VOL. LXV.

OLBY & RICH, Boston, Mass.

BOSTON, SATURDAY, JUNE 22, 1889.

{\$8.00 Per Annum, } Postage Free.

NO. 15.

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[From The Hartford (Ct.) Daily Times of May 31st.] IS IT OF SATAN, OR OF GOD?

A Reply to Rev. W. W. Andrews on the Source of the Spiritualistic Phenomena.

To the Editor of The Times:

My attention has been called to the reply of "W. W. A.," published in The Times of the 22d inst., to the Rev. Mr. Savage's Easter sermon upon Modern Spiritualism, which has attracted so much attention; and I learn from your editorial notice of the same that your correspond ent is the Rev. W. W. Andrews, of the Catholic Apostolic Church. I have no intention, in this communication, to defend the views of Mr. Savage as expressed in his interesting and able discourse-that can be better done by himself -but, waiving the many issues involved in Mr. Andrews's letter, to present a few observations in regard to the position which he assumes as to the agency concerned in producing the spiritualistic phenomena.

Mr. Andrews, it seems, unlike so many others. is willing to accept the testimony of good and intelligent persons as to the reality of these phenomena; and on that testimony (he refers to no experience of his own) he bases the strong statement, "The facts of Spiritualism are true"; that is, the alleged phenomena upon which Spiritualism, as a belief, or a system of truth, is founded are real. But he adds to this important admission the dogmatic statement, The source is evil." He says, "I do not believe these phenomena to be wrought by disembodied human spirits, but by Satanic power." d to the spiritualistic phenomena of the last forty years as that of the Roman Catholic clergy-these phenomena are real; they are not delusions or hallucinations or tricks, but are, as claimed, due to outside invisible, supernatural, or preternatural intelligent agents: and these agents are not, as they invariably proclaim themselves to be, "disembodied (excarnated) human spirits," but are the "fallen angels" who are "struggling to thwart God's purposes of mercy toward mankind.'

This, let it be observed, is Mr. Andrews's belief; while he asserts positively that the phenomena are real. It is upon this point alone that I wish to offer a few observations. Do facts show that the source of spirit-mani

festations is invariably evil, or Satanic? We can judge of the tree only by its fruits. If that which comes from the manifesting invisible intelligences is good, as judged even by the Christian standard of goodness-if that which is accomplished by this spirit-agency, including what are called "physical manifestations," is clearly for a good purpose, and with a beneficent result, how can the agency be Satanic, or absolutely evil? If it can be shown that the general result of these demonstrations of spiritpower and intelligence (as the Rev. Mr. Andrews admits that they are) has been the same. precisely, as that which, in the New Testament, Jesus announced to be the purpose of his mission to the world, can that be attributed to a diabolical origin and design "to thwart God's purposes of mercy toward mankind." except, indeed, as illustrative of the same spirit that prompted the Jewish ecclesiastics of Christ's time to say, even of him, "He hath a devil, and is mad." It has "brought life and immortality to light," preaching the glad tidings of a demonstrated future life; and has not this fact, proved to the conviction of millions of people, previously without consolation under the severest bereavements, truly "healed the broken-hearted"? Has it not, through its thousands of healing mediums, and in some cases in the name of Jesus of Nazareth, given the blessing of health to the sick-a work peculiarly characteristic of the Christ, for he knew that bodily disease and soul-sickness are closely allied? and have not those who have been restored · through these spiritual applications been, to a considerable degree, they whom the ministers of materialistic therapeutics had given up as beyond any relief which they could afford? Moreover, has not Spiritualism, through its wonderful phenomena (real and genuine, Mr. Andrews says), spiritually, at least." restored sight to the blind," by rescuing them from the blighting darkness of materialism, and opening their eyes to the grandeur and glory of the spiritual world?

How much mistaken the believers in that Satanic personality must be as to his true character, if all these blessings have been brought by him to the children of earth! And what kind of merciful purposes of God must they be which this beneficent Devil is thwarting by these means? Why should this foolish, short-

mankind the reality of the world beyond-its | pable facts" of spirit-manifestation, and "closretributions and its rewards? Why should he be so zealous in revealing to them the horrors of remorse for a sinful life in that world in which conscience "resumes its reign" and the to keep herself at ease in her impoverished perfect happiness that is the lot of those who love lived a new lived a n have lived a pure and good life here? This is spirit. He says the Church should accept what has been done by thousands of manifesting spirits, all, Mr. Andrews says, the emissaries and servants of Satan-the perfect personification of unmixed evil. Why should these fallen angels" inculcate, as they so frequently do. the cardinal principles of Christ's teaching -the "fatherhood of God and the brotherhood of man," and, with as much earnestness even as the Apostle John, insist upon the Gospel of love to all, bringing the same message as the angels of Bethlehem-"Peace on earth, goodwill to men"? Mr. Andrews is evidently the victim of prepossession, imperfect information or misinformation in regard to these manifestations of the spirit, or he would not have placed them all in the same category, and pronounced upon them the same condemnation as Satanic or evil in their origin and of course in their character.

The great diversity in spirit-manifestations

and communications requires that, in the study

of this comprehensive and profound subject, we should never intermit the exercise of judgment and discrimination. We are presented in this, as in everything else, with the evil and the good, and must learn to choose between them. Spirits are not infallible, nor are all the spirits that manifest their existence to mankind pure. good and truthful. If Spiritualism is correct in its facts, as Mr. Andrews says it is-and in saying this he but echoes the conviction of millions of people probably as good, wise and true as himself-there must be the two orders of spirit-intelligences that are recognized in the ancient Scriptures, both the Old and New Testaments-those "of God" and those "not of God"; in other words, the good and the evil. Such are the embodied spirits in the earthly life, and such must be the disembodied [excarnated] spirits in spirit-life, without any regard to what are called, in the parlance of theology, "fallen angels"; for Spiritualism does not admit (cannot, from its "facts") any such thing in the spirit-world as retrogression, involved in the term fallen, but only progression, upward and onward toward the Great Supreme forever. There must be, therefore, good and evil spirits in the spirit-world, for death is but transition, and all bear away with them their moral and spiritual characteristics, leaving only the physical behind and all its in-We thus see that this representative of the centives to corruption. To make progress the Catholic Apostolic Church takes the same posito that of incorruption (aphtharsia), which is the term used generally in the New Testament for immortality; for in spirit incorruption alone is unchangeable and therefore immortal. It is one of the strongest presumptive evidences of the reality of Spiritualism as the doctrine of an intercourse between the "living" and those who have departed from this life and passed to the "world of spirits," that the communicating intelligences are so perfeetly human in what they do and say, and manifest so many degrees of knowledge, of mofal purity and spiritual excellence. To say, then, that the source of all spiritualistic phenomena is evil, or Satanic, is so great a slander that only imperfect information can, in any degree, excuse the utterance. In its highest and best teachings (and by these it should be judged) Spiritualism does not antagonize, but it is coincident with, essential Christianitynot with any of the denominational creeds, it is true, but with the Christianity of the Christ. Tell the world." said the eminent Dr. Eliotson, of England, to his friend Benjamin Coleman, an earnest Spiritualist, "that I deeply regret my folly in so long resisting the truth. When I leave this earth, I shall die a Christian. and I owe my conversion to Spiritualism." In his letter to the Archbishop of Canterbury, a few years ago, the Rev. Maurice Davies. D. D. for thirty years a clergyman of the English Church, said: "In the course of my protracted investigations I have met with men of eminence, who, from blank materialism, have passed persaltum to a belief in God and immortality by means of a system thus curiously

fitted to meet them on their own ground." It is true that the result is not the same in all cases. The character of the mind, its prejudices and prepossessions, its kind and degree of culture, and its associations and habitudes, determine in a very great degree the result of an acceptance of spiritual truth, and, indeed, of every kind of religious doctrine. Do we not see an example and illustration of this in the case of the Rev. Mr. Andrews himself? How different with him and the Rev. Samuel Watson, or the more recent convert the Rev. Sidney Dean, or the Very Rev. J. P. Newman, or the Rev. Heber Newton of New York, or the Rev. M. J. Savage of Boston. They see the light of God's truth, and an indication of his goodness, and wisdom in this spiritual dispensation—the divine answer to a present need in atheism, irreligion, agnosticism, and the rankest' scientific materialism, or mere sensuism, now rampant in the civilization of this time; while the Apostolic Catholic sees only the malevolence of Satan, trying to thwart-indeed, to a very great extent actually thwarting-God's beneficent purposes.

What a conception of the divine character | time. and power does this present to a reasoning mind! How greatly is a theodicy needed against so really impious a stigma upon him who is declared to be infinite in power as well as in love!

Mr. Andrews justly arraigns the Christian sighted, wicked Being be so eager to prove to | Church for "shutting her eyes to the most pal-

ing her ears to the testimony of competent and truthful witnesses," and "resorting to all sorts of dishonest evasions and Jesuitical quibbles spirit-manifestations as a reality, but preach that they have "neither a divine nor a merely human, but a Satanio origin." In a similar manuer Professor Phelps, some years ago, enjoined upon his clerical brethren to preach the reality of the phenomena of Spiritualism and attribute them to the devil; but the Rev. Dr. Buckley sought to show, in the Christian Advocate, the impolicy of such a course, which, he wisely said, would be essentially giving up the contest; since those who heard the mes sages and communications could not possibly believe them to emanate from a Satanic source. Thus "evasion" and "quibbling," and bold denial of, "facts," are all that is left to those who are determined to reject the modern spiritual revelations. Hence, Dr. Austin Phelps's injunctions were unheaded, as those of the Rev. Mr. Andrews will be. It is obviously not a question of truth, or the preaching of truth, but of finding the means to sustain ecclesiastical institutions in which great worldly interests are involved. Was it not this that caused the rejection of the Christ by the upholders of the Jewish Church, and led to his cruel and ignominious execution?

Mr. Andrews has, in most caustic terms, denounced the course of all other churches than his own in regard to Modern Spiritualism; but it is a curious fact that one who sees so clearly the important office performed by the charismata, the spiritual gifts of the early Christian, so emphatically commended by St. Paul, should indiscriminately condemn the same gifts when exercised now!-as if the spiritual laws of God were not as operative at this time as in the past. Logically, Mr. Andrews will be obliged to review either his opinion as to the source of Spiritualism, or as to the character of his Satanic Majesty. HENRY KIDDLE.

New York, May 25th, 1889.

The Reviewer.

RAYS OF LIGHT. Two Chapters from The Book of My Life. With Poems. By R. Shepard Lillie. 12mo, cloth, pp. 220. Bos-ton: John Wilson & Son, University Press. This narrative of the early life and gradual development of the medial gifts of one of the best instruments employed by the spirit-world to transmit to mortals their knowledge of a future life, related by herself, will be welcomed by hosts of friends who have been instructed by the public efforts of her spirit-guides, or in private circles assured of the continued existence and love of those whom the world has termed dead, through her mediumship.

Mrs. Lillie had in early life what is termed "a religious training," and the particular section of "the army of the Lord" that as the result thereof mustered her in, was the Methodist division; not, as she says, from any understanding she had of its creed that led her to subscribe to its articles of faith; but, as with thousands of other youthful recruits, because it was her father's church, and his memory was very sacred to her. But she did not long remain within its fold. She could not long harbor the thought that many of her dearest friends were to suffer an eternity of misery because they did not believe as she had professed to and she rebelled.

She tried to find relief in the Universalist church Soon after Prof. William Denton gave a series of lectures on geology, and from them she derived more rational views of God than her church offered. The series closed with his very effective lecture in response to the oft-repeated inquiry: "Does Death End All?" and this led her to a consideration of Spiritualism She was invited to attend a circle, and concluded to saying: "I am going just to see what they do." She attended three times, and then found she was the me dium of a class of manifestations that had not previ ously appeared there. Then she became frightened feared it might injure her health, and went home de termined to have nothing to do with Spiritualism. Upon reaching her room every piece of furniture she touched became animated. Upon retiring, she could not sleep; her spirit-sight was opened, and her room from floor to ceiling was filled with a sea of faces She says:

"The faces of all I had ever known, and who had passed away, looked down upon me. I thought I must be crazy, or that this was the wildest imagination, and I felt I would give much could I blot out those three nights spent in those 'circles.' I lay most of the night with my hands resting on my body, being afraid to let them touch the bed, for fear it would be shaken up or walk off with me. Finally, toward morning, completely exhausted, I fell asleep."

The next morning she was laber normal state, and

The next morning she was in her normal state, and

questioned whether, as her hand was influenced to move everything, it would not, independent of her own volition, move a pencil to write. She tried it, and a message was written, signed by her mother's name, requesting her to go again to the circle. She complied, and the results were pleasing and satisfactory. Shortly after she became entranced: was clairvoyant and clairaudient; and her father promised that within five years he would place her upon the public platform. A little over four years from that time her work began in the place of her residence, Minneapolis, Minn., and soon after she commenced her career as a public speaker. Her friends, who knew nothing of the source of her power, laughed at her, and said: "Oh! you'll be back home, sick enough, inside of two weeks.' They could not fully understand," she says, "that I support of spiritual truth against the spread of | had heard a voice saying unto me: 'Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall say. For it is not ye tnat speak, but the spirit of your father which speaketh in you.' This was literally true in my case: it was the spirit of my father and a few other faithful spirits who were leading me, and I feared not to follow where they led." Mrs. Lillie's course since those initiatory steps is too well known to require any recital at this

The latter portion of the book consists of poems heard clairaudiently by Mrs. L. and written down in private, or improvised in public by various spirit controls, the occasion that called them forth being in most cases stated.

The volume is tastefully printed and bound, and frontispieced with a fine photographic portrait of Mrs. Literary Aeyartment.

WILBRAM'S

Written Especially for the Banner of Light,

BY J. J. MORSE,

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

CHAPTER V-CONTINUED.

Various matters of business detail were then conidered, after the conclusion of which the two men sat in mutual conference for several hours. Mr. Wilbram unfolded the various plans he needed Frank's assistance in. Never did madman dream more rap idly than did this sober-minded man talk. Frank, all amazement at first, ere long became infected with the elder man's enthusiasm, and the two became the maddest dreamers, but earnest and honest dreamers, full of determination to make their dreams realities. In substance this madman's dream was thus unfolded:

"You have seen," said Mr. Wilbram, "the general

conditions prevailing here. The land, as you know comprises three townships, and is my own persona estate. Much of this land remains uncleared still You see I located Wilbram City on the river's bend so as to use the advantages such location offers. As the works extended I had the number of houses increased to meet the needs of workers as they came in from time to time. *It is a little less than a dozen years ago since the town commenced to grow. You will have observed each house stands on its own plot of ground, our streets run east and west, north and south-intersecting at right angles. Every house is thoroughly supplied with all sanitary appliances, and the rent is based upon its actual cost, the estimated expenditures needed to maintain it for thirty years and a certain percentum of interest per amount on the gross amount, which is made up on the cost of rebuilding a like edifice at the end of the term; the gross amount is divided by the number of years in the term. and the result is the annual rental charge. The needful repairs, and the rebuilding of each house whenever necessary, are thus provided for in each case. I do not, however, put the proceeds into my pocket, but invest the entire rents in the mills, and the sum there earns an interest that is shared, as you know, among us all. The management of the city is in the main similar to that of any other place, the money needed for public works being raised by a yearly levy of which the mills contribute an important per centage. We have the usual commercial facilities. We have no liquor bars, for the simple reason that there is no demand for them. All this has grown up with the mills; before these were built there was not so much as a shanty on 'the ground. We are prosperous and healthy; have no loafers, criminals, or funatics; seemingly all that we could do has been done to make us a model community, but 1 am not satisfied. No! I am not satisfied, and shall not be until we are converted into a cooperative city! Then we shall ALL be owners, provide for ourselves, buy for, and sell to, ourselves-supply all our own requirements. My plan is this: that at a suitable time the people shall be invited to consider a proposal by which they can become a cooperative corporation, with full and unrestricted powers to hold, use, but not to sell, the land and buildings of Wilbram City; to conduct its various departments of work; to provide its light, fuel, water, transit, food, clothes, dwellings-thus as a body corporate doing for themselves all those things and matters they now allow individual enterprise to do for them. We can then introduce various industries that create a city's supplies, and our surplus productions will find a market outside.

