter seemed held above and away from his audience, as he gave mame after name and numerous descriptions.

At the close of Mr. Baxter's exercises, Capt. Richard Holmes, the President, made some feeling remarks in a brief valedictory, and declared the successful season closed, the work to continue again, opening with

The annual meeting of the Boston Spiritual Temple Society for the election of officers for the ensuing year, and the transaction of such other business as may legally be brought before it, will be held on Wednesday evening. June 5th, 1889, at 8 o'clock, in parlors at 156 West Brookline street. O. L. Rockwood, Sec'y.

Spiritualistic Phenomena Association, Lyceum Hatl, 1031 Washington Street. - Last Sunday afternoon after an opening song by Mrs. Mary Nickerson, Mrs. E. C. Kimball of Lawrence spoke very feelingly in regard to those who gave their lives for the country, saying that 'she saw scores of them coming into the hall-men of all ages and races-to join us in our memorial service, and give us what they can to encourage and help us on toward that land where no more is heard the sound of cannon or the weeping of Irlends over the departed, but where a grand retinion makes every man to each and all a brother. She then read a poem entitled "Memorial Dax."

weeping of triends over the departed, but where a grand refulion makes every man to each and all a brother. She then read a poem entitled "Memorial bay."

Mrs. Nickerson sang very finely words appropriate to the occasion, and Mrs. Kimball's control spoke as follows: "Though many to-day mourn the departed, they shall soon behold their lost again. Spiritualism is extending through this and other countries, and it will yet be the religion of the world." Several who served their country as soldiers in its defense, made themselves known; among them James Matheson of Co. B, 56th Massachusetts Regiment. John Meer wished to communicate with his friend John Morey of Reacon street. John Atwood of Oak street, Greenwood, well known in Boston, was recognized by several present. Josephine Chancey, who passed away from Seneca street in this city, desired to send word to her friends in Worcester, her home, because many there are dissatisfied with the manner of her death. Many friends communicated by letters, which Mrs. Kimball seemed to read clairvoyantly, dated and signed. Charles Smith wished to reach his sister in 1 ym. Hattle Griffin, well remembered as a worker in the spiritual cause, was gladly recognized. Isaac Adams, who was for years a clerk in Falmouth House, this city, was recognized, as also were many others. At the evening session Mr. Wilson and Mrs. Nickerson gave several fine songs. Mrs. Kimball's control gave tests of spirit presence, with names, dates, etc John Lynch, of 105 Medford street, Everett, passed away by railroad accident, wished to send message to his friends; Martha Boole, John Yeaton, Henry Dana and others, also of Everett, desired recognition; Sarah Stevens came to friends-in Cambridgeport; Allen Putnan gave a message to T. Mayo and others, wishing them to go on with the work in which he was and yet is so much interested. The tests given were generally recognized.

recognized.

This closes the Sunday meetings for the season. They will be recipened the first Sunday in October. The usual Thursday evening circle will not be held this week. The season's work closes with a strawberry testival the first Thursday evening in June. HEATH.

Eagle Hall, 616 Washington Street.-Three meetings are held at this place every Sunday. The morning conference on the 26th ult. was opened by Dr. Eames; remarks followed, by the Chairman, Mr. Lees, Eames; remarks followed, by the Chairman, Mr. Lees, Mrs. Merrifield, Mr. Wright, Mr. Ridell, and Dr. Coombs. In the afternoon, after music by Mrs. Lovering, Mr. Ridell spoke foreibly upon the duties of Spiritualists; he was followed by Mrs. Conant, Mrs. Lesslie, Mrs. Lewis, and Mr. Baker in remarks and tests, all of which latter were fully recognized.

The evening session was one of the most interesting ever held in this hall. After the singing, Mrs. Milliken recited an original poem; Mrs. Burbeck (of Plymouth), Mrs. M. W. Leslie, Mrs. Buck and Mr. Baker participated.

These meetings will be continued through the summer, without any vacation. A good list of speakers

mer, without any vacation. A good list of speakers and test mediums has been secured for next Sunday. F. W. M.

College Hall, 34 Essex Street.—The three services at College Hall last Sunday were quite interesting—Mr. Eben Cobb, manager, assisted by the usual talent. The meetings will be held but one more Sunday in College Hall, but Mr. Cobb has hired a commodious hall on Washington street, corner of Hollis street, where sessions will be resumed on Sunday, June 9th. The Spiritualistic Phenomena Association will unite with Mr. Cobb's Society on that occasion. Mr. Cobb will continue his meetings through the summer months.