"My plan is that every responsible occupier of house and lot, male or female, shall be entitled to one share representing its actual value at the time. thereby becoming a proprletor. As the land and buildings are to be unsalable to any party but the city itself, there can be no speculation or gambling in real estate, for the city will only purchase at the face value of the bond. Rept, as such, would cease; but every person would be required to keep to good order and proper repair his house and lot, and in such state that there would be no disgrace or discredit attaching to it. To avoid poverty in old age, a system of assurance would be created, by which every individual would be credited with a certain sum upon the Corporation's books as would continue him a competent living when incapacitated from age, accident, or sickness from further work. For our own internal use money' would not be required. Under the usual arrangements service results in money; under my plan we shall create our own currency in the form of city 'notes:' and in addition there will be a system 'debits' and 'credits' upon the Corporation's books. As thus: as one man's services to the city, its industries, or another man, are to be baid for, his pay can be either in our 'notes,' or in a 'credit,' entered in his favor upon the books of the Corporation. In this latter case he can request service from the city, or any other person or industry, to like amount: he can be paid his dues, or allow his credits to accumulate and ultimately exchange them for our currency, which will be receivable in payment for all things and matters within our limits. The shares of the share capital—the creation of which I will pres ently describe-will entitle all holders to an equitable distribution of the profits made by the various industries established here. We have land enough upon which to raise the farm produce we require; indeed, we can raise a surplusage when it is in full cultivation. All productions that are sold beyond our limits will be disposed of at an advance of their gross cost of production, and that advance becomes money earned. and divisible among the shareholders. All building, making of roads, transportation-in a word, everything needed will be obtained, distributed and administered by the Corporation, so that, in effect, Wilbram City shall be a colossal Cooperative Union. As equality is an idle dream, I substitute equity in its place—an equal distribution of profits would be unjust, but an equitable distribution is possible, necessary and right. I take the talents of the workers and the capital of the Corporation as one, and therefore entitled to dividends proportionate to the results of their several applications. Each citizen will have a vote as an holder of a house and lot, each holder being a voter upon all matters that concern the city. The finances of the Corporation will all centre in one department, and will rest upon, so far as our currency is concerned, a just proportion of the value of the entire estate, its volume increasing as the value of the city increases. As the entire matter will be directly under the government of the citizens themselves, and there being no advantage to be obtained by wrong-doing, jobbery will be impossible, wire-pulling unnecessary, and hon-

esty will be practically assured. The Corporation will build and maintain a public library, reading-room, a museum containing suitable halls for lectures, concerts or other meetings. Also a suitable block for public offices, the needed public schools, a theatre. As the entire city is public property, it would be manifestly unfair to erect any edifices for the benefit of any particular class or classes, so no distinct buildings will be erected for purposes of worship. Citizens can hire and must pay for the use of any hall required for religious purposes; but the Corporation will neither pay nor help support members of the cloth as such. Nor will the charter permit any charge for admittance to any devotional or doctrinal meetings. But liberal provision will be made for the soundest and most complete education of our children. Our hours of labor shall be dimited, and, as far as practicable, Sunday shall be a day of rest. I have but given you an outline, it is true; but you can partly judge my desires?"
Frank's attention had been fully absorbed in all he had been listening to, and rising from his chair he paced the room for a while before he spoke:

"Your plan is a noble one, sir. It will meet many of our daily difficulties; but will it not destroy all competitive exertion? Will it not stille that enterprise which alone makes a city prosperous by destroying all desire to make money? There are many advantages belonging to it; but, sir, do you not think it is before the time? Will it not cut Wilbram City off from the rest of the country? Outside of us, what will be the value of our 'notes,' or stock-shares, or bonds? If, at times, some desire to remove from here, how can they utilize our 'notes' in other places where they will be looked at as mere paper? I am a little dull, no doubt, but the plan is so startling and so novel that you must pardon my ineptitude if I fail to grasp it all at once. Will you, sir, go a little more into detail?" said our here as he sumed his seat.

Mr. Wilbram, nothing loth to continue the subject of his remarks, then proceeded:

"Of course you will understand, my young friend, that the first element in the problem of life is land. Then come produce and manufactures, in which are included labor. From these arise adjustments of values, distribution of products, and equitable return for services rendered.

"Yes," said Frank, "I follow clearly so far."

"But land as land, my friend, is comparatively worthless until it is used for productive purposes. That use demands labor, and as there is no indefeasible first title in land that can go back of use, it must follow that the use of land by those living upon it is cause for their right to it, and gives the true value that attaches to it. Yet productions, as such, are valueless unless suited to certain needs-grapes or grains would be use less productions if no one needed them. Also, if all effort-labor-was confined to agricultural pursuits and productions, the diversified needs of human life could not be ministered to. Consequently the manufacture of produce into clothes, foods and shelter, all demand diversified industries, and lead up to the establishment of special pursuits, trades, outside that of agriculture. So long as the man who builds can draw upon the farmer for food, and other manufacturers for other goods and materials, and in so doing get all the 'pay' he wants, all is well. Presently that becomes impossible: then a system of relative values has to be devised, and the services of the worker have to be requited with a something that carries, an agreement upon it that it will obtain for its possessor any other thing or article that this unit of value, or any number of such units, shall be an equivalent for. As certain things move more rapidly than others through the community-the relations roughly being food, clothes and dwellings-it follows that as it is impracticable for a man or a family to store up all such that may be required during life. labor must ensure the continuance of food, clothes, furniture and other necessaries needed to sustain the worker; here, then, are money and wages, and here the question of equity obtrudes itself. The state of affairs now supposed is that of a community; the land is the foundation upon which that community rests; the labor and intelligence manipulating the products of the land have created the commodities required to sustain the community. As a means of effecting distribution, an unit of value is created; this unit is given in return for service and accepted in exchange for commodities. Land, labor and intelligence are the potencies represented alike in the commodities and units of value. As labor, then, is the virtual creator, therefore labor is entitled to an equitable share in the results it creates. Thus a community based on these first principles is virtually the cooperative corporation I have previously sketched.

"In practice, of course, matters practically express the foregoing facts-but by an inequitable system of adjusting values a series of artificial values is created. Labor is thus placed upon the basis that it must be paid for at the minimum, and its products sold for at the maximum—but beyond its wage labor must not have any share in the margin! As land and labor are the base and cause of all wealth, my idea is that no one person should own the one or control the other. Therefore I want Wilbram City to be the property of all its citizens, as a corporate body, the citizens to employ and pay themselves! To effect this my plan is to convert the city into the actual property of the men who have created it, and to this end I intend devoting all the wealth I have accumulated. I purpose to make my fortune the capital stock of the city," The land is divided into lots, and upon their estimated value, including all buildings now thereon. I will issue bonds as the representatives of the entire estate—money, land, buildings, trade-value, ali. These bonds shall be distributed as previously stated, but they shall be subject to all charges for improvements, extensions, the educational and general requirements of our community. As the people are assured of. homes, work and pay, the surplus, after paying all expenses, will become the interest on the bonds, and as: but one bond can be held, the interest the holder will receive becomes, collectively, the net financial/result. of each year's labor. The bonds are redeemable at their face value by the city, but they must in all cases. be held by residents of the city. After the first distribution of shares and bonds, all who desired to: hold: such would have to acquire them by purchase at their face value. The city's 'notes,' or the credits for service, would be taken as payment, and in amounts con-

venient to the purchaser. The gross value of the entire undertaking being a most substantial security, our notes would even circulate outside our limits at their

Indicated value. "Of course I know," said Mr. Wilbram, "that this is really giving away all my wealth-land, money, the results of all my inbor-but remember, Mr. Winfield, I did not make the land, nor could my unaided hands have raised all that is here. Imbor has done it; skill and devotion have done it-we have all, by long-sustained effort contributed to it, and I feel it a sacred duty to see that justice and equity shall hereafter preside over the distribution of the fruits arising from the toll expended here; that there shall be one place where a man shall be sure of a home, just returns for his labor, provision for age and sickness, freedom from grasping monopolies, disgraceful city rings, and the ineptive service of murderous competition. My alm is commercial equity, industrial evolution. When I can then I can the commercial equity, industrial evolution. When I can the commercial equity, industrial evolution. see these, and other things, accepted, and actually at work, and Wilbram City a practical-example of integral cooperation, then my work will be done, and I can pass from here in peace."

Much more these two men talked, but enough has been recorded to show how mad this good man must be. Are we not all just what and where we should be? Is not capital our master? Is not labor our ser vant? Is it not a libel to say of corporations, "they have neither bodies to be kicked, nor souls to be—"
ahem, saved! But, ye sons of men, there are evils that twine about you like slimy serpents. There are vested interests that are veritable "old men of the sea," to whom you are as was Sinbad. Dives waxes fatter, Lazarus becomes leaner. Corruption thrives, municipal and national. A very Witches' Sabbath is impending, which, when it comes, may mean blood. death and temporary chaos, with misery and loss untold and untellable. Welgood Wilbram, mad or dreaming, strikes a key-note, the tone from which as it rises and swells is: Let cities, communities and nations do for themselves and by themselves all those things now left to enterprising speculators, rings, or grasping cor porations, thus reaping for the general good all profits and advantages now diverted to the coffers of the few

Walking homeward under the starlit sky Frank pondered deeply and earnestly over all he had heard. He marvelled much, but his soul was touched, his mind-inspired, and in innumerable ways he dimly saw how grand the project might become. Thereafter, as he mastered the Wilbram plan in full, he entered into it heart and soul, and his voice and pen became powers of no mean importance in helping forward all bis patron desired to see accomplished. Welgood Wilbram chose wisely in making Frank Winfield his pri-

But, reader, is it not, after all, a madman's dream?

CHAPTER VI.

SHOWS HOW CARMER PROSPERED, HOW JANE WAS JILTED, AND HOW FLORENCE CONTINUED TO EN-JOY LIFE IN THE WALWORTH ROAD.

"Time and tide," the proverb tells us, " wait for no man," and Zebedee Carmer found the truth thereof forced upon his dull brain by many circumstances that could not be gainsald. The two years that have passed since we last saw this good man have left traces upon his features as if care had sat upon his noble brow; indeed, he began to look in appearance as if anxiety, or some other subtile spirit, had assailed his biliary department, thereby showing that a certain troublesome member of his anatomical assembly was seriously deranged, to the obvious detriment of his ordinary state of mind. Outwardly his manner remained much the same. He was still the same smooth unctuous, feline personage of old. Business had prospered with him. The "Emporium" had annexed the houses on either side, and it now rejoiced in an array of plate-glass, polished brass, mahogany, and gilded fittings, that made it the admiration of the immediate neighborhood. Indeed, trade was and had been wondrous good, and our good friend. Zebedee, had, exhibited an amount of dash and energy which in him seemed almost miraculous. It was rumored that he was a large investor in a certain Cornish tin mine, "The Wheal Block Adventurers," while it was openly known that he was a director on the board of "The First Blinker Land and Building Society," which had been promoted and established by an affluent member of the chapel Mr. Carmer worshiped in, and of which he was now senior deacon. The sun was shining upon Zebedee, but the good man was not clated. No! He walked humbly, thankfully, with due-some said overacted-circumspection, but, as this history has elsewhere shown, all good men have their detractors, so Carmer must, of course, have had his,

in numbers, but their lives were no happier than when we first discovered them. Long hours, poor food, prayers at morning now, as well as evening. For, like many others of his nature, Carmer felt that as his own comfort and prosperity increased he must render memorial custom has it that the more unlovely your gratitude can make other lives, the more conspicuous will your thank-offerings be when they reach the throne of grace. Indeed, it might as well be at once admitted that, between prosperity and piety, our good friend was rapidly becoming so capable a manufacturer of misery for all beneath him, that those dependent upon him sometimes profanely thought he was using Heaven's livery for the service it should least engage in.

The assistants of the "Emporium" were increased

Yes; Carmer was prospering. Is it true that to all of us comes a time and an opportunity in which to do some good while here on earth, to be a means of help or healing to those less favored than ourselves? May it be that the dull souls that see in money the one thing needful to their own selfish happiness are tried by a curious Providence that loads them with the means whereby, if they would, they could do so much good? and when these favored ones fall to see their duty, or blindly and willfully turn away from it, does this curious Providence develop in such natures the avarice that forces such on to greedy grasping, which sometimes loses all by clutching at too much, or turns them into cunning misers, whose gold-lust as surely infects their souls with its saffron hue as does jaundlee men's mortal forms? Was it some such curious Providence that caused Zebedee Carmer to invest his money by degrees in Cornish tin and Blinker's shares? and that caused Ruggleston, of the mines, and Blink er, of the Building Society, to be frequent and honored guests at Carmer's table?

Prosperity had not improved Miriam Carmer though one result had been that she ceased to pervade the shop. She was now confined to a little office wherein she kept watch and ward over the various departments, and no Gorgon ever looked more bony, glum and vicious. By her side, as cashier, sat Florence, patiently and faithfully doing her duty, but doing it with an air of waiting and hoping. But for what could she be waiting? None but herself could say. She was as kind, active and helpful as ever, and as much beloved. Had she been asked for what she was waiting, her answer would have been for a letter from across the sea. She had been so favored but twice since Frank parted from her. Often in the quiet night she had asked herself why this silence? True, eighteen months is not a great length of time; but to her, whose heart was hungry and whose life was barren, it had seemed twice told in years. Her sterner sisters might rate her as low in the scale of culture, and have urged that her duty was to utilize her present occupation as a means of fitting her to stand alone, enabling her to earn her own livelihood and so rise superior to so contemptible a feeling as love"-itself an abstract emotion that should never be permitted to interfere with the mind or digestion of any well-regulated woman. But Florence was one of those ill-regulated women that Dame Nature persists ble or unamlable enthusiasts, who assert that all But then she was not a heroine, and, having no mock heroics, she was, the author thinks, so much the better. Yet being anxious, because in love, she wondered

why Frank was slient for so long. Before considering Florence's perplexitles further

erto unrecorded facts. First, that partly owing to the enjoyment of Miss Carmer's personal favor, but mainly owing to the actual ability, Bertha Black had been promoted to the position of head saleswoman in the Carmer "Emporium," and consoquently she was now in the receipt of a fair salary. This position enabled her to obtain a very complete insight into the nature and extent of the Carmer business. Secondly, this young lady had actually fallen in love herself! This last fact was, in itself, a complex cause, that, as it outworked its results, produced a series of far-reaching effects—one good result being in the complete change of Bertha's opinions in general, and upon Miss Carmer in particular. Each of the foregoing matters arose out of the circumstance that as the Carmer business extended, its worthy proprietor found it needful to employ a superintendentent; strict, but not severe; exacting, but not tyrannical-seeing that all fully performed the duties of their allotted stations; greatly disliked at first by the entire staff, but after a few weeks all found that the system and regularity he enforced lightened their labors so much that he was now a prime favorite with nearly all. He was a tall, dark man, cool, cautious, but determined-and secretly bent upon becoming a partner in the concern by making himself indispensable to its proprietor, which secret determination was perhaps the foundation of his scrupulous attention to the duties of his position. Without appearing to do so, he rapidly mastered the details of Carmer's commercial standing, with but one exception. Being a suave and courteous man he succeeded in attaching himself to the family, so before long Jane Carmer began to feel a decided interest in the good-looking superintendent. So marked on her part did this exhibition of interest become that Mr. Watterson could not avoid noticing it, and that astute gentleman saw a method of entering into the business by an easy road. He cautiously felt his way, and finding encouragment, ie too began to be somewhat marked in his attentions to the amiable Jane, so much so that in less than three months that fair damsel had virtually admitted her feelings to him, while he, with commendable prudence, avoided committing himself, not yet being assured of her parents' approval. Jane, seeing the superintendent growing more and more amiable, deluded herself into the belief that "her Watterson" was all her own. Alas for her future joys! Bertha Black was a matter to be reckoned with. Bertha had herself fallen in love with the handsome-looking superintendent, and intuitively divined, as in such cases women do, the state of feeling her dear friend Jane was in. Bertha being a comely little lass, quickwitted, and now much improved in manner, had, unknown to herself, found favor in Mr. Watterson's eyes, but so far he had wisely kept his own counsel on the matter. Then, the sad fact must be admitted that a dash of spitefulness was an ingredient in Bertha's nature, and as she found that as the prosperity of the Carmers' increased Jane manifested a strong disposition to cast her former friend and ally overboard, she determined upon win ning in the end. Bertha quietly submitted, meanwhile biding her time for reprisals hereafter. Her time came ere she anticipated, but it found her fully prepared. The agent that played into her hands was Mr. Ruggleston, of "The Wheal Block Adventurers," who, calling upon Zebedee Carmer, held a conversation with that gentleman, which being overheard by Bertha, gave the final turn to the events of this history that was needed to work out the questions now in-

Late on a certain Monday evening Mr. Ruggleston called upon Mr. Carmer, asking for a private interview with him. The twain adjourned to the private sanctum of the head of the house. In this chamber there was a large cupboard, in which was stored a variety of boxes containing documents of a commercial and private nature. Upon the shelf in its upper part were also many bundles and packages of like nature—the room being half smoking-room and half office-the place where Carmer transacted all his private business. Possibly very much on the principle of running with the hare and holding with the hounds, it happened on this particular evening that Mr. Watterson had been indulging in a little mild flirtation with Bertha upon the stairs leading to Carmer's private room, for certainly there they were as Carmer and his visitor prepared to ascend. At this point Mr. Watterson, not at first seeing who were coming, advised his companion to dodge into the private office until the coast was clear, he in the meantime descending the stairs to delay those coming up until her concealment was effected. This he accordingly did, giving Bertha ample time to slip out of sight, but to that young lady's utter consternation she heard Carmer say:

Well, well, come into my little room, and we can there talk undisturbed."

Quick as thought the curboard occurred to her, and. in mortal terror of being discovered, she incontinently the two men entered the room.

"Now," said Carmer, after seating himself with his back to the cupboard door, "I don't understand this. I went into those mines solely upon your advice. Now there seems every likelihood the affair will turn out a

dead loss!" "No, my dear sir," said Mr. Ruggleston, "not quite that yet. You know we hold the largest interests. Well, now, the amount needed is but small. The board is willing to act under my advice, and if we each put in half the amount needed, why the mine is virtually ours-a fortune for us both, certain-absolutely cer-

"It is impossible," said Carmer, adding, with rueful visage, "I have n't a benny I can touch!"

"Phew!" was his companion's ejaculation, "now how's that?"

Leaning over the table in an attitude of caution. Carmer said, in a low vuice:

"The fact is I have put all my available cash into this mine and Blinker's Society. Just now several heavy acceptances are about due, and how I am going to meet them is by no means clear to me."

"Well," said the man of mines, "I am afraid it is all up. Your money and mine is gone. For unless the money is raised crash is the word, my friend-crash, and only crash. Now it is a woeful nity-"

Yes, it 'is a woeful pity,' but 'pity' is no use here. I have already sunk £5000 in it, and just now it brimpossible for me to raise another thousand. My credit is pledged right up, and until this affair, or Blinker's brings me some return I am cornered."

By this time the good man had turned pale, his lips were bloodless, his tongue was dry, and an intense nervous anxiety expressed itself in his every action. Instinctively he saw his all trembling in the balance, while the knowledge that his present trouble was the outcome of speculations that others would describe as much like gambling, caused him to feel that somehow he was being beaten, though just how he was ther unable to decide.

Giving him time to think a little, Mr. Ruggleston presently said, "I will get you the money. If you need more I will help you as far as I can."

Astonished beyond measure Carmer could only gasp, "God bless you," at which his companion smiled grimly.