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, May 26th, Mrs. H. S. Lake and her guides closed a successful season of labor, speaking to a large audience upon subjects presented by the congregation. We shall give a brief abstract of her remarks, also report of The Temple's reception to Mr. and Mrs. Kates, next week. Public services will be resumed the first Sunday in October; Mrs. Lake, speaker; to be followed during the month of November by Dr. F. L. H. Willis.

First Spiritualist Ladies' Aid Society.-The Tenth Annual Memorial Service of this Society, was held in its hall, 1031 Washington street, Sunday, May 26th. We shall print the official report of the occasion received from Mrs. M. V. Lincoln, Scorplary—in our next issue.

Friday, May 31st, closes the meetings of the Aid Society for the season.

America Hall, 724 Washington Street. The closing services of the Echo Spiritualist meetings were held last Sunday at this place—a report of which will appear next week. These meetings will be re-opened Sunday, Oct. 6th, at 10:30 A. M., and 2:30 and 7:30 P. M.; services will also be held on Thursdays at 2:46 P. M. in the same hall, 724 Washington street.

## and Brooklyn.

The American Spiritualist Affinnes meets at 218 West 42d street, on each alternate Wednesday at 8 1. M. The Alliance defines a Spiritualist to her. One who know that injettieffer comminent for an in had between the fiving and the so-called dead. All Spiritualists are cordially livited to become members—either rejudent or non-resident—and to take an active part in its work. Henry Kiddle, President, J. F. Jeanes—S. Secretary, 219 West 42d street, John Franklit Clarky Corresponding Secretary, 29 Liberty street.

Columbia Hall, 878 Oth Avenue, between 40th and 60th streets...The People's Spiritual Meeting. Ser-vices every Sunday at 23, and 23, r. M. Mediums and speakers always present. Frank W. Jones, Conductor. Arennum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 r. m. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23 r. w. Good speakers, good mu-sic and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.M. and 7M P.M. Admission free. A General Conference will be held Monday evenings of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

na O. morren.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-arday evening, at 8 o'clock. Samuel Bogart, President.

The American Spiritualist Alliance On Wednesday evening, May 22d, held an adjourned session of its annual meeting for the election of offi-

eers for the ensuing year. The date for the annual meeting is the second Tues day of May, and the annual meeting was duly called for that date. The night being stormy and the attendance of members small, it was adjourned until the date for the next regular meeting, and occupied the time of the members during the entire session.

The meeting was called to order by President Cross and a committee of three on nominations was elected. The committee, after consultation, presented the following ticket to The Alliance:

For President, Judge Nelson Cross; for First Vice President, E. H. Benn, Esq.; for Second Vice President, J. F. Jeaneret; for Corresponding Secretary, J. Franklin Clark; for Recording Secretary, Mrs. M. E. Wallace; for Treasurer, F. H. Maynard; for Counsellors, Prof. Henry Kiddle, Mrs. M. E. Williams, Harry Collins.

President Cross expressed his thanks to the committee for the honor they had done him in retaining his name as President, but declared his unalterable determination to decline a reflection. He said that after the many years he had filled the position he thought he had a right to demand that some other member should be elected to fill the place, and that he should insist upon his right to be relieved. All attempts by several members to persuade him to consent to be a candidate failing to change his decision, PROF. HENRY KIDDLE was nominated for President. Mr. Jeaneret declined to accept the nomination for the Second Vice President, and Mrs. C. A. Coleman was substituted to fill that position, and Dr. R. P. Wilson nominated to fill the place of Counsellor anade vacant on the ticket by the nomination of Prof. Kiddle for President.

The ticket as thus made up was elected, all votes being in the affirmative; and on the report of the Tellers. President Cross declared the following persons elected for the ensuing year: Prof. Henry Kiddle, President; E. H. Benn, Esq., First Vice President Mrs. C. A. Coleman, Second Vice President: J. Franklin Clark, Corresponding Secretary; Mrs. M. E. Waljace, Recording Secretary; F. H. Maynard, Treasurer: Dr. R. P. Wilson, Mrs. M. E. Williams, Harry Collins, Counsellors.