"Stop a moment, there are conditions. One concorns your security for the advance, the other is about voor niece. For security take me into partnership and the money shall simply be a loan, free of interest secured upon the stock---" "But my piece?"

"Simply this: persuade her to accept me for her hus band, then the money shall be absolutely yours."

What need is there to tell how this precious pair completed their bargain? It is enough to say that the terms were duly agreed upon, the money advanced, and the secret stipulation regarding Florence duly attended in producing in spite of the opinions of certain amia- to. Before all these things fell out, other matters occurred though. First of these matters was that as such individuals are utterly useless. Being such a soon as the two men left the room, Bertha, who had personality. Florence was possessed of feeling, ten- been thoroughly startled at all she had heard, in derness and keen womanly sympathies, thinking that emerging from her hiding-place, bumped her head home, husband, family were sacred watchwords which against the shelf above. This caused a small package called to life all that is best and noblest in our com-mon nature. Sentimental? Yes; utterly so, no doubt! "off her head," as the saying is, she, unthinkingly, thrust the packet of letters, for such it was, into the pocket of her dress. Cautiously retreating from Carmer's sanctum she finally reached her own room in safety, undiscovered by any one.

Several days later she concluded to wear the dress | mining matters, therefore I presume you came in conthis history must turn back and announce two hith- she had on upon the evening of her adventure just de- quence."

scribed, and upon reaching it from its hooks sho was puzzled to find there was some bulky object in its pocket. What her astenishment was can be readily imagined when it is stated that on examining the package she found it consisted of a number of letters, all opened, all from America, and all addressed to Florence Lonton! But why should they have been in that cupboard-for Bertha now remembered how they came into her possession? Either Carmer had intercepted or stolen them diding them in the place where they had so strangely fallen into her hands. Her first impulse was to hand them over to Florence. On second thought she remembered the circumstances under which they came into her hands, and being afraid to risk any explanation of how she obtained them, she determined to wait and think matters over before doing anything. Finally she determined to take counsel with Mr. Watterson, and during her subsequent conversation upon the matter with that gentleman she narrated to him the circumstances that led to Frank's expulsion, whereat Mr. Watterson expressed a decided opinion at the absurdity of an apprentice aspiring to marryinto a rich and prosperous family like Carmer's. which caused Bertha to saucily say:

"Ah, yes! If it is rich. I have my doubts." "Your 'doubts," said Watterson, smiling, "and pray what do you know?"

"Well, I know that Carmer is in a tight place for money. His mining speculations are almost total losses—will be quite so if he fails to find £1,000 imme mediately."

"Oh!" said Mr. Watterson, with a slight whistle of surprise, "mines, is it?" Then after a brief pause, "but how do you know this?" In response to his queries Bertha narrated all she had heard while con-

cealed in the cupboard. The day after the above recorded conversation. Mr Watterson requested a few days' leave of absence, pleading urgent family affairs as the cause. His real object was to obtain some reliable information upon the spot concerning the "Wheal Block Adventurers" tin mine, which required a journey into Cornwall, while he also made some very searching inquiries regarding the character of the First Blinker Building

On his return to the "Emporium," he had determined upon two lines of action as a result of his information obtained in Cornwall and London. First he had decided to resign his appointment, and to himself establish a rival concern on the other side of the street, immediately opposite. Secondly he concluded to offer his hand and heart to Bertha Black, justly arguing that her intimate knowledge of Carmer's business connections would form a useful fund of knowledge they could jointly profit from.

In due course Zebedee Carmer received the courtconsly-worded resignation of his able superintendent. which, of necessity, he was compelled to accept. He then adroitly compassed a farewell chat with the impressionable Jane, who learned that urgent private affairs were taking from her her latest charmer, who protested his great respect for her, and asserted he would ever remain her friend in all things. So pleasant became he that poor Jane felt her loss was even greater than she could bear, and when her companion expressed the hope that he would receive her congratulations upon his approaching marriage, Jane could only ask in tones of sympathy:

" May I ask who the happy lady is?" "Certainly," said Mr. Watterson. "She is a lady well known to you, Miss Jane-one whom you value and appreciate; one who has sat at your table, been your friend, enjoyed your confidence-

"Oh. Mr. Watterson! You do not mean—that is to say, you-I-ah!-oh!-I really do not understandthat is, do you mean that as an offer?" said Jane, with an assumption of coyness that seemed like a painful burlesque.

"Oh! no, Miss Carmer. I did not so mean it at all. Indeed, if anything on my part has seemed to imply such an idea, I am truly sorry; for the fact is the young lady in question is your old friend, Miss Black."

"Then this is part of your reason for leaving us?" "Yes, certainly."

"Mr. Watterson, I am surprised at you. You have treated me most unbecomingly. I am insuited, sir, and will tell my pa. You have encouraged my feelings, and now, like a mean, spiteful brute, you tell me to my face you are going to marry another. You shall be made to suffer for this. I'll see to it, you disgraceful creature," and with tears of rage, vexation and wounded vanity Jane Carmer bounded out of the room.

As sometimes happens in such characters, this illdisposed girl really did feel something akin to love for this man, more so than she had felt for any of her previous flames-more than she could ever feel again. Her inordinate vanity had caused her defeat in the one decisive engagement of her life. Vanquished, hurt, humiliated, she quitted the field with an aching bitterness in her heart that soured her after days, squeezed into it, closing the door just a moment before made her shrewish and caustic, and changed her into it my duty to see that for the future you take the getan object of mingled derision and pity. Jane Carmer | ting of your livelihood into your own hands." had sown; she was now reaping. Her harvest grain was harsh and bitter indeed.

Six weeks later Bertha Black became Mrs. Edward

And Florence? During all this time as patient and gentle as ever. Yet the clouds surrounding her were

often black and heavy. Three weeks after the interview between Carmer and Watterson the clouds gathered around poor Florence darker and heavier than before, indicating a storm of most alarming dimensions. It was now needful for Carmer to do his best for his friend Ruggleston. being now indebted to him to the extent of one thousand pounds. So, with the purpose of providing an opportunity at which Florence could be approached by her would-be suitor, Zebedee had decided upon a quiet little dinner, at which the family, Ruggleston and Florence should be the company. Therefore the dinner was arranged, and the prospective husband duly invited. It was in truth a dull affair, in spite of the efforts Mrs. Carmer made to make it agreeable. To Florence it was dreary beyond all endurance Mr. Ruggleston paid her marked attention, and generally conducted himself in a manner that frequently bordered upon the offensively familiar.

The dinner at last being over, an adjournment was made to the drawing-room-the dining-room was the old-time private room, wherein we first met this genial household in its domestic privacy. By a little adroit manœuvering of Mrs. Carmer, Florence was presently left with Mr. Ruggleston to look over a collection of photographic views, to which, out of courtesy to her uncle's guest, she endeavored to devote her somewhat wandering attention. After some moments thus occupled her companion remarked:

You have a keen sense of the beautiful, Miss lenton."

"Thank von." "No, but I mean it. You have a very nice judg-

"I know what I like." "Have you seen any of these places yourself, Miss

Lenton?" "No. That is to say, not any outside of London."

"You would like to, of course."

"Perhaps your uncle will take you to visit them sometlme?" " Perhaps."

"I should very much like to visit these placesthere, Paris, Scotland, Berlin, New York, Richmond"—said Mr. Ruggleston, making out a startling list of contrasted localities, "but I am a busy man, Miss Lenton, and traveling alone is very dull-very dull."

"I have never traveled, but to me it seems traveling could never be dull. It must be a panorama of everchanging scenes. I could not think of it as being dull."

"Ah, Miss Lenton, if I had such a companion as you to travel with I believe your sympathetic nature would make the most tedious journey almost a faire dream. But there, I am all business, at least my friends say so-but they are wrong, Miss Lenton, utterly wrong. I have a 'art Miss Lenton, one that can feel, one that responds to-to-to nature, yes, responds to nature, that admires goodness and worth, then dropping his voice a little he asked, " Do you know, Miss Lenton, why I have been so long a visitor

"I believe my uncle is engaged with you in some

"Yes, but that is only one part of my reason-do you know the other?".

I do not," "It is you, Miss Lontont"

"Met Mr. Ruggleston?"
"Yes, you, Miss Lenton. I have long admired you at a distance, long loyed you in secret, and I am here to-night to offer you my hand and 'art. I am well-todo, can give you a good home, your aunt and uncle approve my suit "-he called it "soot"-" will you have me, Miss Lenton? Come, say yes, and make this the

happlest day of both our lives." "Mr. Ruggleston," said Florence, who had divined the purpose of the dinner, "it is impossible. I do not feel the slightest inclination in the direction of your proposal. It is impossible; aunt and uncle both know

"But think, Miss Lenton, think of the opportunity you are losing! I don't mind telling you I am soon about to retire. I have been successful, very. In a few months I shall be as rich as any man needs be."

"Mr. Ruggleston, once for all, I cannot consider this subject. It pains me. Do not compel me to be uncivil or unkind. Believe me, I have good reasons on my side; and let me say that they do not in any way reflect upon you."

You love some one else?" "Sir, you have no right to ask that."

"Well, excuse me; never mind. You refuse me,

then?' "If you put it that way, then, yes!"

"So be it, then. I am afraid some folks will rue it, that's all." At this stage Carmer softly stepped up to them and blandly asked: "How are you passing your time? Pleasantly, I trust, my good friend?" Then pausing, as if in expectation of hearing a hoped-for announcement, he turned to his niece and affably smiled upon her, as

if to encourage her to speak. To his confusion, how-

ever, Florence said : . "Mr. Ruggleston has just asked me to be his wife,

and I have declined, as you remember I declined months ago when you first put the subject before me. I am very sorry, my dear, very sorry. Your aunt will be very sorry, also. I will not praise my friend to his face-evidently you do not know how estimable a

man he is. May I ask why you refuse such an excellent chan—— that is, so estimable a man?" "Yes, since it is the reason you are already aware

of-my word is pledged." "Oh-ah-yes-that scamp Winfield, I suppose. But there, we will not burt my friend's feelings by discussing an idle, roaming vagabond who forgets the woman he loves after her uncle turned him from his doors. But, my dear niece, I am sorry you have refused this offer. You will be sorry, too, I think, and soon, too, perhaps." The turn affairs took now effectually broke up the pleasure of the evening, and very shortly after the foregoing conversation Mr. Ruggleston took his departure.

Late that night a council of war was held, the court consisting of Miriam and Zebedee Carmer, the culprit being Florence. Her offense was contumacy in refusing the hand of her uncle's friend, and the alternatives were submission to her guardian's wishes, or otherwise she must for the future take life upon her own shoulders, for her uncle and aunt would not be bound to maintain her longer! A compromise, by Carmer, was at last decided upon: Florence should have one month to think matters over in, and her do cision should then be final.

The month passed-four weeks of petty spite, in which each day was a record that would have made malicious spirits smile with admiration at how much torture good people can inflict upon their fellows in their efforts to vindicate their rights. (7) The end of these four miserable weeks came at last, closing with the anticipated interview. Zebedee was stormy, Miriam cold and harsh, Florence indignant, for she instinctively divined some selfish object in her uncle's desire to see her married.

"I am your niece," she told him. "You have fed me, clothed and sheltered me. In return you have had my services, at least of some value. I have tried to do my duty to you both, and am indeed grateful to you for all you have done for me, and to prove it am willing to do anything in reason you ask me; but accepting Mr. Ruggleston is impossible; you know, and

aunt knows my feelings are—" "Oh, yes," Interrupted Carmer, "we know you pretend to be still thinking of that scrapegrace I turned from the house. But how much does he care for you? How many letters has he sent you? Bah! You can be quite sure, my dear niece, that shiftless ne'er-do-well

has long since forgotten you." Then arose the good Mirlam: Florence, take heed. My patience toward my dead sister's child even has its limits. You are ungrateful

to us. You set yourself against Providence. I am hurt, my child, more than hurt. It is clearly your duty to take this step, and if you refuse, I shall deem 'Aunt, uncle," appealing to each in turn, "I have

always obeyed you willingly; but you both know this cannot be done. I never can like Mr. Rugglestor enough to be his wife, nor need I deceive you, as you know my heart is pledged to Mr. Winfield. I do not pretend to be able to explain his silence; you or uncle may be able to do so." [Here Carmer winced a little.] "I cannot. In my heart I am sure he is faithful, and rightly or wrongly-rightly, I feel-my choice is fixed; if it parts us, it must do so. I have done you no wrong, but you are cruel to me in trying to force me into this marriage. But I will not be a burden to you any longer. I have borne more than I can or wil bear again. I will seek employment, and, with what little money I have, sustain myself until I find a situation." Quietly, calmly and with sustained dignity and purpose all this was said, and once again love triumphed over prudence, faith was trusted and discretion discarded. A week later Florence was installed in an humble lodging in a side street in the Walworth Road, and her uncle's house knew her never again. Just at this time a curious thing happened across

the road, immediately in front of the Carmer "Emporium," and to the wonderment of the Carmer staff. No less a thing, indeed, than the appearance of a force of builder's men, who proceeded to erect an hoarding in front of the three opposite houses. This was followed by the raising of scaffolding, the appearance of bricklayers, plasterers, carpenters, glaziers, plumbers and painters. After the manner of such they made the neighborhood hideous, first with dust, then with uncouth sounds of hammers, saws, all sorts of tools and much conversation in strident tones, the character of which was more forcible than elegant. Naturally much speculation was indulged in as to the use the building was to be put to, but so far it re mained a profound secret.

Florence essayed to find employment, but seemingly in vain. At times it almost appears that Fate forgets the needy to favor the well-to-do; so now Florence began to feel depressed, for having "no references," her task was likely to prove a hard one. Plainly, but neatly dressed in black, with pale face and anxious looks she was passing along the Walworth Road and had almost reached her own street turning when she encountered Bertha-or as we must now call her. Mrs. Watterson; she tried to pass her unnoticed, but Bertha was not to be cluded, for she had heard from old friends of the rupture, and to Florence's surprise tendered her the warmest sympathies over her trials, and in so sincere a manner that they could not be questioned. She insisted upon Florence going home with her, they were living close by in the Kensington Road, and as Florence was reluctantly compelled to assent, she presently found herself in the Watterson establishment. During the evening her plans were discussed; of

course our hero Frank came in our consideration, and his long silence was considered, to the manifest discomfort of Florence, who was startled almost out of herself when Bertha' emphatically asserted that she did not believe Frank had either been silent or forgetful! Having gone so far, Bertha thought it best to narrate the cupboard incident, and running from the room she presently returned with the packet of letters, in which there was found a letter received the very day of Bertha's little adventure. The letter contained an account of Frank's advancement and improved position at Wilbram City, of all which the reader is already aware, interspersed with many words of affection, exhortation to patience, and a declaration of his intention ere long to come over for the pur-

pose of taking her back to his Western home in tri-

Mr. Watterson counselled Florence should make her home with them until she could communicate with Frank, and receive his roply, and his counsel was adopted. I'ate, however, willed it that Florence's

letter should not reach Frank until it was useless, Consternation reigns in the Carmer council chamber. The alterations across the way are finished. The hoardings are down, the mystery is solved. The premises are opened for trade, and the signs read: "Watterson & Company, Silk Mercers, Drapers, and Milliners." Bo large, moderately priced and varied is the stock of the new "Palais Royale," that Carmer, knowing his embarrassments, felt that the end was not far off. Was he a correct prophet? We shall see.

[Continued in our next issue.] Verifications of Spirit Messages.

ANSON ATWOOD.

The communication in a recent number of THE BAN-VER from Anson Atwood was recognized by many of his old friends.

It was through his influence that the Fox family were induced to visit this city, I think in 1851, and I was at the first scance held at his house. The mani-

was at the first scance held at his house. The manifestations were so, strong and convincing that not a person in that circle had any doubt about their origin. From that sitting I date my conversion to Spiritualism, and from that time to this not a shadow of doubt has ever crossed my mind.

Soon after the visit of the Fox family, Mr. Atwood's daughter Mary—then about nine or ten years old—was developed as a rapping and writing medium, and was one of the best I have ever met. While fast asleep, her hand would be controlled to write intelligent communications, while in her natural state she could not write; and the raps came loudly while her feet were free from the floor. Mr. Atwood was one of our best mechanics and inventors, and a highly respected citizen.

Troy, N. Y., June 9th, 1889.

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Troy, N. Y., June 9th, 1889. Troy, N. Y., June 9th, 1889.

In the issue of The Banner for May 11th, I read with great pleasure a message from Anson Atwood, formerly a resident of our city, and at one fine largely identified with its business interests. Mr. Atwood early embraced a belief in Modern Spiritualism, and, as he states, opened his doors to the Fox sisters. I desire also to state here that Mr. Atwood's daughter Mary was developed as a very fine medium under her father's roof, and for a long time devoted her time in giving sittings to earnest seekers after light. Many were convinced of the certainty of spirit-return through her mediumship.

At that day it required decision and nerve to be a Spiritualist and defend it, as I personally know. Mr. Atwood did so, openly and fearlessly. His message is truly characteristic of him.

W. H. Vosberrigh, Magnetic Physician.

244 Ninth street, Troy, N. Y.

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In The Banner of May 11th, I fully recognize the communication of one of my carilest spiritual friends, Anson Atwood). I knew him not less than thirty-seven years ago as an old-time worker in the city of Troy, N. Y., when such men as Judge Edmonds, Dr. Hallock, Charles Partridge and others of that date would come up the river occasionally and talk to us. Yes indeed, again and again have we conversed with much pleasure on the new revelation, and also of our mutual acquaintances and friends in Salem, Washington Co., N. Y., where my parents were born. It is much pleasure to me to hear form our resurrected brother, as it doubtless will be to others in Troy. He was ever true to his convictions, and shrank not in his fidelity-to the truth. We hope to hear from him again, and return our thanks most sincerely to The Banner and its blessed instrument, standing between two worlds, as it were, demonstrating immortality to man.