After the election of the officers, the annual meeting was adjourned sine die, and The Alliance entered upon its regular session. On motion it was

Resolved, That when The Alliance adjourn, it be to meet gain at the same place (219 West 42d street) on Wednesday evening, June 5th, at 8 o'clock P. M.

All members of The Alliance are specially requested to be present at its next meeting, and those not members but who are interested in the work The Alliance s endeavoring to accomplish, are cordially invited to medt with us on that occasion.

JOHN FRANKLIN CLARK, Cor. Sec'y. The First Society of Spiritualists.-Mrs. Nellie J. T. Brigham spoke last Sunday morning upon subjects suggested by the audience. Previous to her doing so, Henry J. Newton gave an account of a scance held by Mrs. Etta Roberts with the test committee. He said, before the sitting a committee of three ladies, his wife being one of the number, disrobed the medium and put upon her a dark bath-wrapper and a pair of black stockings; there was not a thread of white about her. Two gentlemen and himself covered the cabinet with wire netting so as to preclude the possibility of any fraud through the floors or walls of the room, while the medium was in one of its two compartments, the two being separated by a wire partition. More than a dozen forms came out of the compartment Mrs. Roberts was not seated in, clad with a profusion of white drapery, some of them beautifully illuminated, occasionally two at a time. Pinally the subjects suggested by the audience. Previous to her

partment aris. Roberts was not search in, and with a profusion of white drapery, some of them beautifully illuminated, occasionally two at a time. Finally the medium was brought out through the wire door of her compartment, which had been fastened by a padlock and the key-hole covered with a postage stamp.

The Meeting for Manifestations in the afternoon opened with congregational singing and a solo by Miss Maud F. Pleasants. Mr. H. J. Newton spoke in decided terms of the decline in the belief of the Orthodox religion and the corresponding increase of a knowledge of Spiritualism. Mrs. M. E. Williams spoke of her knowledge of the higher and better life. Alluding to Washington Irving Bishop, she reflected somewhat upon his mother for placing her son in a false light before the world instead of acknowledging the fact that he was a medium and subject to trances. Mrs. A. C. Henderson made remarks and gave satisfactory psychometric readings.

Mrs. A. C. Henderson made remarks and gave satisfactory psychometric readings.

Next Sunday afternoon, at the Meeting-for Manifestations, Miss Maggie J. O'Nelli, a medium of recent development, who without the advantages of a common school education, speaks reveral languages with such accuracy as to surprise expert linguists, will under spirit control address the audience. Her leading control claims to have been a Castilian girl, an artist on earth three hundred and fifty years ago.

Next Sunday Mrs. Brigham will speak in the morning upon with a protential Forces of Silent Spiritualism; or, The Silent Work of the Unseen Spiritual Proces."

On Wednesday evening, June 5th, Mrs. M. E. Williams will hold a public materializing séance at Adelphi Hall, for the benefit of the First Society of Spiritualists.

New York, May 26th, 1889.

#### The Proposed Medical Law for Massachusetts.

To the Editor of the Banner of Light:
After four and a half months' incubation before the Judiciary Committee, May 23d. the nine lawyers composing that Committee have hatched a bill which bears no relation whatsoever to the one for which the hearing was granted by said body, and concerning which the evidence was given so many months ago. Shall this bill be rushed through in haste without hearing

from the people—"gag-law style"?

The proposed bill is blindly and shrewdly drawn; none but lawyers could have fashioned it. Nurses, driggists, etc. (oven a mother), cannot prescribe simple herb tea to a sufferer, unless such persons first fill out a full statement, duly sworn to relating to their knowledge of medicine from birth, and take it to the clerk of the city or town in which they reside. But if any of these individuals named in connection with this simple remedy shall have neglected to register their credentials, whether regular or irregular, they are subjects for a fine of one thousand dollars, and imprisonment—for one year, one or both—at the discretion of the court.

It would be difficult to imagine a bill more freighted down with ridiculous provisions than this, and its having originated with members of the General Court makes it still more wonderful.

If there is a misdemeanor which the present general laws now on the statute books will not reach as far as protecting the people or punishing the culprit, what is it? from the people—"gag-law style"?

There is no doubt in my mind that the members of the General Court will see through the thin excuse for presenting the bill, and will kill it at once—never to be resuscitated again in Massachusetts. Boston, Mass. Anti-Monopolist.