Lake Pleasant, Mass.

Samuel McCleary.

MRS. MARTHA C. SMITH.

MRS. MARTHA C. SMITH.

I cheerfully and thankfully acknowledge the communication bearing this name, published in the BANNER OF LIGHT of April 13th—having received the paper containing the communication from a friend. She was my wife, and passed to spirit-life June 3d, 1881. The message is characteristic of her in every particular. What she says of the last words that she uttered in the mortal was true, and many other things mentioned in the communication are also true, as those best acquainted with her know. They say they would be sure who it was from had no mame been given.

Ashland, N. H.

I dealer to state that the communication in The

I desire to state that the communication in THE I desire to state that the communication in The Banner bearing date of A pril 13th, present year, and purporting to be given by Mrs. Martha C. Smith, of New Hampton, N. H., is correct. She is my own dear aunt, still living in the other and higher life. All she said in regard to her life here before passing on was true, as many can testify.

Mrs. E. B. Johnson. 33 Merrimae street, Haverhill, Mass., May 25th, 1889.

BENJAMIN SPAULDING. BENJAMIN SPAULDING.

The message given through the mediumship of Mrs.
B. F. Sthith, April 19th, and published May 18th, from
BENJAMIN SPAULDING, is correct in every particular;
persons and circumstances mentioned are all well
known by myself and family.

EREN B. SPAULDING.

Everett, Mass., May 23d, 1889.

ANNIE E. LEWIS.

ANNIE E. LEWIS.

THE BANNER for May 4th contained one of the sweetest, most consolatory and convincing communications that has ever been brought out in its columns: It is from my spirit-daughter, Annie E. Lewis. That communication was full of tests from beginning to end. A short time before she passed to a higher life, feeling that she must go from us, I improved the opportunity, as we were alone, and received the promise tunity, as we were alone, and received the promise that she would return if she could; I then proposed a password to be used by her on her return, and to be known to no one on earth but myself: "Only a thin veil between us." Next I discoursed on the beautiful home in the Summer Land which she was then approaching. I drew her attention to the loved ones gone before who would be her companions in her new home, and assured her as she had great talent as a planist she would be in full employment there. In her communication she tells me she is "not deprived of teaching" there.

communication she tens me and a teaching? there.

All our conversation was private, and was never known to any person but myself. Can any one read that communication and compare it with this, my recognition of the same, and not say it is one of the greatest proofs of spirit-return that was ever known?

Springfield, Mass.

JAMES LEWIS.

SAMANTHA JANE SPENCER.

SAMANTHA JANE SPENCER.

In THE BANNER of April 6th is a message from my wife, SAMANTHA JANE SPENCER. I am highly pleased with it. All her friends whom I have heard from are equally as well pleased as myself.

I have not the least doubt but that the message is from my wife. The entire communication was after her manner of speech. She was a devout Spirtualist. She speaks of the consolation of a knowledge of spirit-return, when the angel of life was coming to bear her across the mystic stream of change. Just a few minutes before she left the mortal form she exclaimed: "The beautiful river!" She says she often spoke to me of the pleasure it gave her to feel the influence of the loved ones around her, all of which is true.

I am very grateful to the medium who has been the instrument in conveying this message of love from my companion, also to THE BANNER, that has so long sustained the Message Department, which has sent out so many words of comfort and proofs of immortality to weary mortals.

E. F. SPENCER.

Kansas City, Kan., June 2d, 1889.

Ansas City, Kan., June 2d, 1889.

In the Banner of Light of April 6th I read a message from Samantha Jane Spencer, who was well known in this part of Indiana as an earnest and devoted worker in the cause of Spatualism. The friends of Mrs. Spencer can truly say that the message is characteristic and correct in every particular.

All her friends are happy to hear from her through the dear Banner, and hope she will come again.

Artington, Ind., May 25th, 1889.

J. A. Macy.

MATTHIAS STONE.

The Banner of Light for May 18th contains a communication from Matthias Stone, Walden, value a communication from Matthias Stone, Walden, the bears all necessary marks of genuineness, and is fully recognized by me. South Royalton, Vt. George Severance.

Queen Victoria, Julia Ward Howe and Walt Whitman have celebrated their seventieth birthdays within the last few weeks. Victoria is in the best health of the three; but, then, she has not had to work so hard as Julia and Walter.—N. Y. Truth Seeker.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr.

A. L. 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, hypochondric disease of the liver and kidneys, jaundice, adiposite betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spieen, 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

treated long enough. Average time of treatment four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperient and Laxative and Diurette. It clears the complexion, purifies the Blood. It is easily foluble; 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 cartoon, and has the signature "Eisner & Mendleson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

Hunner Correspondence.

GLENBURN. - Bishop A. Beals writes: "Reading in This Banner of recent date an article from the London Lancet entitled 'Stuff that Dreams are Made Of,' Induces me to report a dream, an account of which appeared in one of our local papers. In . 18% Lizzle M. Trask came into possession of a gold twentyfive cent plece. This she showed as a curlosity to her niece, Addie Trask, then two years old, telling her when she was old enough to take care of it she would give it to her. Lizzle died twelve years ago. Addie became the wife of Leman Butler. The coin was not seen after Lizzle's death; its existence had passed from the memory of all. A short time since Mrs. Butler dreamed she saw a wallet once owned by her Aunt Lizzle. On telling her mother her dream she was informed that Lizzle diahave a wallet which answered her description, and that her Unole Janges had it. The wallet Addie had never seen? She then visited her uncle and told her dream to her aunt, who laughed at the idea of anything being in it other than wints she or her husband had placed there. But at Addie's earnest solidation she produced it, and as soon as Addies aw it she exclaimed, That is the same wallet I saw in my dream, and pointed out the compartment that held her treasure. She then took a needland running it to the bottom dreams a gold when hands of her aunt, at least twelve years before, where it had hain all this time, and noolk defended our cause. It is a pity such able workers feel obliged to leave the public field where their presence is greatly needed.

I am the guest of Dr. Emery and wife, at whose hospitable home the BANNER or Loriur is a weekly visitor, and where the light of its truths radiates into the dark corners. This little community has a strong liberal element, and has been ministered to by some of our most popular and advanced speakers, and still holds its own in spite of bitter opposition.

I have just finished a successful engagement at Bangor, where I found a few noble souls banded together to sustain the truths of our growth of the proposition.

I have just fini "Reading in THE BANNER of recent date an article from the London Lancet entitled 'Stuff

banded together to sustain the truths of our glorious Spiritualism.

Oscar A. Edgerly, of Newburyport, Mass., has been ministering to that society with much profit and satisfaction. There is promise in this young medium of a great field of usefulness. The sun of Spiritualism never shone brighter—the hopes of our people were never more flattering than at the present time. What our enemies have done to thwart the progress of spiritual truth has been turned to good account spiritual truth has been turned to good account in bringing about results favorable to the cause they so blindly persecute."

Massachusetts.

BOSTON.-The author of "Vital Magnetic Cure" writes: "In a recent issue of the Boston Herald it was stated that since the first of Jan-Herald it was stated that since the first of January six hundred persons have committed suicide in this country. Naturally so startling a report leads one to seek information of the cause that has produced such an alarming state of affairs. To me it appears that some of the causes are the following: over-taxing the physical and mental capacity, speculation, living beyond the means of the individual, over-indulgence in eating and drinking, undue thought in religious matters, unrequited love and un-happy marriage relations, and, above all, the psychological influence of other parties ex-

psychological influence of other parties exerted consciously or otherwise.

No one of sound judgment will pretend to claim that all of the six hundred cases alluded to proceeded from the same cause, or that a single remedy will apply to them all. Our duty plainly is to impress upon all the absolute importance of avoiding every condition, plussically, that tends to abnormal mental exercise, that he igns the principal cause of the unseating that being the principal cause of the unseating of the reasoning powers, which, if only of momentary duration, is liable to lead to acts that subsequently will be deeply regretted, but cannot be recalled."

BROCKTON.-Emma Boomer writes: "The Brockton Spiritual Lyceum has elected officers for the ensuing year as follows: Conductor, James S. Abbott; Assistant Conductor, John Bond; Guardian, Mrs. H. N. Keith; Assistant Guardian, Mrs. Carrie Nevins; Secretary, Henry Chevigny; Treasurer and Librarian, O.S. Keith. Sunday, May 26th, Mr. Haskell of Maine conducted Memorial Services under the auspices of the Lyceum. Services under the auspices of the Lyceum. Sunday, June 9th, the opening exercises consisted of music by the orchestra, and an invocation read by Conductor Abbott; Mrs. M. H. Fletcher presented the officers and scholars with bouquets, which were highly appreciated by all, and a vote of thanks given her by the Lyceum. A new feature was introduced: Questions pertaining to Spiritualism were read, and the officers of the Lyceum answered, all being interesting and instructive. Songs read, and the olicers of the Lycetin answered, all being interesting and instructive. Songs by Edith L. Keith, Celia Anderson; recitations by Celia Anderson and Mrs. H. N. Keith; songs by Nettie Cook and Edith L. Keith; remarks by Mrs. M. H. Fletcher and Conductor Abbott

relative to the coming vacation, after which the Lyceum adjourned to meet again in Octo-ber. The season just past has not been her. The season just past has not been in vain, and although we may not at present see the fruits of our labors, we feel seed has been sown that shall bear a goodly harvest in coming time. We carnestly hope the good angels may bless our work, and that all may meet in the autumn with renewed vigor to begin another season's labor, with love in our hearts for each other, and kindly sympathy for those less favored than we. To the Banner of Light we extend our heartfelt thanks for giving us the use of its columns; long may it be sustained."

Pennsylvania.

CORRY.-G. F. Lewis writes: "In Hon. A. B. Richmond's new book, 'Addendum to a Review, in 1887, of the Seybert Commissioners' view, in 1821, of the Seybert Commissioners' Report, the 'W. L. Riley, pastor First Congregational Church,' who gets a good airing in that volume, and whose foolishness, to call it by no worse name, in endorsing the notorious Prof. Starr and bidding him 'God-speed' was made so apparent, has left his position, and there has been a great depletion in the ranks of those who followed him as the opponents of the truth."

DOYLESTOWN .- Wm. P. Lees writes: "The first Spiritualist lecturer to appear before the public in this place was Mrs. A. M. Glading, who on Friday evening, June 7th, addressed an audience in Lenape Hall. Samuel Wheeler of Philadelphia presided. He briefly referred to the woe and desolation at Johnstown and elsewhere as being the reasons for the lecture about to be given, and explained Mrs. Glading's position toward the audience, that though a resident of Doylestown two years, she was a comparative stranger, and felt considerable frepidation in appearing before her auditors. Nevertheless she would not shrink from what she regarded a duty. A subject being asked from the audience, John Hart suggested 'Charity,' as most appropriate. The lecture was an eloquent one, and called forth much praise. The Intelligencer exhibited its liberality in giving a lengthy and favorable report of the meeting. The proceeds amounted to \$97, which was subsequently increased to \$100, and added to the Johnstown relief fund." public in this place was Mrs. A. M. Glading,

District of Columbia.

WASHINGTON .- Mrs. W. T. Alllen writes: "Our meetings that have been held in G. A. R. Hall all winter, and have proved very successful, are now closed. Last month our speaker was J. J. Morse. He was followed by Washington's favorite test medium, Miss M. Gaule of Baltimore, who has done a noble work in our city, and awakened many who have long slept. After the meeting, Miss Gaule was the recipient of a fine present, as a mark of esteem

from the Society. She spent the remainder of the evening at a friend's, who tendered her a grand reception.

We are to have a meeting in relation to the opening exercises of our Lyceum in Septem-ber."

Oregon. ASTORIA.-T. M. Elmore writes: "Astoria

When Christ shall rend From end to end The regions of the air, He'll split the skies In twain likewise, And then himself appear. He will appear

By drawing near
With armies broad and long,
In rank and fles
Ten thousand miles,
Methinks I see the throng. Then he will tell

Then new in ten
The archangel
To blow the trumpet loud,
To make them hear
Both far and near,
And then you'll see the crowd.

Then he will call From he will call
Both great and small,
The beggar and the drudge,
The high and low,
The poor also,
To come before the judge.

The sheep shall stand At Christ's right hand, The goats on his left side; And he will call Both great and small To have their cases tried.

Then he will say _

But to the rest, Come up, ye blest, The dear Redeemer says, To dwell on high With God and 1, For aye to sing his praise.

When you've been there Ten thousand year, Bright shining as the sun, You've no less days To sing his praise Than when you first begun.

Those robes you wear. That shine so fair, That dazzle like the sun, Were made for you, I know they'll do, For I have tried 'em on.

Now who are they
Who dare to say,
I've been too kind to these?
A right I have
To damn or save,
Or do just what I please.
MARY STREET.

June Magazines.

THE INDEPENDENT PULPIT .- C. L. Abbott com mences a series of articles in which he places" Evolution on Trial." T. V. Munson contributes his views of the Old Testament declaration, "In the beginning God created the heavens and the earth," arguing that there never was a creation. Martin Casey states "Why Some People Believe"; the second paper upon 'Monism" is given, and a number of other subjects are discussed editorially and otherwise. Waco, Texas: J. D. Shaw.

THE QUIVER .- An interesting account is given of Sunday Under the Shadow of Heligoland." Rev. Dr. Blakie continues his " New Book of Martyrs," re suming by quoting D'Aubigné that "during the single reign of Charles V. more than fifty thousand persons accused of having read prohibited books, of having on a certain day eaten meat, or of having entered into the bonds of marriage in deflance of canonical probbition, were behended, drowned, hung, buried alive, burned, or suffered death in other forms." This is startlingly in contrast with the condition of the world at present, the comparison of the two periods showing a vast advance, and sharply rebuking those who affect to sigh for a return of the days of "auld lang syne."
The author of "Monica" commences a charming serial, "Dörothy's Vacation," and "The Vicar's Daughter" is a fine story, of which the frontispiece is an illustration. Other pleasing pages of fiction are those of "Matter-of-Fact Maggie," "The New Wedding Ring," and "Miss Hilary's Suitors." New York: Cassell & Co.

AMERICAN AGRICULTURIST.-In "Beautiful Roses and How to Grow Them," descriptions are given of the most desirable roses, and plain instructions for their proper culture. The variety of farm and garden topics treated upon appear to be almost unlimited. New York: 751 Broadway.

THE KINDERGARTEN.—Those who sense the inspirational feature of Froebel's system of teaching children below the school age, will find much in this to confirm their views and aid them in their practical application. Chicago: Alice B. Stockham & Co.

Passed to Spirit-Life,

From Burlington, Wis., recently, Dr. Joseph Wilbur, veteran Spiritualist and magnetic healer, aged 79 years.
Dr. Wilbur was engaged in mercantile pursuits in his early
life, and was asuccessful merchant. He, some nineteen years
age, was engaged in healing the sick in Milwankee, Wis. by
and through his spiritual magnetic gifts, and performed some
wonderful cures in that city. He soon afterward removed
to Chicage, and was successful there as a magnetic plysician. At this time he visited Springfield, ill., during the
session of the Legislature. He had several of the members
of that body under his attendance, and it is needless to say
that no medical restrictive law was enacted at that time to
provent his treatment. He was wont to remark that a good
sprinkling of the members of the Legislature were wearing
lis magnetized paper, and, they declared, were benefited
thereby. reteran Spiritualist and magnetic healer, aged 79 years.

nis mignicitized paper, and, they declared, were benefited thoreby.

Dr. Wilbur was respected by all wild whom he associated. He will be missed by many who have received benefit from his powerful magnetic force, and it other ways. He accomplished much to establish a consistent philosophy in magnetic treatment, and the world is the butter for his having lived in it.

COM.

(Obituary Notices not exceeding twenty lines published gra-tuliously. 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.)

To Correspondents.

CF No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

T. T. D., PARKERSBURG, W. VA .- THE BANNER has alrendy informed its readers, and now repeats, that the "J. W. Fletcher" of Cincinnati fame as an exposer (?) is not Dr. J. William Fletcher, of 6 Beacon street, Boston.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechton Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 p. M. Admission free. The Ladles' Ald meets same place every Friday at 3 p. M.; supper served at 6 p. k. J. D. Chism, jr., Secretary.

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

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

Isaac F. Moore, Secretary.

IBUFFALO, N, Y.—First Society of Spiritualists—
A.O. U.W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, Prosident. Strangers welcome.

BANGOR, MF.—Meetings are regularly held by the Spiritualist Association. O. L. Coffin, Secretary.

CHICA GO, ILL..-Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. CHICA GO, ILL.,—The Spiritualist Mediums' Society neels in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M.

All are welcome.

CHICAGO, ILL.—Moses Hull addresses the Spiritual Frateristy every Sunday afternoon and evening.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. E. W. Gaylord, Conductor.

lord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly 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, ORE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society nects in Grand Army Hall. Thomas T. Shurtleff, Clerk. LAWRENCE, KAN.-Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held at the hall of the Religio-Philosophical Society, 2456 St. Catherino street. R. H. Kneeshaw, speaker. NEW BEDFORD, MASS.—Meetings are held each Sunday by the First Spiritualist Society. F. Wm. White-head, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 1480 range street. Dr. Geo. Barrett, President; Jessie Schoep-flin, Secretary.

film, Secretary.

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

**NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Sel-

over, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 p.m., at the hall, 810 Spiring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 125 p.m., N.E. corner Ninth and Spiring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PORTILAND. M.E.—"The First Spiritual Society."

seph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PORTLAND, M.E.—"The First Spiritual Society." meets every Sunday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chairman. F. L. Peck, Secretary, 168 Brakett street. Strangers visiting our city will receive a hearty welcome at our hall.

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.

PORTLAND, ORE.—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. Mai. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 r. w. at Grand Army Hall, corner Main and State streets. Miss Emma J. Nickerson, regular speaker. C. I. Leonard, President, J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y .- The First Society

of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Half, at 10½ a. M. and 7½ r. M. All are welcome. W. B. Mills, President, E. J. Huling, Clerk. ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 5½ and 7½ P. M., at Witsell's Hall, Spanish street.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberats holds regular meetings at the Chapel, Wancott street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly moletin Muolo Hall. F. D. Baker, Conductor.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katle N. Mattison, Secretary, No. 8 Pearl street.

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

ADDENDUM

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

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 Hank in an Eagle's Nest," Etc.

"A Black in an Eagle's Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena 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 be 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 most 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 pertinetly, 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 vist difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the folics of professional so-called "exposers" exhibited in a light that must cause them to appear supremely fidiculous eyen to their illustrious selves. He drives the Seylert 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 unfaltifulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sentences ealled forth by the green energy against and the process of the contents of the con

posed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sentences, called forth by the gross Inconsistencies of the opponents of truth and the unfortunate predictements 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 insterest in the subject being certain to command for it a large colo

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Another Pulpit Popgun.

"We do not need Spiritualism to convince the Christian of immortality. Our faith is better founded." So said Rev. Thomas A. Reeves in the pulpit of the Presbyterian church in Woonocket, R. I. He was preaching on the muchit one of a series entitled "Night Scenes from of the widely read novel, "Robert Elsmere." Saul is a warning, he said, against seeking illicit intelligence. From the story he drew the following conclusions: that King Saul is not a good model to follow; that the witch was a fraud; that God's will in respect to communiworld and this is silence; that those who enter "the obscure realm of Spiritualism" place themselves helplessly "under the crafty influence of malign spirits"; that the deceptions of Spiritualism have been a thousand times exposed; and that it is desecration to tamper with our sacred dead. The word of God, he added, is all-sufficient to teach us immortality and to guide us to heaven. What he would call the "word of God" is a term so vague and meaningless as to have become a mere shibboleth of superstition.

It fairly tries, even if it does not exhaust, the patience of those not wholly mummified with bigotry, to read or listen to the cheap and voluble utterances of men of this common stamp from the pulpit. The question forces itself upon us, whether they expect and desire to live and die within such narrow limitations. If they appear to be wholly satisfied now, can it be possible that they always will be? How easy for one who actually knows nothing about Spiritualism, yet would be thought to possess a familiarity with it that breeds contempt, to rattle off a list of empty and dogmatic utterances in regard to it that are so utterly vague and formless as to defy the intellectual grasp necessary for a reply. What volubility such a person employs in delivering himself of opinions that have cost him neither investigation nor thought; that rest on no knowledge of the subject whatever; that are proclaimed purely for the purpose of prejudicing the public mind, and in which he is a notoriously incompetent, because an openly interested witness! Yet it is just this style of person who makes a business of denouncing Spiritualism, and thinks that his mere occupancy of a church pulpit makes his denunciations the equivalent of testimony that is the product of close and serious

Scanning the newspaper report of this preach er's discourse, for instance, we note that he asserts that "God gives us revelation of the future world in his Word, and he will not have it confused, discredited, injured by a great mass of spiritual communications, trivial, idle, senseless in innumerable instances." Now as to the alleged revelation of the future world in the Bible, which is of course meant by God's "Word," we defy him to produce the first proof of it in the Old Testament, or to satisfy any intelligent professing Christian of such a revelation in the New. We refer him to the Episcopal Bishop of Rhode Island for a very candid opinion on this subject. But one book in the Bible is called a book of revelation, the Revelation of St. John, and it has been agreed by the oldest Christian council known to call that apocryphal. It actually reveals nothing of the future world, any more than Genesis embodies a real account of creation. There- from the higher life.

fore if no revelation has hitherto been made, is there any reason to conclude that in the fulltiess of time one will not be made? And is any one man, or any number of men, to presume to declare that the present is not the period

chosen for making it? God's will in respect to communications be tween the future world and this is silence, says this preacher. How should he know so much more concerning God's will than the rest of us? His theology, which is nothing but speculation, certainly does not tell him. What then does? Is it the known will of God to be forever silent on a subject concerning which he has planted such yearnings in the human heart? In that case he has done it only to mock us. This minister insists, too, that all Spiritualists are influenced by malign spirits. Ah! but that declaration gives his whole case away. If spirits of any class whatever can communicate with and influence mortals, then assuredly there is no good reason why spirits of every character cannot. If evil spirits, then good spirits also. It is not for the advocate of a narrow creed, who openly earns his living by preaching it, to draw the line. He cannot claim to be precisely omniscient. In pretending to know so much about it, he advertises himself as knowing just nothing.

To show the capacity as well as the candor of his mind, he cites the notorious Seybert Commission's report on Spiritualism, declaring that "it drags into the day the simple mysteries of slate-writing, spirit-rappings, sealed envelopes, spirit-photographs, flower-séances, and cabinet materializations. It turns," he adds, "the light of fair and scientific investigation upon all the clumsy artifices which have deceived so many, and reveals the effrontery of their barefaced and shallow trickery.". This from a man in a church pulpit, who would have his hearers believe he hated and despised nothing so much as trickery, when it was perfectly easy for him to satisfy himself that the very composition of this commission was a piece of trickery, that its professed investigation was another piece of trickery, and that its preconstructed report was still another! Yet he presumes in the same discourse with such a statement to decide that none but evil spirits, if any, can influence mortals, and that God's purpose on the whole subject is to maintain the mystery of silence! It is perfectly evident that the pulpit's hostility to Spiritualism is based on different grounds from those it openly alleges. It sees in it the steady development of religious con-ceptions which is to supersede its own influence and authority altogether.

A Progressive Divine.

Rev. Dr. Bray, of St. Louis, has requested nis own deposition from the ministry at the the ground of the entire incompatibility of creed of the Protestant Episcopal Church, of which he has long been a distinguished min-

In the course of an interview with a newspaper reporter, Dr. Bray explained that a good many people thought his course not only astonishing, but shocking; nevertheless he considered that the views held by him were identical with those held by the Broad Church of England, which is a highly potent factor in the Episcopal Church. While he knew there were many who hold similar views, he also knew that they lacked the courage to avow them. He said that the spirit of unbelief was widespread. He had had many clergymen admit their unbelief to him. He had had avowals of doubt from preachers of many denominations.

Dr. Bray said that in the places in which he had been he had found some preacher, who, when taken to task by him for certain utterances, confessed that he did not himself believe worn theme of "The Witch of Endor," making | in what he preached. That, in fact, is the motif the Bible." The awful message of Samuel to "There is one man who is now a bishop with whom I was intimate," said Dr. Bray, " told me candidly that he did not believe the doctrines of which he was an exponent.'

In reply to the direct inquiry as to what his real belief is, Dr. Bray answered that he was cations through spirits between the future satisfied of one thing, namely, that God fills the universe; that force is the measure and the ultimate of matter—the measure and the ultimate of all existence; that God is universally extended, conscious force, filling the whole: and that there can be no point in space. no spirit, essence, or atom of matter which is not full of deity. For if God be not everywhere, then we have something greater than Godspace; and to acknowledge anything greater than God is to acknowledge that there is no God. "I am an atheist," added Dr. Bray (in the direction of belief in an anthropomorphic deity), "and that is all I am."

Yet he said he entertained a well-grounded belief in immortality, because it was reasonable. The conscious force in man made him what he is, and it was far more plausible to think that this force underwent in death a differentiation than to hold that it was annihilated.

So here is a case of avowed unbelief in a personal God, in the bosom of one of the leading churches of the country, in addition to a candid confession that there are many more ministers in that and other denominations who are in the same condition of unbelief. What more or better proof is needed, that the creeds are falling apart of their own dead weight, because they wholly fail to satisfy the craving of the human spirit for what old theology, now infected with a dry rot, never can supply.

And what further evidence is needed to show the time ripe for the advent of Modern Spiritualism, which harnessed the alphabet to the phenomena and thus made them legible to common intelligence? Dr. Bray is willing to believe in immortality because it is reasonable; but Spiritualism reinforces reason with indisputable knowledge, even as it subordinates all forms and measures of force to the universal presence and operation of power.

The Intelligence who answered mundane questions at our Public Circle April 2, '89, said he believed the time would come when even on earth advanced minds would arrive at the conclusion that man is in himself an epitomé or ALL THAT HAS BEEN, and OF ALL THAT EVER WILL BE; that he possesses in his own nature the forces and capabilities of even an infinite mind. This is just what we have believed for a long time.

Rev. Ira Pettibone, another of the old original Abolitionists who stood by the side of lings, it desires the managers of these associa-Wendell Phillips in the darkest hour before the triumph of that cause, has joined the great majority in spirit-land.

Get Hudson Tuttle's new book and read it carefully. The author is a fine spiritual medium, and derives his great store of information

Spirit-Birthdays.

Is not every day a birthday of the spirit? asks Rev. Mr. Chadwick, of Brooklyn, in a recent discourse; for does not everywone bring in its train fresh opportunities to tread our baser passions down, to practice self-denial, to refuse the worse and choose the better way? If we kept the anniversaries of all the days that saw us somewhat advanced upon the path of truth and holiness, or sinking back upon some lower plane, there would not be a day in all the year that would be wanting in its hour of private gladness or of secret shame. Happy are they who find the latter so outnumbered by the former that their lives with no uncertain motion tend to higher levels. It is no matter of mere chance whether it shall be so with us or not.

There are men and there are books that are friends and aiders of those who would live in the spirit. We can draw near to these. We can subject our spirit to their plastic stress. And from the men, the books, the circumstances that we know are calculated to depress our moral sentiment and make slack our moral fibre we can resolutely draw apart. We know these things, and happy are we if we do them. How can we be too grateful to the books and men that have emancipated us from mental bondage? or how keep too sacredly the days or seasons that recall our first or best experience of their incalculable addition to our stock of spiritual life? . On the affectional plane, the birthdays of the spirit are those days that stand for great experiences of friendship, love and death. Happy are we if we can name the days on which such good things came to us as decisively as those which bring to mind the birthdays of our friends.

The birthdays of the spirit on the moral plane re those days which have had a determining influence upon our character and life. The turning of the tide does not effect itself with a more noiseless quiet than these turnings of the moral life. We cross the line that separates our good and evil tendency as unconsciously as a ship crosses the equator; but once crossed, what daily battles are there to be fought, what daily victories to be won! There may be many birthdays of the spirit that in our experience stand out from all others, and when we can fix their date we may keep their anniversaries with no outward demonstration, but with deep inward joy.

What shall we do, asks Mr. Chadwick, to make our birthday anniversaries, in the natural order, milestones of progress in the spiritual order of our lives? This, among other things, is obviously important, that we must cherish these secret anniversaries of the heart which bring to mind their holy sorrow and their unspeakable delight; which enable us to hands of the Episcopal Bishop of Missouri, on live over again, in happy recollection, those undimmed hours when something lifted us into his present religious belief with the accepted a more intimate communion with the true, the beautiful and the good. So there haply shall come to us new birthdays of the spirit, in whose radiant mornings new purposes and aspirations and resolves shall be born to us, that ve may not willingly let die.

A Complaint that is a Shame.

Nepotism is a charge to bring against any government or administration that ought to make those responsible for it thoroughly ashamed. It is a charge brought against the existing administration, and unfortunately with much more truth than will warrant a denial. A President who possesses a truly refined and clear perception would never distribute offices among his family relatives and business associates. He would as carefully eschew it as a judge on the bench would refuse to soil the purity of his ermine with taking bribes. There is always a certain something in character, though esteemed volatile, yet firmly fixed, that indicates not merely the direction it will take but the errors it will instinctively avoid. In a public servant, entrusted with nower patronage, it is naturally to be expected that official favors will not be bestowed for private advantage. He ought no more to think of distributing them among relatives, friends, associates and dependents than he would think of farming them out for his own profit.

A great deal could be said on a subject so little agreeable, but it ought rather to be regarded as a public scandal that it is necessary to say anything at all. It was this, above all other faults, that impelled Bishop Potter recently to make so pointed a reference to the President and his administration as he did. One cannot help putting himself the question: Would Washington or Jefferson have thought of employing his position for so debasing a purpose?

It is not the money value of the favors officially bestowed in this way by an administration that is the object of concern; that is a mere bagatelle in comparison with the loss to the country in another direction. That loss occurs in the insensible but no less certain lowering of the standard of public morality. The fine sense of propriety and justice is fatally wounded. That devotion of the public sentiment which forms the strongest pledge of a perpetuation of a free government is dangerously lowered. There is a sacred reserve in the national as in the individual character that cannot be disregarded or thrown away. To get out of the reach of its necessary influence is to give up all. When a whole people wink at practices which they instinctively know to be improper and corrupt, the fatal work of demoralization has surely begun. There is no less need of integrity in affairs of government than in affairs of business. If any citizen of the country ought to preserve the purity of his purpose above the furthest reach of suspicion, it assuredly is the President of the United States. Can he do it and make his family the selected almon ers of the nation's bounty?

The editor-in-chief has nothing whatever to do with the management of the business department of this paper, whether in regard to advertisements or books. That is managed entirely by his business partner. We have been written to many times by interested parties, (and are still questioned in regard thereto.) which fact has often put us before the public in a false position, to our great annoyance in many ways, and we are now obliged to make this statement in order to be fully understood and iustified.

As THE BANNER endeavors to impartially represent all the Spiritual Camp-Meettions to make it a point to circulate this paper as fully as possible among their visitors, as the old saying holds good in this case, namely, that good deeds should be reciprocated.

Dr. J. W. Owen, late of Hyde, Manchester, England, is in town.

Cremation.

The United States Cremation Company (140 Nassau street, New York) and the New York Cromation Society (80 Fulton street) at the commoncoment of the present year addressed a lotter of inquiry to a large number of well-known ladies and gentlemen, for the purpose of obtaining their views upon cremation as an improved method of disposing of the remains of the departed. In that letter it was said that the work of combating the arguments opposed to the much-needed reform has ended; that one after another the religious objection, the legal objection, the sanitary objection, the sentimental objection and all other objections have been overcome, and to-day hostility to it maintains its existence alone on prejudice, false sen timent or blind conservatism.

Replies favorable to cremation were received from a large number of individuals, one hundred of which have been published in a pamphlet of sixty pages for the purpose of informing the public of the process of cremation, erroneously supposed to be a burning of the body, but which is properly and strictly incineration, or a reduction of it to ashes, and absorption of all the gaseous elements, conducted within a fireclay retort, three feet in diameter and seven feet in length. One cannot fail, upon reading the opinions

given in this collection, to become favorably impressed not only with the desirableness but with the imperative necessity of a general adoption of this method, which, though seemingly new, is as old as history. Edward E. Hale says he advocated it more than fourteen years ago, and that he has no doubt it will work its way into general favor. M. D. Conway approves of cremation for the reason that he regards "the wholesale poisoning of the earth and its fountains by dead bodies as the survival of a grossly materialistic conception of the future life." Rev. R. Heber Newton says that having tried to make his life one of usefulness to his fellows, he objects to the possibility of injuring any one after he is dead. The thought that what he cannot take with him to a higher form of life is to be left as a means of poisoning other lives, is abhorrent to him. Rev. Phillips Brooks believes there are no true objections to the practice of cremation, and many excellent reasons why it should become common.

Among others whose letters approving of and recommending cremation are given, are Rev. C. K. Adams, President of Cornell University; Lucy Stone, of the Woman Suffrage Association; Rose Elizabeth Cleveland, Luther R. Marsh, Edgar Fawcett, Hon. Abram S. Hewitt, Rev. J. W. Chadwick, Dr. Felix Adler, Cassius M. Clay, Josiah Quincy, Kate Field, Chas. A. Dana, Editor New York Sun, Charles Francis Adams, Ella Wheeler Wilcox and Prof. C. E. Norton, of Harvard College.

Appended to the collection of letters are given particulars relating to the two New York cremation institutions and information for those who may desire to unite with them or avail themselves of their services.

Alleged Indian Outbreak.

The N. Y. World sometimes tells the truth. Here is a case in point. It says:

"The outbreak of the Chippewa Indians in Minnesota, which has resulted so far in the killing of some Scandinavian laborers, and which may develop into a small war, was, as usual, the consequence of bad faith and enusual, the consequence of Dad faith and en-croachment on the part of white men. Prom-ises made by Congress have long remained unful-flied. Distrust has been created, and when certain contractors proceeded, against the pro-test of the Indians, to dig an irrigating ditch from the lake on the Mille Lacs reservation, the latter thought their fishing resources would be destroyed, and made an attack. These aborigines are not wholly an admirable set of people, and of course they will be put down and punished more or less, but they are a hundred times more sinned against than sinning

A new church has been started in Uxoridge, Ont., whose proclamation of purpose is at least unique even for these latter days. Its members profess not to believe that God or the Bible has changed "to suit the fashionable tendencies of the age." They insist that there must be an entire renunciation of all sin-"all principles, maxims, policies, fashions, and practices which are not strictly Scriptural"; that they must reject tobacco and intoxicating liquors, the wearing of superfluous ornaments, and fellowship with unconverted men in secret societies. They insist on a thorough change of heart, and the entire sanctification of the nature. They refuse to resort to worldly policy in order to sustain the gospel, such as selling and renting pews, picnics, Christmas trees, festivals, lotteries, fairs and donation parties. Neither do they tolerate any form of worldly amusements. They endeavor to promote spirituality and simplicity of worship, and prohibit performances upon musical instruments and choir singing. They oppose extravagance, worldliness and pride in church architecture. And they make a stand for the most liberal form of church government, the laity having an equal voice with the ministry in all church councils, all offices being elective.

The descendants of Rebecca Nurse, the woman who was hanged in Salem as a witch (?) in 1692, by the self-willed religious bigots of that day, had a reunion in the vestry of the First Church, Danvers, Mass., June 17th. Dinner was served early in the afternoon, followed by an interesting meeting at which George A. Tapley of Danvers presided. Rev. Charles B. Rice, D. D., pastor of the First Church, delivered the principal address, followed with remarks by George A. Tapley, Charles W. Steele of Salem, Sylvanus Newhall of Danvers, Aaron Nurse of Salem, who submitted a financial report of the Association. Among the number were Rev. F. B. Mott of Salem, Carrie Brown of Lynn, William Nurse and wife of Lexington. The Association voted to hold its next reünion in Salem.