Moverhill and Bradford. - Last Sunday the speaker at Brittan Hall, before the Union Spiritualist

Spiritualistic Meetings in New York Still Further from the Seat of War. To the Editor of the Banner of Light: A letter from Topeka, Kansas, has the fol-

lowing:

"The Old School, last year, by secret and complete combination, elected men to run the Legislatura in their interest; and by boodwinking most of our members of the Kansas State Eclectic Medical Society, managed to pass through the Lower Housea Medical Bill of so appressive a character that It stirred up the flighting blood that I inherited from my patriolic ancestors of the Revolution. When 'House Bill No. 40' was submitted to our Society for endorsement (as a similar 'dodge' wasancessfully performed two years ago in New York). I fought the matter then and there. I nextropatred to the Senate and conferred with members. The bill failed to pass. They had climbiled over their success to soon. Nothing suits me better than to stand up—single-handed if need be—and fight for liberty to do right against license to do wrong:" (J. L. Furber.)

The truckling of Eelectics to the treacherous losving:

The truckling of Eclectics to the trencherous purposes of their foes is most abhorrent to me. It is perfidy to principle—and absolutely suici-

The late President of the Eclectic Medical and Surgical Society of Michigan, Dr. William Bell of Smyrna, writes me of the "Holy War" in that State.

Bell of Smyrna, writes me of the "Holy War" in that State:

"Our Convention last week was held in the very midst of the Legislative fight. We got the built by the horns—the Homeopathists meanwhile twisting his tail. There are two bills; it is the last dodge to have severabilis, so as, to work, out something from the number, and not 'have all'lie Allopathic eggs in one basket'—rotten though they are! The Committee on Public Health in the House had a hearing, and we issued an address on Medical Class-Legislation. I think we have got the 'regulars' on the run."

There were twelve State Legislatures in the

There were twelve State Legislatures in the fight this time, and so far only Tennessee has succeeded. It was too bad to have any State fall into the Allopathic clutches.

The next year's conflict will probably be fought over the State of New Jersey. Already the State Medical Society has commenced its policy of medical legislation; and means to have it by other means should fair ones not succeed. The pretext is "protection of the people"—oldschool doctors being all that the word "people" signifies. Men who lose forty to sixty ner cent. signifies. Men who lose forty to sixty per cent. of pneumonic patients, and charge fees exorbitantly and without conscience, care precious

little for the people.

In Connecticut a leaf was cut out from the Massachusetts book with excellent results.
The Eclectic Association has a Standing Committee on Medical Legislation. When this body met with the Committee of the House of Representatives at Hartford, there were two attractives. torneys present on the same errand, and a room full of "healers," and various schools. The Committee had no sooner begun its session, than an Old-School doctor present made the statement that his friends had conferred that statement that his friends had conferred that morning, and agreed to ask the Committee to report back the bills, with permission to withdraw. The "coon" saw his hunters, and came down without waiting to be shot. Another kind of animal that usually represents the seekers for medical statutes is apt, when discomfited, to leave the region about him malcular or the seekers. odorous.

I hope, now that your camp-meeting season is about to begin, that each meeting will concert measures for successful resistance of the Great Medical Conspiracy. Spiritualists have enough voters in their ranks to hold the balance of power between the political parties. To them I would say: Vote for your friends, and against I would say: Yote for your friends, and against your foes—ignoring the frivolous and deceptive issues of the day. Make sure, too, of your Legislatures, that they have true men in them, and keep in active correspondence with such. The reward of freedom to do right will richly repay

your vigilance.

No Compulsory Vaccination bill was passed by the New York Legislature. For this, thank heaven! The dispensers of virus and rottenness do not have it all their own way.

Newark, N. J., May 24th, 1889.

A. W.

#### [Editorial, Boston Globe.) Medical Uncertainty.

Medical Uncertainty.

The recent and widely-lamented death of Allen Thorndike Rice serves as another forcible illustration of the uncertainty of medical science. To willfully pursue any professional class with overcaptious criticism would be potty and unbocoming; but it happens that in every State in the Union the regulars in medicine have for years been at the heels of the Legislature calling for the exclusive right to heal the sick. Moreover, the public have a right to look into the practice of this profession searchingly, for it concerns all that is nearest and dearest to every family.

From the time Minister Rice was taken sick up to within a few hours of his death the presumedly best medical authorities of New York, in the persons of three eminent physicians, in-

in the persons of three eminent physicians, in-sisted that his case was not dangerous, and that he would speedily recover. The diseased parts were plainly in sight, and it was not claimed that the case was an unusual one. And yet a \$10,000,000 patient slipped over the silent river and left them in as great astonishment as were

those wholly ignorant of medicine.