The country press has been justly lavish in its praise of the course of the Boston Daily Globe in consequence of its merited and successful opposition to the medical monopoly bill which was defeated at the last moment by the good sense of the Senate, although the House passed the obnoxious measure. But when it says that The Globe is the only paper that took action against the "Doctors' Plot," it is simply mistaken, as The Record took ground against the bill, as well as THE BANNER. We have fought these "regular" would be monopolists for twelve years, and beat them every time, simply in the interest of the liberties of the common people, and at a cost to us of hundreds of dollars.

The New Hampshire State Spiritualist Association held its fourth annual meeting at Keene. June 7th, 8th and 9th. A report of the proceedings, furnished by its Secretary, Geo. D. Epps, will appear next week.

Leprosy and Vaccination.

William Tebb contributes to the Homeopathic World, London, an article in which he claims that vaccination in the British West Indies has caused an increase of that fearful disease known as leprosy, and corroborates the truth of his claim by citations from authorities] that cannot be questioned. He says:

cannot be questioned. He says:

"As far back as 1871, Dr. Hall, Bakewell, Vaccinator General of Trinidad, testified before a Select Committee of the House of Commons that there was a very strong opinion among medical men in the West Indies that leprosy was communicated by vaccination; he had seen cases where vaccination seemed to be the only explanation. In the 'Leprosy' report of an inquiry made by the Royal College of Physicians, some years ago, evidence of a similar character was disclosed... Dr. B. J. Bechtinger, who has devoted twenty-seven years to tinger, who has devoted twenty-seven years to the study of this branch of dermatology both in the East and West Indies, in South America, and the Sandwich Islands, writes that he considers the serious increase of the disease to be 'largely due' to vaccination. He has often been consulted by parents whose families were entirely without taint of skin disease, where one of the children has been inoculated in this way. The present medical superintendent of the Leper Hospital, Mahaica, British Guiana, Dr. C. F. Castor, in his report to the Surgeon General for 1887, says, 'a most probable means of communicating leprosy is by vaccination,' and adds, 'it ought to be known far and wide, in countries where leprosy is endemic as with inger, who has devoted twenty-seven years to in countries where leprosy is endemic as with us, that there is every certainty of inoculation through vaccination."

Though there is scarce any liability to a transmission of leprosy in this country by vaccination, the facts Mr. Tebb has stated, fully sustained by the reliable testimony of physicians, go to prove that vaccination increases disease in any community where. it is practiced; and it is reasonable to conclude that a large proportion of the diseases with which the American people are afflicted have originated in that practice. It is a sad comment on the wisdom of our legislators that the laws they have made compel every child to have its blood impregnated with disease before it can be entitled to a common school education.

A lecture upon Evolution before the Cleveland Progressive Lyceum, and an ORATION delivered at the Celebration of the Forty-first Anniversary of the Advent of Modern Spiritualism in that city, both by J. J. Morse, have been published in a pamphlet of thirty-six pages by F. Muhlhauser. Thomas Lees. at 105 Cross street, Cleveland, O., has it for sale, together with other spiritual books, magazines and papers. As to the merit of the lecture and oration, nothing need be said-it being well known that whatever emanates from the source they did is read with interest and spiritual profit, and is sure of being in

The Glasgow (Scotland) Association of Spiritualists held a social gathering on the evening of June 6th as a parting token of their interest in Mr. George W. Walround, its Corresponding Secretary, who with his family was to embark for this country on the 13th inst. A writer in The Two Worlds speaks very highly of Mr. Walround as a speaker and test medium, and of his success in disseminating a knowledge of Spiritualism during the past three years in Glasgow, Dundee, Aberdeen, the North of England, and elsewhere.

W. J. COLVILLE writes to Light that he expects to be in England next October, and "is desirous of taking in London a class for instruction in the theory and practice of 'Spiritual Science.'

10 J. Q. A. Hill, East Wakefield, N. H.,

will please accept our thanks and those of the spirit-guides, for a choice floral contribution to our Circle-Room table. Attention is called to the advertisement

of the Onset Bay Short Line horse railroad via East Wareham to Point Independence.

[From the San Francisco Chronicle, June 2d.]

A Woman's Gift. VALUABLE DONATION TO THE SPIRITUALISTS.

Property worth \$40,000—The Mountain View Ranch of One Hundred and Thirty-Six Acres. Mrs. Eunice S. Sleeper, a well-known Spiritualist,

has contributed from time to time gifts to the value of 5,000 to the Spiritualists of the coast. Mrs. Sleener was left a fortune of \$100,000 by her husband, now deceased. The property consisted of a large ranch at Mountain View, in Santa Clara County, and numerous houses and lots in San Francicso.

The local organ of Spiritualism, the Golden Gate, announced in its issue of the current week that Mrs. Sleeper was about to donate to the cause one hundred and thirty-six acres of the choicest fruit land on this coast. The market value of the land in bulk is about \$250 per acre, but with improvements in contemplation the property will be worth in the neighborhood of \$40,000. The property is located within six miles of the Leland Stanford, Jr., University at Palo Alto.

The late Mr. Sleeper was a leading citizen of Santa Clara County. He was a thrifty, intelligent farmer and a careful business man. At his death Mrs. Sleeper succeeded to the estate. A large portion of the community property she gave to her husband's relatives. About three years ago she gave improved city property valued at \$15,000 to the Society of Progressive Spiritualists of this city, from which the society derives a revenue of nearly \$200 a month.

After donating the proposed gift of one hundred and thirty-six acres at Mountain View, Mrs. Sleeper will still retain a small section of the ranch for a summer residence. She will also maintain a comfortable residence in this city, and will have a moderate lifeannuity, ample for her support.

Mrs. Sleeper is at present visiting friends on Fremont street in this city. A Chronicle reporter called upon the lady last evening and asked as to the truth of the statement regarding her \$40,000 gift to the cause of Spiritualism:

"The announcement is somewhat premature," she said, "but the deeds and papers are now being made out. There are certain provisions that the recipients of the gift must comply with before I will sign the deeds to the property. I have already given about \$25,000 to the cause I love so dearly, and the proposed gift of the Mountain View property, with proper management, will be well worth \$40,000."

Mrs. Sleeper intimated that the plan was the establishment at Mountain View of a camp-meeting ground, summer school and retreat for Spiritualists, something after the plan of the famous Chautauqua Assembly. As soon as the conveyance of property is recorded, the details of the proposed scheme will be made public.

The Doctors. To the Editor of the Banner of Light:

The one hundred and eighth Anniversary of the Massachusetts Medical Society convened in Mechanics' Building, Boston, June 12th. H. P. Walcott, M. D., delivered the annual discourse—his remarks showing that the recent defeat of the effort to procure the passage of a law "regulating" the practice of medicine in Massachusetts has had no effect on his mind—but that like Ephraim he is yet "joined to his idois." This Society, he declared, was organized for the purpose, among others, of making a "just discrimination between such as are duly educated and properly qualified for the duties of their profession, and those who ignorantly and wickedly administer medicine!"

those who ignorantly and wickedly administer medicine!"

The entire drift of his remarks favored the strictest "doctors' plot" legislation, and he spoke approvingly of such States as had passed these restrictive registration laws. His remarks showed conclusively that that Society still stands frm in its original position regarding all "irregulars."

All Spiritualist healers and clairvoyants (who exercise a power which no diploma can bestow, but which comes to them from an outside source because of natural fitness or hereditary transmission) and all of the so-called "irregular" school will still be forced to maintain strict watchfulness in the future, that no effort be successfully made to deprive them of their legitimate right to practice, or to prevent the people from exercising theirs to employ them.

Anti-Monopolist.

NEWSY NOTES AND PITHY POINTS.

Bun Rosa gave us a call yesterday. She was so kind and anable and quiet that we enjoyed the tited the with the most remarkable sang froid. It is so very soldem that we have an opportunity to rest for even an hour from the inevitable interviewer and the hypercritical interioper, that it seemed as though a balm of Gillad bough had fallen across our pathway, making the air fragrant with its exhilarating

... The demise of Mr. John Gilbert, the well-known actor, occurred at one o'clock on the afternoon of June 17th. For an hour or more before the last he was unconscious. The family, and his physician, Dr. . H. M. Jernegan, were at his bedside.

Andover and Yale All questions assail; In discussion they're always in clover. But they never can see Just how to agree, Though they talk a thing over Andover!

A WIFE BEATER.-Peter Gills of South Boston, for assault on his wife Margaret, with intent to kill, has been sentenced by the Superior Criminal Court to ten years in the State Prison. All wife-beaters should be served in the same way, whether they intended mur der or not.

Mrs. President Harrison is at Cape May.

June is the loveliest month in the year—in Massachu setts; but it don't prevent chronic scandal-monger from carrying on their nefarious business.

Japan is a group of three thousand islands, clustering in a warm sea, through which the currents of the sea of Japan send navigable waters through a picturesque inland sea, dotted with a thousand bays and islets. From the narrow lands, dancing rivers come from mountain heights to sandy-beached harbors. Along these are beautiful villages, where the people have been so recently emancipated from the simpler and better barbarism of the Shinto and Buddhist faiths that they have not yet taken on the more devillsh that they have not yet taken on the more devilish practices which attend the riper developments of Christian civilization.—Argonaut.

If people don't want to be run over and killed by railway cars they should keep off the tracks.

No wonder base ball clubs succeed financially. Were not betting-gambling-at the bottom of these concerns, they would soon play out. We know of a young man in this city who is infatuated with these games-so much so that recently he borrowed ten dollars of a friend, in order to bet on the result. He lost, and his friend is minus ten dollars in consequence And yet our respectable daily papers, in order to increase the sale of their issues, give large space to the games! Why do n't the moral reform society look into this matter?

Boston readers should not forget to assist in regard to the contemplated evation to be given the children of the Spiritualist Lyceum No. 1 of this city. The little ones are alive to the importance of the excursion to come off June 26th at Downer Landing.

The physician, by stupidity or carelessness, may administer medicine whose ill effects may be felt two or three generations in the future. The minister, by teaching erroneous doctrines, may warp the mind and embitter the lives of many among his congregation, and they in turn transmit the errors to those who may come under their influence or example, and the unwholesome fruit thus dispensed become the means of producing discord and unhappiness throughout society.—Ex.

Puck says: Man proposes. God disposes. Woman discomposes. The divorce court interposes. The press

There is an absolute necessity for advertising; there is great eagerness to compete for attention; and no one gets it unless it is by giving, as it were, so many strokes of the hammer, one after the other, to compel the people to notice what is going on.—W. E. Glad-

And the BANNER OF LIGHT is the very best paper to advertise in. This fact is conceded by many merchants of good standing.

Stanley, the "dark continent" explorer, has been heard from of late. He states that he has sustained heavy losses, a large number of his men having died of disease and famine.

The 17th of June was duly honored in Charlestown District, as usual, by a grand procession, oratory, dining, and fireworks in the evening-showing that the spirit of Bunker Hill is still sacred in the hearts of the people. The fireworks of our old friend, Mr. J. B. Hatch, of Green street, were very nice, and drew a large concourse of spectators.

The announcement is made that there is room in Westminster Abbey for only twenty more interments. Now we suppose there will be a wild rush for these vacant places.—Yonkers Statesman. It is time to make some of the old dust get up and dust out. Cremation will help the abbey.—New Orleans Picayune.

A runaway railroad train at Armagh, Ireland, re-

cently caused the death of seventy-two persons and the injury of one hundred.

The last joke of the Lynn Item: The gooseberry-ple will soon be currant.

> The festive flies begin to flap Their little wings, and stare
> With winkless eyes to find the chap
> Whose head is minus hair.
> And when they find their luckless prey
> They light upon his head,
> And skate across his crown all day
> Until he goes to bed.
>
> —New York Journal.

Nature attacks dead organic matter wherever she

finds it. If it is thrown out at the back door in kitchen slops, she attacks it there, and there generates from it a more or less dangerous poison.

Patronizing Old Gentleman—I wonder whose little boy this is? Small Boy—There's two ways you could find out. Old Gentleman—How so, my son? Small Boy—You might guess or you might inquire.—New York Herald.

The Shah, after a reign of nearly fifty years, has n't a gray hair in his head. He dyes at sunrise, or some other hour most convenient to his valet.

I look upon death to be as necessary to our consti-utions as sleep. We shall rise refreshed in the morntutions as sleep. ing.—Franklin.

The man who deals in frozen water this summer is

betting on a straight with ice high. "Reduce your gas bills seventy-five per cent. Secret for one dollar," read an advertisement which a Brooklyn man answered. He received this terse reply

by return of mail: "Burn kerosene." Ideas go booming through the world louder than

cannon; thoughts are mightler than armies.

A clothes line is a harmless thing, When stretched from pole to pole, Until you start across the yard, And step into a hole. Then as you make the forward lunge,

It stops you, so to speak, And throws you down and jerks you to The middle of neck's tweak.

As a general principle, far more good is accom plished by kindness than unkindness, by forbearance than by severity; charity should neutralize or modify all harshness.

A certain popular architect, it is said, recently esti mated the cost of a proposed dwelling at \$13,500. The figures did n't go but \$11,000, and he was so astounded that he had to take a vacation.

The rumor that the choir at the Church of the Holy siners played poker during the sermon, arose from a thoughtless remark made by the sexton, that the tenor, who is much addicted to solos, made game of chants. Really, the only thing played in that choir is the organ, and the pastor says it is n't half played, so there is no ground for complaint anywhere.—Brooklyn Eagle.

Ignorance gives a sort of eternity to prejudice and perpetuity to error.

The many friends of Rev. R. H. Bosworth, A. M. assistant Pastor of Plymonth Church, Brooklyn, will be glad to learn that the degree of Doctor of Philosophy has been conferred upon him by the Correspondence University, 147 Throop street, Chicago, Ill., the over fity professors and twenty-five courses. The dis- work.

and and the second seco

tinction, we are assured, is the more valuable as the usual honorary degrees are never granted by this University. Among its faculty are some of the most distingulahed literary and scientific gentlemen of this country. It is non-sectarian.

Lightning and workingmen are on strikes in different parts of the country.

Friday, June 14th, was the anniversary of the adoption of the stars and stripes as the flag of the United States.

Cora—"What induced you to tell Mr. Merritt I went to the party last night with George?" Little Johnnie—"A quarter."—Harper's Bazar.

The estimated decrease in the public debt was 88, 000,000 for May.

A learned physician says: "Nothing is more irritating to a cough than to cough. If you have a cough you must abstain as much as possible from coughing." That's so. And if you break your leg you must n't limp. Nothing irritates a broken leg like limping around on it. Ohi there's nothing in this world so fascinating as the study of medical science when you get the combination.—Burdetts.

Canadian cruisers are closely watching American

Johnstown wreckage has been burned

"The Temperance Question in India," a matter which is now before the British Parliament, will be treated by Bishop Hurst, of the Methodist Church, in the July Century. It is stated that the intoxicating liquor furnished to the natives of India by the Goveriment is called by them "Apka Shrab," or "Government Shame Water," and that it is supplied at the very reasonable rate of four cents a bottle.

Knowledge, bright knowledge, so thy sun must shine, Knowledge, bright knowledge, so thy sun must shind And leave unchain'd the spirit-stream divine. Knowledge, fair knowledge, 't is alone thy ray Can melt the bars of mortal ice away: Thy honest sunshine only can unbind The hard, cold fetters freezing up the mind; Letting the tide of intellect run free With clear, warm gush to the eternal sea.

—Eliza Cook.

The globe in the Paris Exhibition represents the earth on the scale of one-millionth, and is nearly one hundred feet in diameter. Paris occupies about a third of an inch. All the great lines of communication by land and sea are shown in detail. The earth's daily rotation is precisely imitated by clock-work, a point on the globe's equator moving an eightieth of an inch per second.

There has been a terrific rain and hall storm in the Mohawk Valley, doing much damage.

"Have you got your scales with you?" said the trout to the sucker. "I have," answered the sucker. "Why?" "Well," said the trout, "I am going to take that fly, and I'd like to be weighed before I leave the brook, just for my own satisfaction."—Puck.

Luchow, China, was recently swept by a conflagration which laid three-fourths of the city in ashes; 10,000 persons were killed-being burned or trampled to death; a sad spectacle of ruln and desolation was

The three doctors who have been indicted in New York for dissecting the body of Washington Irving Bishop are said to regard the matter as a huge joke. This is where they have the advantage of the rest of mankind, who lack in appreciation of that sort of humor. Perhaps those will laugh best who laugh last. -Boston Herald

The city of St. John, N. B., has projected a summer carnival and electrical exhibition to take place there during the ten days following July 22d. The electrical department is to be on a very grand scale, and exhibits will be made by Boston, New York and other large American companies. The prospect is that the travel by land and water between Boston and the Provinces this summer will be larger than it ever has been.

Miss Houler—"And pray tell me truly, professor, what do you think of my voice?" Professor—"Excusez mol, mademoiselle. I positiveelee could not be so incourteous."—Time.

English-speaking peoples have never before suffered o great a loss of life in calamities caused by floods as in the Johnstown disaster. Yet two tragedies of recent years, the New York Sun recalls, far surpass the Johnstown horror in the sacrifice of human life. The great waves, forty feet high, that swept the shores of Sunda strait after the Krakatoa explosion drowned, it is believed, over forty thousand people, and probably several hundred thousand perished a year ago when the Yellow river flooded a great area with many feet

The steam war ship, Kearsarge, fully manned, has gone to Hayti. This is the vessel that sunk the Confederate cruiser Alabama, off Cherbourg, France, twenty-five years ago.