To treat the medical profession with the slightest tinge of malice would be wholly unjust to a class of men to whom thousands of us doubtless owe our continued existence to-day,

doubtless owe our continued existence to-day, and who are without doubt as conscientious and skillful as any who have given their lives to science. But to say that the science itself, after six thousand years of experience, is astonishingly inexact and uncertain is only to repeat what has been admitted by the most successful exponents of its practice.

Even this does not convict it of uselessness, but it does excuse thoughtful and progressive people for insisting that any new methods of practice, even though coming from people not "regulars" and college graduates, shall have a reasonable chance to demonstrate their efficacy without being arbitrarily pounced upon by class-legislation. What would have been the cay if Minister Rice had thus slipped THE CRY IF MINISTER RICE HAD THUS SLIPPED AWAY UNDER THE HANDS OF THREE "IRREG-ULARS"?

Norwich, Conn.-The Spiritual Union of this city closed its lecture course of seven and a half months Sunday, May 12th. Hon. Sidney Dean, of Warren, Sunday, May 12th. Hon. Sidney Dean, of Warren, R. I., occupied the platform afternoon and evening, and delivered two very excellent discourses in his characteristic manner—proving his position by indisputable evidence. Mr. Dean takes his place among the many noble workers for the cause of Spiritualism, armed with an array of facts based upon careful and scientific research, and will do much good work during the time he may be spared in this sphere of existence.

ing the time he may be spared in this sphere of existence.

The Children's Progressive Lyceum will continue its meetings every Sunday in Grand Army Hall at 12 o'clock until July; and Sunday evening meetings for conference, and, mediums will be held for the

for conference, and, mediums will be neta for the present.

Our Society held its seventh annual meeting in Grand Army Hall; Frank W. Tracy was chosen chairman. The report of the Secretary and Treasurer, showing the receipts for the past year to have been \$1.310.07, and the expenses \$1.377.00, leaving in the treasury \$33.07, was read and accepted. The following officers and committees were elected for the ensuing year: Secretary, Mrs. J. A. Chapman; Treasurer, Guilford Parker; Assistant Treasurer, Mrs. J. A. Chapman; Auditors, Wm. P. Myers, Frank W. Tracy; Committee on Speakers, Dr. W. Clapp, R. M. Hubbell, C. W. Spalding, Mrs. C. B. Nichols, Mrs. J. A. Chapman; Columittee on Music, Mrs. Kate Messenger, Mrs. J. A. Chapman, Guy Ayer.

MRS. J. A. CHAPMAN, Sco'y.

Lynn, Mass. - The Children's Progressive Lyceum met at Exchange Hall, Market street. It being the last met at Exchange Hall, Market street. It being the last session for the season the day was devoted to the excretes of the Band of Mercy, consisting of songs, rectations, readings, etc.; music by Eastman's Orchestra. The following persons participated: Blanche Atherton, May Hallisey, Winnic Atherton, Amy Adams, Jessio Hutchins; song by Misses Howe and Harden; exercise by Mountain Group, Mrs. C. Fannic Allyn, leader; remarks by Mrs. Allyn to the children; reading by Mabel Cheever, Mr. Emerson, Miss Howe, Mrs. Atherton, Mrs. Robinson; song by Mr. Farrington; reading, Mrs. Merrill; after the grand march Lyceum closed till the fall session, in Septomber. fall session, in September. SADIE S. COLLIER, Lyceum Sec'y.

speaker at Brittan Hall, before the Union Spiritualist Fraternity, was Hon. Sidney Dean, who was met by large audiences, both afternoon and evening, and delivered substantial and entertaining addresses.

This service was the close of the present lecture course, and the Fraternity ended the term with a thorough sense that a marked advance has characterized the progress of the cause within the past six months. The next course will open Oct. ist.

A pleasant social hour was passed last Saturday evening at the residence of Mr. James A. Griffin in Bradford by Mr. and Mrs. R. S. Lillie, Mr. Dean, and spiritualistic friends, the occasion being a reception to Mrs. Lillie. Much social pleasure abounded."

May 27th.

SENTFRE toev.

Fraternity, was Hon. Sidney Dean, who was met by early to erry performance of the cory performed to the cory of the cause within the past six months. The next course will open Oct. ist.

A pleasant social hour was passed last Saturday evening at the residence of Mr. James A. Griffin in Willight, and the trial costs you nothing. The remedy is purely expectable, and is recommended by Phillips, the distribution of the present month, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure with an analysis of the cause within the past six months, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure with an analysis of the cause within the past six months, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure within the past six months, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure within the present month, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure within the present month, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure within the present month, a sample package of Sawyer's Blek itendache Powders. On only object in this is to cure within the present month, a sample package of Saw



## Infantile Skin and Scalp Diseases

T HAVE USED the Cuticura Remedies successfully for my baby, who was afflicted with eczema, and had such intense itching that he got no rest day or night. The itching is gone, and my baby is cured, and is now a healthy, rosychecked boy.

MARY KELLERMANN, Beloit, Kan.

We have used your CUTICURA REMEDIES, and find them worthy the claim you make for them. In fact, they cannot be too highly recommended. Our little girl had the eczema, and suffered intensity for one winter, and, although under the care of skilled physician, he could afford her no relief, but by the use of your CUTICURA REMEDIES she was speedily cured. We will not be without them. B. A. MANLEY, Milo, Iowa.

### Guticura

For cleansing, purifying, and boautifying the skin and scalp and restoring the hair of children and infants and destroying the germs of scrofula and all hereditary humors, the CUTICURA REKE-DIES are simply infallible.

CUTICURA, the great skin cure, instantly allays the most agonizing itching, burning, and inflamma tion, clears the skin and scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the great est of skin beautifiers, is indispensable in treating skin diseases and baby humors. It produces the whitest, clearest skin and softest hands, free from pimple, spot, or blemish. CUTICURA RESOLVENT.

PIMPLES, black-heads, red, rough, chapped, and oily skin prevented by Cuticura Boap.

Y BOY, aged nine years, has been troubled all his life with a very bad humor, which appeared all over his body in small red blotches, with a dry white scab on them. Last year he was worse than ever, being covered with scabs from the top of his head to his feet, and continually growing worse, although he had been treated by two physicians. As a last resort, I determined to try the CUTICURA REMEDIES, and am happy to say they did all that I could wish. Using them according to directions, the humor rapidly disappeared, leaving the skin fair and smooth, and performing a thorough cure. The CUTICURA REMEDIES are all you claim for them. They are worth their weight in gold to any one troubled as my loy was.

GEO. F. LEAVITT, No. Andover, Mass.

## Remedies

the new blood purifier, cleanses the blood of impurities and poisonous elements, and thus removes the CAUSE. Hence the CUTICURA REMEDIES cure every species of torturing, humiliating, itching, burning, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair, and all humors, blotches, eruptions, sores, scales, and crusts, when physicians and all other remedies fail.

Sold everywhere. Price, Curicuna, 50c.; BOAP, 25c.; RESOLVENT, \$1.00. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston. Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

BABY'S 8km and Scalp preserved and beautified by Cuticura Soap. Absolutely pure.

#### Lake Pleasant.

(From our Regular Correspondent.)
Improvement is the order of the day here. The sound of the hammer and the odor of the paint-brush are abroad. Nature is at its best. The grand old woods have put on their summer glory.

There will be a new departure upon the platform this year, as some of the lectures are to be of a historical and descriptive nature, with illustrations (as was

ical and descriptive nature, with illustrations (as was stated in last week's \*Religio-Philosophical Journal). This is regarded as a move in the right direction. The ethics of our philosophy will receive due attention, but a variety is much to be desired. Give us a little of the scientific with the rest.

Time works changes, and the greatest agent of all has been busy since our last session: Several people who were quite prominent here have passed up higher: Mrs. White, of Buffalo, N. Y., Mrs. Stone, of Roston, Mrs. Fletcher, of Westford, Sunner Smith, of Whately, and perhaps others have completed the record of their earthly lives. New faces supplant the old, and we are all moving on. Of the ploneers of this movement but few remain. May we all leave as good a record as they have.

earthly fives. New maces supparating out, and we are all moving on. Of the ploneers of this movement but few remain. May we all leave as good a record as they have.