MEETING OF NATIONALISTS.—A preliminary meeting of those interested in the organization of a Nationalist club, to discuss economic questions and the works of Edward Bellamy, was held in Van Vechten hall, last evening. About forty men and women were present, and listened to an address by Mrs. H. S. Lake of Boston, Mass., outlining Bellamy's ideas.— Albany (N. Y.) Express, June 13th.

The English Language has been enriched with a new word, of pleasant meaning-viz.: "Playstead." as a place devoted to youthful sports; the word being formed in the same way as "homestead," a place of abode, with a sense of permanence thereunto attached. The children of the public schools dedicated with appropriate exercises on Wednesday afternoon, June 12th, the completion of their Playstead at that beautiful pleasure-ground, Franklin Park, which Boston is preparing for its citizens, young and old.

LONDON, June 17th.—The Shah visited Amsterdam yesterday. He will dine with the king at The Hague, Friday.—The Spanish press persist that the Czar will meet Queen Regent Christina at San Sebastian.

Parties interested in electric railroading propose to build an electric road from Plymouth to Wareham connecting with steamers at the two points, forming shorter line between Boston and New York, and avoiding the route around the Cape.

Movements of Platform Lecturers.

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

Mrs. Ada Foye, lecturer and platform test medium, has decided to remain East of the Rocky Mountains for another year. Spiritual societies desiring her services will please address her immediately at Chicago. III., P. O. Box 517. She is a grand medium. Secure her services forthwith.

her services forthwith.

Mr. J. Frank Baxter will lecture in Rockland, Me., Sunday, June 23d; in West Duxbury, Sunday, June 30th; in Wachusett Park, Sunday, July 7th; in Parkland Camp, Pa., Sunday, July 14th; in Chagrin Falls, O., Sunday and Tuesday, July 21st and 23d; and in Haslett Park Camp, Mich., Sunday, Tuesday and Thursday, July 28th, 30th and Aug. 18t.

Mr. I. W. Flockbox lectures in Lowell Mass. Sun-

Mr. J. W. Fletcher lectures in Lowell, Mass., Sunday, at 2:30 r. M.; subject, "Spiritual Gits"; also in the evening. There was a large attendance last Sunday. His Beacon street office will positively close July 1st.

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 satisfy 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.

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 carnest 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 largest institution of the kind in the world, having throughout the world to assist them in their important COLBY & RICH, Publishers.

The Cump-Meetings.

Opening Day at Onset Bay, Mass. The services at this place on Sunday, June 16th, were all that could be desired. The day was pleasant, the air cool and refreshing, and harmony characterized the progress of all the details.

Col. William D. Crockett, President of the Onset Bay Association, presided.

The introductory remarks were brief but portinent to the occasion. He announced that on July 14th the regular camp-meeting session would commence with lectures from Mrs. It. Shepard Lille, forenoon and afternoon; followed by a test scance by Mr. Joseph D. Stiles.

afternoon; followed by a test scance by Mr. Joseph D. Stiles.
Dr. A. H. Richardson next addressed the peoplohis thoughts being well received by his hearers.
Dr. H. B. Storer continued the service with a grand
speech; he made a special point of the views set forth
by the Liberals and Unitarians, during the recent
"anniversary week," and claimed that these utterances were on the same line of thought as those advanced from the Spiritualist platform. He paid his
respects to the New York World for its recent attacks
on spiritual mediums, and expressed his high approciation of the present attitude of the Boston secular
papers, that had evidently outgrown (which the New
York papers had not) the period of abuse and misropresentation when speaking of our media and the phenomena.

Mrs. Whitlock followed with an earnest appeal for

York papers had not) the period of abuse and misropresentation when speaking of our media and the phenomena.

Mrs. Whitlock followed with an earnest appeal for a higher and more exaited Spiritualism—desiring that it should be called Spiritualism at all times, prefixes, affixes, etc., to the contrary notwithstanding.

Frank T. Ripley closed the forenon service with a brief speech which rose to the full height of the occasion; he terminated his remarks with several spirit tests which were all recognized.

In the afternoon the President introduced Mrs. Shelhamer-Longley, whose guides selected as the basis of their remarks: "The signs of healthy growth in liberal thought." This subject seemed to strike the key-note of the session, for the speakers who followed Mrs. L. were all led to add some soulful thought and to elaborate some profound idea in connection with the subject above mentioned.

Dr. Moore followed with several good points concerning the spiritualistic philosophy.

Emma Nickerson next delivered one of her characteristic lectures.

Mrs. Dick contributed brief remarks. Mrs. Stevens, late of Topeka, Kan., (where she has been laboring for the past eight months) added her thought to the general interest.

Mrs. Stiles gave a short address in harmony with what had been said by the preceding speakers.

Mrs. Ripley then made some remarks, closing with several recognized tests.

Mrs. Anna Burnham closed the services with some satisfactory and additional evidences of spirit presence.

Prof. and Mrs. Longley, Charles W. Sullivan a

satisfactory and additional evidences of spirit presence.

Prof. and Mrs. Longley, Charles W. Sullivan and Mrs. Loring interspersed the speeches with finely rendered vocal and instrumental music—several of Prof. L.'s fine songs being presented.

Col. Crockett officially thanked all who had aided or participated higher interesting services of the day. In the evening Mrs. Gertrude Berry Johnson held a scance for form manifestations, and those fortunate enough to be present seemed to be satisfied that they saw their spirit-friends clothed in material substance. Mr. Ripley gave a test scance at the Palge Cottage, and the holding of other private scances was embraced in the doings of the day and evening.

It is generally conceded that the coming season at Onset is to surpass its predecessors in interest and attendance. The majority of the hotels are already opened. The Glen Cove House is to be carried on by the same proprietors as last year.

ried on by the same proprietors as last year.

The guests who registered at the Washburn House were as follows:

Were as follows:

John Low, Chelsea; John W. Haines and wife, Cambridge, port; L. L. Whitlock and wife, Boston; F. O. Howard and wife, Brockton; Charles Smith and wife, Avon; A. Osborn and wife, Cambridgeport; Ennna Nickerson, A. S. Hayward, Frank T. Ripley, Henry Rogers and wife, Boston; Dr. A. H. Richardson, Charlestown; Mrs. Soule, Brockton; James Stocum; Dr. King and wife, Brockton; Geo. E. Walters; Alton Beakman. Hotel Onset for Saturday, the 15th:

O. R. Broche, E. O. Childs, Mr. and Mrs. Foster, Boston; Geo. E. Russell, Providence, R. I.; Charles Williams, Wash Mr. and Mrs. Gerry have taken the Marcey Cottage

Mr. and Mrs. Gerry have taken the Marcey Cottage for the season.

The officers of the Onset Bay Association were mostly present on the occasion. Vice-president Geo. Hosmer, Treasurer Dr. Johnson, Mr. Butterfield and family, Capt. Nash and family, Mr. Currier and family, Mr. Peabody and family, and Mrs. Ricker, were at their summer residences and seemed to feel delighted at the outlook for the coming season. Col. Crockett was the guest of Mrs. Ricker, as also were Mr. and Mrs. Longley.

Ex-President Robins and wife, Mr. Wilcox and wife, and Major Griffith, wife and daughter are at their residences.

idences.

Mr. and Mrs. Aplin and daughter, and Mrs. Loring (from Fitchburg) have arrived. Mrs. Farwell and her daughter, Mrs. Humphrey (from Dorchester), are on the grounds for the season. Mr. A. F. Ring, of Januar and Mrs. Loring and Mrs. A. F. Ring, of Januar and Mrs. A. F. Ri

Lake Pleasant.

maica Plain, is at the camp.

[From our Regular Correspondent, J. M. Young, who keep for sale the Banner of Light, and Books published by Colby & Rich.]

A rainy week in camp, with an offering from Jupiter Pluvius every day, has been the experience of the past six days. This has served to render matters a littie dull and monotonous, though the work of preparation for the annual camp-meeting has progressed to a certain extent. The public buildings are being renovated, and very much improved, and will be in much better shape than ever before. Many of the private residences are also in the hands of carpenters and nainters.

NOTES. Mrs. M. J. Burns, of Boston, is summering at her cottage on the Park. She is much improved in health.

A system of water works is to be introduced. Pipes are being laid to all parts of the grounds, including the

Highlands.
The Memorial Church Sunday School of Springfield The Memorial Church Sunday School of Springfield will hold its annual pienic here July 2d.

Among the new comers are Mrs. M. V. Lincoln, of Boston; Mrs. H. M. Flint, of Charlestown; Mrs. J. P. Dillingham, of Lynn; Miss Jennie Rhind, of Boston; and Moses W. Lynnan, of Springfield.

The fence is progressing.

The pavillon is radiant with gay colors.
Mrs. Flint's new cottage on Montague street is tall and stately; it is a handsome structure.

Yrains leaving Boston at 6:30 A. M. and 3:05 P. M. now stop at Lake Pleasant when signaled or having passengers to leave.

passengers to leave.

The Dillingham Cottage is being remodeled and improved. Montague street is looking up.

On the Bluff Mr. C. T. Jackson's house is being en-

larged.
Director A. T. Pierce is a frequent visitor in camp; also President Beals.
Mr. A. Fales, the furniture man, is one of the late

T. Alexander, of Northfield, will build a cottage at the Highlands.
Mr. and Mrs. T. B. Battles are at their home on the

park.
Mr. Mowry, the ice-cream caterer, will arrive about

Mr. Mowry, the lee-cream caterer, will arrive about July 8th.
Circles are now held nearly every evening.
Boating is a favorite pastime.
There will be a large attendance from New York State the present year. Vermont will also be well represented.
Come early.
June 15th, 1889.

Temple Heights, Me.

To the Editor of the Banner of Light: The Temple Heights Camp-Meeting Association is making preparations for its seventh annual camp-

making preparations for its seventh annual campmeeting, which commences Aug. 18th and holds until Aug. 25th, inclusive.

This grove is situated in the town of Northport, Me., a short distance below the Methodist grounds. Many improvements have been made since it was purchased by the Spiritualists. A wharf has been built; a fine park laid out; twenty-five cottages have been erected; good, substantial residences built to be permanent.

The auditorium is situated in a grove of hard-wood trees, a few rods from the shore, and far enough away from the country road to prevent the noise of travel from disturbing the congregation during services.

A list of excellent speakers has been engaged for this season, and we auticipate an even better meeting than last year. Everything possible will be done for the comfort of all who visit us.

Circulars containing full particulars will be out early in July. All friends wishing further information will receive circulars by forwarding their addresses, together with a request, to the undersigned, H. C. Berrey.

70 Lincoln street, Portland, Me., June 15th, 1889.

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

The Natural Bridge Springs Hotel and adjacent cottages are open, and filling up with guests. Prospects are good for the season.

Dects are good for the season.

Our camp-meeting will open July 7th (Sunday) and continue to Aug. 31st. Our speakers and mediums are as follows: Mrs. Cora L. V. Richmond, Mrs. A. M. Glading, Mr. A. C. Ladd, Dr. Geo. A. Fuller, Rev. Sam'l Watson, D.D., Mrs. Anna Cissna, slatch-writing medium; and Mrs. A. E. Kibby, test and clairvoyant medium. Dr. B. M. Lawrence of New York City may possibly be present with his filustrated lectures on Spirrullalism, travels, etc.

The well-known musicians of Cincinnati, Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Mrs. C. C. Well-known musicians of Cincinnati, Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Miss C. C. Melvin, Investor of Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Miss Miss C. C. Melvin, Investor of Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Miss Miss C. C. Melvin, Investor of Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. A. M. Ross, planist, Mr. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Mrs. C. C. Cooke, violinist, and Miss Miss Mrs. C. C. Cooke, violinist, and Mrs. C

high order. Mrs. Georgia Davenport Fuller will contribute vocal music.

Prof. C. Payson Longley's "Echoes from an Angel's Lyre" will be for sale during the meetings.

The works of Colville, Tuttle, Morse, Loveland, and other well-known writers will be found at the periodical stand, with the various spiritualistic journals and pamphlets in demand.

Mr. Paul R. Albert, President of Lookout Mountain Camp-Meeting Association of Spiritualists, will be present during the entire meeting. Mr. Albert is an able presiding officer.

There will be a large number of visiting mediums present, among them Mr. George Colby, of Lake Helen, Fla.

Lookout Mountain is considered a great health resort.

ort.. Natural Bridge Springs Hotel will remain open after camp-meeting closes.

A circular furnishing full particulars in regard to the camp-meeting, lotel rates, railroads, etc., can be obtained by addressing Dr. George A. Fuller, Look-

out Mountain, Tenn.
GEORGIA DAVENPORT FULLER.
[Keep the BANNER OF LIGHT for sale.—Ed.]

Cassadaga Lake, N. Y.

The Tenth Annual Picnic of the Cassadaga Lake Association of Spiritualists was held on its grounds at Lilly Dale on Saturday and Sunday, June 8th and 9th. The weather at the opening exercises on Saturday The weather at the opening exercises on Saturday was unpropitious, but the camping grounds, which have recently been enlarged, are so well provided with hotel accommodations, hall and auditorium, that the weather did not interfere materially with the programme provided for the event.

Several new and landsome cottages have been built the present year; the hotel has been remodelled and refurnished, and in spite of the weather the grounds never looked so attractive and inviting as on this occasion.

The exercises on Saturday were opened by the celebrated inspirational speaker and improvisatrice. Mrs.

The exercises on Saturday were opened by the celebrated inspirational speaker and improvisatrice, Mrs. R. S. Lillie of Boston, who spoke to a fair audience in the hall upon subjects submitted by her auditors. In the afternoon, Dr. F. L. H. Willis of Rochester, N. Y., of national reputation among Spiritualists, entertained the audience with his "Harvard Experience." Sunday morning, the weather being more favorable, the exercises were held in the auditorium, the platform of which was tastfully decorated with ferns and flowers. In front of the speaker's desk was a miniaflowers. In front of the speaker's desk was a minia nowers. In front of the speaker's desk was a miniature moss-covered terrace decorated with pansies. Nothing could have been devised more appropriately fitting. Pansy is a corruption of the French word, pensee, thought. Shakspeare said: "There's pansies—that's for thoughts." And how truly they symbolized what was to follow, only those who listened will ever know.

In the morning Mrs. Lillie gave an inspirational lecture and an improvised neem on subjects given by her

In the morning Mrs. Lillie gave an inspirational lecture and an improvised poem on subjects given by her auditors, and in the alternoon Dr. Willis followed with his wonderful exposition of the laws of mediumship. At the close of this lecture the speaker, or his controls, improvised a poem, which for wit, sarcasm and eloquence combined, was inimitable.

The Northwestern Orchestra, of Meadville, furnished instrumental music for the occasion, and Miss Mary Shelton Woodhead, of Chicago, a vocalist of great promise, won all hearts with her sweet songs.

The Meadville (Pa.) Daily Tribune-Republican for June 12th showed its fairness of spirit by giving a good account of the services.

[Keep the BANNER OF LIGHT for sale at the Camp.

[Keep the BANNER OF LIGHT for sale at the Camp. —ED.]

Vicksburg, Mich.

On our eighth page will be found the announcement of the preparations for the sixth session of the camp meeting at this place.

Horsford's Acid Phosphate for Sunstroke. It relieves the prostration and nerv ous derangement.

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 conts. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single Health Magazine. Published monthly in New York. Single copy, 10 cents.

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THE BUCHANAN'S JOURNAL OF MAN. Monthly. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BUZARIE. NOTES AND QUERIER, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

all Departments of Literature. Monthly. Single Copy, accents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly 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 TRYTH-SEREKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents. gle copy, 50 cents.

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

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

THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan 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 lifteen 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, 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 he regular rates. Electrotypes of pure type matter will not be accepted.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fuir and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are ut once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Ap6 Glenora, Yates Co., N. Y.

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 act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

ONSET TAKE

O NSET BAY Short Line via East Wareham, Onset Bay and Point Independence Horse Rallroad. The Cars of this line pass the principal Hotels.

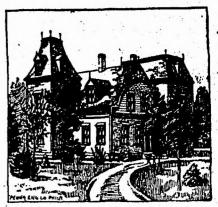
Buy your tickets for East Wareham and save money. Be sure and check baggage to East Wareham.

East Wareham, Onset Bay and Point Independence Horse P. S.—All Sunday trains stop at East Wareham. Je22

ONSET BAY.

STOUT PEOPLE.

O BESITY safely cured by one who has been a fellow suffer, Send stamp for particulars. DR. EDITH BEBDA: 113 Ellison-Street, Paterson, New Jersey.



SANITARIUM AND INVALIDS' HOME.

THE Private Sanitarium of DR. PEEBLES (Hammonton, N. J.) is now open for the season. Considering the equi-distance of this Institution from Philadelphia and Atlantic City (necessible by two railroads), together with its pure water, adjoining groves, invigorating sea breezes, steam baths, Mollere electric baths, massage, inunction, electricity, in its different forms, with skillful medical advice—this Sanitarium has no superior.

Chronic invalids requiring quiet and rest, and pleasant rooms, with magnetism and special medical treatment, will receive all the helps and advantages healthwise above named at a less price than board alone can be obtained at many hotels. For further information address

J. M. PEEBLES, M.D.,

ONSET BAY

DASSENGERS buy tickets for ONSET STATION, on the Old 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 eleven years, costing over \$20,00, 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. MRS. LIZZIE NEWELL, Medical, Business, Trance and Test. Chairvoyant Magnetic Treatments. Also gives Dr. S. F. Conant's Compound Vapor Baths. Tremont Row, Suite 8, Boston.

FRED CROCKETT, Magnetic Physician. Test Circle Sunday, 8 r. M. 31 East Springfield st., Boston. MRS. M. E. WALKER, Test and Business

Medium, 14 East Springfield 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 Bos-worth street, Boston, Mass.

Myll

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

THE HIDDEN WAY Across the Threshold;

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

An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn The Guidance of the Unseen Hand. Illustrated and made plain with as few Occult phrases as possible.