Notes.—The "Headquarters" is open.—The steamboat wharf is being relaid. It is to be covered with a canwas awning.—Mrs. Packard and family of Albany, N. V., have rented "Pine Tree Home" on the Park, and are occupying the same.—Mrs. M.E. Fitzpatrick, of Springfield, has bought the Summer Smith cottage on Broadway.—Noble Hopkins of Utica. N. V., is sole monarch of Heavenly Court.—Mrs. Whittler, of Lynn, has sold her place to Mrs. Sylvester.—Miss L. E. Ball, writing medium, has come to stay during the season.—The dancing assemblies will be managed by the Association.—The bookstore and newsroom is open. Drop in.—Director A. T. Pierce and Mrs. Pierce have been tarrying for a few days at their "Pleasant View" cottage on the Bluff.—Mr. Jackson. Superintendent of the grounds, has shown his efficiency to a marked extent,—Mrs. S. S. Brown of Athol, well known at this place and as a pioneer of the spiritualistic movement in its early days, sails May 20th on the steamer Germania for Europe. She will make a tour of the British Isles, Germany, France, Switzerland and Italy, attending the Paris exposition and other places of interest, being absent some four months.—Come early to Lake Pleasant. Trains leaving Boston at 6:30 A. M. and 2:44 P. M., now stop when signalled or having-passengers to leave.—Mr. Lewis Bartholomew of Philadelphia, Treasurer of the Lake Pleasant Association, arrived to-day.—Dally expected—a number of residents of Montague street.—The Park is looking finely, a large number of flowering plants and shrubs having been set out by C. O. Sill, florist, of Springfield.

May 25th, 1889. May 25th, 1889.

#### Onset Bay.

(From our Regular Correspondent.)
Mr. Job M. Staples has sold the Café on the wharf to the Onset Bay Grove Association.

The Directors of the Association have voted to re-build the wharf. Mr. Joseph Burgess has the contract, and will commence at once, employing a force of men to complete the work before Camp-Meeting

of men to complete the work before Camp-Meeting commences.

Mr. J. W. Edmands, of Gardner, Mass., has rented the restaurant of Macomber & Simpson, opposite the Temple, and will furnish clam chowder and fish dinners during the season.

Mr. Seymour, of Taunton, has rented the restaurant or lunch room near the Pavillon, and is having it remodeled for a daguerreian saloon. It will be handsomely fitted up for that purpose.

Hotel Onset is in first rate order for guests.

Your correspondent has a few more cottages to let, and several for sale, also several destrable lots.

Cottages have rented much earlier this year than ever before, and those who applied earliest got the most desirable.

The Union Villa will open for the accommodation of guests June 1st.

Danielsonvile, Conn.-A correspondent writes that an effort is being made in this place to organize a local society, and that a desire is expressed for the services of a medium. Such a one would find the place an every way profitable field of labor. Address W. DeLoss Wood.

Portland, Me.-We are in receipt of a letter from H. C. Berry, Chairman, concerning the sessions of the First Spiritual Society of this place, which we shall publish in our next issue.

Saratoga Springs, N. Y.—E. J. Huling informs us that the Spiritualist meetings in this place will be suspended during the month of June.

The New Hampshire Association of Spiritualists Will hold its Annual Convention this year at Keene, June 7th, 8th and 9th.

All the State mediums and speakers are invited and desired to be present, as business of importance will come before the meeting.

Miss Jennie B. Hagan will also be present the entire session.

All Sources of Boston, the popular young speaker and test medium, is engaged.

The friends at Keene are thoroughly in earnest for the coming Convention, and will make all necessary arrangements. This is the third one for that city. Let us make it the best in the control of the control of the city.

WRITING PLANGUETTES for sale by Colby

& Rich. Price 60 cents.

### A DEEPLY INTERESTING BOOK. Reason vs. Revelation.

A REPLY TO ROBERT G. INGERSOLL.

Being a Review of the Field-Gladstone-Ingersoll Controversy, from the Fulcrum of the Spiritual Philosophy.

BY JOHN H. KEYSER.

Prof. J. W. Home says of this work: "It is the most important contribution to the spiritual literature of the ago that we have ever perused. The writer is startlingly new, fresh and vigorous to the presentation of vitally important spiritual truths, and the book must make a deep impression upon the age. It is intensely religious, very devotional, and while it is at variance with Orthodox credal thought, it commences to redeem thought from the vagarles of creeds and to lift pure religion into the light of revealed truth as no other writer has done or can do, not imbued with the spiritual philosophy, and withal a beautiful spirit of charity pervades the whole work. As a reasoner, the writer is startlingly bold and aggressive, and a perusal of the new and vigorous thought on immortality gives it a peculiar charm and interest. We are satisfied that Mr. Ingersoll has at last found his peer in this controversy. Every devotee of the filble records should be thankful that the writer has redeemed the records from the false position into which over-zealous champlons of Orthodox interpretation had led them, and which made them so vulnerable to the shafts of criticism by Mr. Ingersoll, but where the spiritual interpretation of the writer makes them so pilain."

12mo, paper coyers, 50 cents; cloth, \$1.00.

13 Pro sale by COLBY & RICH.

15 Proceedings of the Rosy Cross.

#### The Temple of the Rosy Cross. THE SOUL:

ITS POWERS, MIGRATIONS, AND TRANSMIGRATIONS. SECOND EDITION, REVISED AND ENLARGED.

BY F. B. DOWD.

Subjects Treated—The Supernatural; Principles of Nature; Life; The Unnatural; Body and Spirit; The Mind; The Divine Mind and Body; Generation of Mind; Attributes of Mind; Belief and Hope; Knowledge; Faith and Knowledge; The Soul; Migration and Transmigration; The Will The Voluntary and Involuntary Powers; Will-Culture; Soul-Powers and Spiritual Gifts; Spirituality; "Rosicrucie." It is not claimed that this work is wholly Resierucian. The subline principles of this fraternity are not copyeyed in this manner; but enough is given to enable the thoughtful and carnest searcher after truth to get a glimpse of the glory hidden, even now, as in the past.

12mo, pp. 240; bound in silk cloth, with symbolical designs in gold. Price \$1.50; with allt edges, \$1.75.

For sale by COLBY & RIOH.

### STARTLING FACTS In Modern Spiritualism:

Being a Graphic Account of Witches, Wizards and Witchcraft: Table-Tipping, Spirit-Rapping, Spirit Speaking, Spirit Telegraphing; and Spirit Materializations of Spirit Hands, Spirit Faces, Spirit Fores, Spirit Fowers, and every other Spirit Phenomenon that has occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time. By DR. N. B; WOLFE, Cincinnati, O.

In fine English cloth, gold back and sides, illustrated, \$2.25 per conv. postage free. per copy, postage free.
For sale by COLBY & RICH.

#### Incidents in the Life of MADAM BLAVATSKY,

Compiled from Information Supplied by Her Relatives and Friends, and edited by A. P. SIMPETT, with a Portrait Reproduced from an Original Fainting by Hormann Schmiechen.

Contents.—Introduction; Childhood; Marriage and Trayel At Home in Russia, 1838; Mme. de Jelibrowsky's Narrative From Appronticeship to Duty; Residence in America; Es tablished in India; A Visit to Europe; Appendix. Large 8vo, pp. 324. Cloth, \$3.00, postage 15 cents. For sale by COLBY & RICH.

## AN ANALYSIS OF MIND-CURE:

Viewed from a Physiological Standpoint. BY DR. HELEN DENSMORE.

## This is a rational consideration of the subject. It corrects some of the protensions of self-styled leaders in the "new science," and takes a more common-sense view of Mind-Gure than a majority of writers upon the subject seem disposed to entertain. Panuphict, pp. 13. Price 10 cents. For sale by COLBY & RIOH. CONSOLED.

BY ANTOINETTE BOURDIN.

BY ANTOINETTE BOURDIN.

This work is intended as a message of consolation to bereaved and sorrowing spirits. As it lays no claim to literary
finish or scientific depth, it does not crave or expect the favorable mention of such critics as admire solely purity of
diction and grandiloquence of style; at the same time for
genuine dopth of thought and true insight into the realities,
of the spiritual world and life, this humble brochure has few
equals and fewer superiors.
Paper, pp. 66. Price 6 cents; postage 2 cents.
For sale by COLBY & RIGH.

For sale by CCLBY & RIGH.

THE TRUTH SEEKER'S FEAST: Comprising a Savory Piente of Theological Knick Knacks, relating to the Groundwork of Modern Christianity. Including
other kindred subjects worthy of due consideration. Leading subject: The Grand Council of Nico; compiled by An
Agod Veteran Spiritualist for the special benefit of Investigating Truth Scokers and Free Thinkorn in general.

Owing to transposition of leaves in binding, and the mechanical part of the book not meeting the expectations of
the author, the price of the work is reduced to 25 cents por
copy.

opy. For sale by COLBY & RICH.