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

Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R.R. Z.Z. A wonderful book. - Boston Traveller. A wonderful book.—Botton Tractiter.
Surely nothing could be more absorbingly important.—
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The moral teachings are of the highest possible order.—
Alta Californian. This book will be admitted to be a remarkable production. There is surpassing beauty and benefit in the author's conceptions of the motives of human conduct, death and the future life.—Boston Globe.

The chapter which deals with Mind-Cure, Metaphysics and Mental Healing, is one of the brightest and most exhaustive essays on Mind-Cure which has ever been written, —Buffalo Times.

Price \$3.50, postage 25 cents. For sale by COLBY & RICH. THOUGHTS

NNER LIFE The contents of this book consist of nearly one hundred communications on an equal number of subjects relating to life in the spirit-world, selected from those received during eight years at private circles held at the residence of Mr. D. E. Bailey, Buffalo, N. Y., Mrs. Swain of that circ being the medium. They were given by what is terned the "independent," or direct voice of the spiris. At the sittings the medium was not unconscious; when the spirit friends began to speak, the company, including the medium, conversed with them the same as with another. A volume might be filled with accounts of Mr. Bailey's wonderful experiences at these sittings; but he chooses to place the communications before the public with as little comment as possible, in the hope that their readers may find in them strength for the weak, consolation for the sorrowing, and unquestionable assurance of the existence of a life beyond the present for all.

One voi, octavo, pp. 224, with portrait, elegantly printed and bound. Price, cloth, \$1.25, postage 10 cents; paper, 75 cents, postage 10 cents.

For sale by COLBY & RICH.

LIFTING THE VEIL: Or, Interior Experiences and Manifestations.

By SUSAN J. AND ANDREW A. FINCK.

An interesting and instructive narrative of the experience of one who from early childhoyd was subject to the visits and recognizable guidance of Spiritual intelligences. The opening chapter gives a graphic pen-pleture of Southern plantation life when the "peculiar institution" of that section of our country was in its prime. The periodical visits of the circuit preacher, the preparations in the "big house" and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the development of mediumship gradually unfolds faculties previously latent, and tokens of the presence of spirits become more and more frequent. Accounts of clairvoyant, clairaudient and other experiences follow—all remarkable—including independent slate-writing, the sudden production of flowers, etc. In the latter part a tirilling account is given of the wonderful mediumship of a slave woman who startled an entire community with the elequence of her discourses, prophetic visions, and powerful denunciations of wrong.

The book from beginning to end is one of, intense interest; there is not a dull page; and treating as it does of the inception and growth of Spiritualism at the South, of which but little has been known to the public, it will command, as it should, a wide sale and do a good work.

The book contains finely executed portraits of the two authors, Mrs. Susan J. and Andrew A. Finck; also Felix M. Finck, and two clairvoyant scenes in spirit-life.

Cloth, large 12mo, beveled boards. Price \$3.00, postage free.

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AND SELECTIONS. BY ROBERT G. INGERSOLL.

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, beside the celebrated "Deceration Day Oration;" never before published, and all the famous "tributes" heretofore printed in various shapes, but never brought together till now, many other gems selected from the speches, arguments, lectures, letters, table-talks, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal sourcair. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it.

In sik-cloth, bevoled edges, glit back and side, \$2.50, postage 20 conts. age 20 cents.
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A N APOSTLE OF SPIRITUALISM. A Blographical Monograph of J. J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Hereafter."

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

Message Department.

FREE SPIRITUAL MEETINGS.

Those highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner 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 J. A. BHELHAMER, Châirman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane 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.

MRS. B. F. SMITH, the excellent test medium, will on Friday, afternoons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at con-siderable expense and published each week in The BANNER.

siderable 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 of her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that these 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 wisitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

offerings.

The Letters of inquiry in regard to this Department
must be addressed to Colley & 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 April 2d, 1889. Spirit Invocation.

Spirit Invocation.

Oh! our dear Father in Heaven, we bless thee for this occasion, for the opportunity that thou hast given thy immortal children to return from the land of souls and communicate their love and blessing unto their friends on earth. We praise thee that the gates are wide open, and that no power, no thought or superstition can close them, but that forever they shall remain wide open for these angels of the higher life to come on their mission of good-will and peace to man. Oh! may thy means of communication be multiplied on dyery hand. May those who are inspired to give the word of cheer, the message of consolation, the instructive word, gain strength and power to fulfill their mission, and may others be raised to do a like service unto thee and thy humanity.

Oh! we praise thee for the blessings of life, for all those experiences which are vouchsafed to man, even though sometimes they seem bitter and hard to bear, for we know that the discipline is good, and that through it the human heart may expand in love, in kindness, in sympathy, and the human mind may be stimulated to new inquiry and the attalument of new knowledge; that the spirit itself may round out in the graces, in strength of character, in all that is lovely and beautiful to see; so we praise thee for the discipline of life, for the shadows as well as the sunshine, for all that seemeth drear and dark, even as for that which is bright and sweet.

We know that sorrow and paln and anguish come, we know that death has robbed families of their beauty and bloom, but we also can realize that these shadows and this death has robbed families of their beauty and bloom, but we also can realize that these shadows and this death has robbed families of their beauty and bloom, but we also can realize that these shadows and this death has robbed families of their beauty and bloom, but we also can realize that these shadows and this death has forbed families of their beauty and bloom, but we also can realize that these shadows and this death has forb

Henry C. Wright.

I give you greeting, Chairman. From time to time during the passing years I have been privileged to take my place on this platform to say a few words to friends and to fellow-workers who are still in the body. I have, on a number of occasions, spoken through the lips of this medium on the recurring anniversaries of our Modern Spiritualism and its appearance to the earth, and to-day I feel like saying a few words once more through these lips, for even though I may at times use other instruments, yet I feel at home here, and especially at this hour. You have recently observed the forty-first an-

You have recently observed the forty-first anniversary of our Spiritual Cause, and I have seen its power and commemoration in many places, for with the far-seeing eye I have beheld hundreds, even thousands of human minds numoreus, even thousands of human minds sending out their recognition of this truth and their thoughtful attention to this date, and I have been pleased to notice that Spiritualism to-day stands as firm and secure in the hearts of humanity as it did when I was in the body. I was a man of peace. I did not believe in acting on the defensive or in assuming an arr

acting on the defensive or in assuming an aggressive attitude. I believed that peace and love will conquer every foe and will level every human ill. I believe now, as I did in the past, that peace and love are yet to rule mankind, and that the world will grow brighter and sweeter when these attributes are cultivated and inculcated more universally than they are even at the present time. I may call myself a veteran in the spiritual cause, a veteran who stood by the banner of truth, and was proud to see it unfurled to the breeze; and as I return see it unfurled to the breeze; and as I return here to day to speak the word of cheer to my fellow-laborers who are still struggling along, sometimes passing over thorny pathways and hurting themselves against great bowlders of opposition. I come to them to say: Dear friends, take hope and courage; the years are passing, each one with its burden of toil and pain, but each one leaving something of sun-shine and appreciation in your hearts.

shine and appreciation in your hearts.

There are the old pioneers, a few of them still remaining on earth, who have struggled along over the rugged path, and whose heads are now whitened with the frosts of many winters. They are grdwing weary, sometimes, with the burden and the pain, but they are upheld and strengthened by the knowledge that from the beautiful home of the soul come blessing, tander and sweat to brighten their way. Trom the beautiful home of the soul come blessings, tender and sweet, to brighten their way. The angels beyond are not standing idle, indifferent to the wants and to the welfare of their fellows on earth, and singing their eternal psalms and praises to the Great Supreme. The Great Supreme has no need of these bidges. The Great Supreme has no need of these; his will is law, his ways are wise and just, he knoweth the wants of his children, and he has appointed his agents to minister to those

Can we not believe that the Great Supreme Spirit of all is more pleased when his angels are going about ministering to the suffering, bearing light and consolation to those who mourn, bringing instruction to the ignorant and uplifting the fallen by their blessed influ-ence, than he could possibly be by listening to their words of adoration and praise? I believe this, and I do know that there are countless

this, and I do know that there are countless numbers of ministering spirits going forth to give tidings of great joy to the world at large.

This is our time of rejoicing, for at this season of the year there came to earth the great tidings of joy and peace and good will to men, sung by personal spirit friends to the hearts they loved on earth, and from that time to this the song has gone ringing forth, falling in music upon the ears of many weary ones that have grown brighter and happier, and have been ready to catch the inspirations from beyond. ready to catch the inspirations from beyond, just because of these immortal anthems that

have reached them from the higher life.

we will attend to your questions.

Ques.—A correspondent writes: "In a recent number of the Aleyone I find the following questions from the pen of Hon. Warren Chase. Can the Controlling Spirit of the Banner of Light Circle give us light on these questions? 'I do not know whether the body which the mind uses after death is objective and permanent, or subjective and transient, put up by the mind and ephemeral the materializations, or is a permanent entity, a substantial organism; as many suppose, of eternal duration. I should like to know what is its condition when the mind of a spirit holds nosnat direction. I show a the to know what is its condition when the mind of a spirit holds possession of the brain and body of a medium, especially in cases of obsession, when the spirit will not surrender the control of brain or body to the mind of the medium." mind of the medium.'

Ass.-Perhaps it would startle many of our friends on earth should we affirm that while the body taken up by a spirit after its passage from this one of earth is objective, can be handled, seen, and even weighed, if necessary, yet that it is not as permanent as your correspond ent perhaps imagines. This spiritual body which ent perhaps imagines. This spiritual body which you are to use after passing from the corporeal frame is composed, as we have before said, of the elements and atoms not only that pass off from your external natures and organisms, during your existence on earth, those which are of a spiritual, magnetic quality, but also from the spiritual environment and atmosphere in which you dwell, these bodies shapen themselves and your spirit is roudy to control them when you dwen, these bodies snaper themselves, and your spirit is ready to control them when it has finally loosened its hold upon the material form. Well, you ask, shall we continue to make use of or hold control of these forms through eternity, or will they come into disuse, the same as have the physical bodies we have controlled on earth?

It is our belief—and we have very good rea-

sour benefit and we have very good reasons for accepting this belief, having given observation and study to the subject—that in the spirit-world a time will come to every spirit when it has made use of the body that it took possession of in passing from earth as far as it possibly can. While that spirit can gain expe-rience through such a body, can come in contact with the external surroundings and asso-ciations of its life in the world contiguous to this called spirit, then for that length of time shall the spirit continue in possession of that form.

But we must remember that eternity opens before an advancing soul, that a universe is spread out for its exploration and learning, and that, if it is confined to any one world, to and that, if it is confined to any one world, to any one position in space, there must be very much in the universe which it cannot learn or understand. We believe that a spirit will occupy its body, the body composed of such elements and atoms as belong or are corre-spondent to the particular world in which he dwells, while he can gain a discipline, and extract information, knowledge and experi-ence from that world. It may be for many centuries; it may be for a long series of years that such a spirit will derive knowledge and centuries; it may be for a long series of years that such a spirit will derive knowledge and happiness and information by remaining in contact with one particular world, and by controlling the body which he has taken up after passing through physical death; but the time will come, perhaps, when he will find his inner powers so expanding, his aspirations so reaching out, his desire for knowledge so enlarging, that the body he has possessed seems limited, and becoming outworn, he cannot longer hold control of it, nor does he desire to do so; he sloughs it off and takes upon himself one which is new and grand and fresh and beautiful, risis new and grand and fresh and beautiful, ris ing to higher planes of existence and of unfold ment through this process.

You will say, then, we have death in the pirit-world. Well, if you please to call it death. We do not. It is to us merely a process of change; change everlastingly taking place throughout the universe, bringing the new from the old, bringing that which is fresh and sweet from that which has become of but little use.

shall not grieve, because we know this is only in accordance with the divine law of progression, and we also know that as we personally gain all that we can do, as we profit by our in-struction, and expand our natures, we may fol-

struction, and expand our natures, we may follow after them, and become reunited in higher worlds under grander conditions.

The spirit itself in a measure materializes its own covering, since the spirit of man is constantly, through its efforts to express itself in contact with the physical throwing off from the external certain emanations and elements which it utilizes for the up-building of its spirit-body; therefore it is a process of materialization, if our friend Chase

brocess of materialization, if our friend chase is pleased to call it so.

But this spiritual body is created under the operation of natural law, just as truly as are your material bodies; therefore as these elements, these particles, atoms and magnetisms come together, they do so because of that in-terior and divine attraction which causes them coalesce, and form that spiritual body of which we speak.

which we speak.

A medium, when under the control of an obsessing spirit, is not so thoroughly possessed by the spirit as to make it necessary for that intelligence to dissipate and cast off its spirit-body. There is an attachment formed between the medium and the spirit, so that the latter adheres closely to the former, but the latter has still possession of the body which he took

upon himself on entering this life.

An obsessing spirit is always a carnal-minded, undeveloped and, in a measure, ignorant intelligence, since he desires more fully to follow the outward attractions of physical life, and to, if possible, enjoy the sensual pleasures of this world through the agency of some individual existing here, rather than to lay these aside, and to search for the joys and the duties, the employments and the associations of the spiritual world. So an uninformed intelligence will possess a body that is somewhat crude and misshapen, one that is not etherealized and refined; but he does not lay this aside when he comes in contact with and in control of a medium of earth; on the contrary, he still continues to inhabit this, and he operates through the psychological power which he of positive will brings to that medium, subjecting his or her forces and mental attributes to his own dominant power.

Q .- [By the same.] We know the condition of the medium's body, as it is controlled by the spirit; but we do not know the condition of the medium's mind in such cases; and yet we know the mind is an organic entity, with or without an oryanic individuality. If the mind after death is an entity, and the form merely subjective as our forms in dreams are, it would dissolve when

world, and when they have appropriated these to themselves, made the spiritual instruction and word of counsed and philosophy a part of their own knowledge and of their own life, when they have learned just what the manifestation has been prepared to receive more widely the knowledge the world beyond has to give.

I bring my greeting to my friends, and I wish them to know that I remember each one. Henry C. Wright.

Controlling Spirit of the Sanser.

Questions and Answers.

Questions and Answers.

Questions from the pen of Hen. Warren Chase.

Questions from the pen of Hen. Warren Chase.

World, and when they have appropriated these the mind bits own purpose takes possession of this subject to the steam to operate upon a sensitive mind as for the time to make that mind his operate upon a sensitive mind as for the time to make that mind his operate upon a sensitive mind as for the time to make the mind his will, as porcesely as he intends that it shall not, or spirit a taking the sponds to his will, nots precisely as he intends that it shall not, or spirit solutions from the pen of Hen. Warren Chase.

Controlling Spirit of the Banner of Liour the came to make the mind his opposite to the system and mind of his subject for the time being. So the obsessing spirit continues to control his own body, but he has psychologically attached himself to the system and mind of his subject for the time being. So the obsessing spirit continues to control his own body, but he has psychologically attached himself to the spirit and the makes use of his sensitive at his own will.

Q.—What is to be the result of the present scientific effort to supplant Spiritualism by Hypnotism and its derivatives?

notism and its derivatives?

A.—We do not see any alarming result to mankind arising from this scientific attempt, so-called, and desire to supersede Spiritualism and its claims by the practice and the promulgation of Hypnotism and its derivatives; on the contrary, we believe that as scientists continue to explore this wonderful realm of occult law, and as they become more interested in its operations, especially as they are compacted. aw, and as they become more interested in its operations, especially as they are connected with humanity, they will be gradually and quietly led into the exploration of Spiritualism and its claims. Why? Because Spiritualism deals with the innate nature of man—and so does Hypnotism. Spiritualism claims that man is a spirit, possessed of forces and powers that are far beyond those represented and manifestad by the external organism; that are spirit fested by the external organism; that as a spirit man exists independent of the material form; man exists independent of the material form; that as a spirit he is all intelligence, consciousness and potential force; therefore, if man is a spirit of this kind, certainly he has within himself occult forces that may, under proper conditions, be demonstrated. Certainly these forces cannot express their full quality and power through the physical organism, but they may in a measure be awakened and exercised through these external forms of yours. This through these external forms of yours. This very strange manifestation—that is, strange to those scientists unfamiliar with its workings, who are now attracted to its law called Hypwho are now attracted to its law called Hypnotism—is merely the manifestation, to our
mind, of the spirit within making itself felt
and understood in these mysterious ways.
Well, here we come into the realm of psychology, of mesmerism. We find that one mind
may be acted upon by another mind; this is
done when both parties are in the body. If we
can prove that intelligence exists outside of
the mortal frame, they may are yet to the that the mortal frame, then why may it not be that this same intelligence can exert a power upon mind, even though the subject be an individual of earth, and the operator an unseen but potent spirit?

ottent spirit?

Hypnotism and its study, with all the deductions that can be made from these, can only bring good results to the spiritual cause, because these things set men to thinking, and intelligent minds are taking hold of them. We desire these minds to get into the habit of thinking of these occult laws of science and of things in transfer home, and the habit of the health of the habit of the set of the second set of the second seco of these occur taws of schede and of things in general, because they all lead up to the realm of spirit, and will in time, we believe, prove to those who study them that mind is immortal, that spiritual intelligence cannot be destroyed, that spiritual intelligence cannot be destroyed, and that man possesses powers, forces and possibilities such as have not yet been understood, but which in their operations can awaken vast results. We believe the time is coming when even here on earth your advanced minds will come to the conclusion that man is in himself an epitomé of all that has been and of all that ever will be, that he possesses in his own nature the forces and capabilities of even an infinite mind.

Controlling Spirit, for Charles.

We must speak for a spirit who is pressing close to the medium, very anxious to manifest, because he feels that a friend on earth is filled with despair and great anguish. This spirit craves the opportunity of saying a few words to that friend, as follows: "You have lost all hope, and can see only darkness and sorrow ahead, but I want you to feel this is only the hour that comes before the light. I know the way is hard and the cross very heavy to bear, but, dear friend, wait in patience a little longer; do not take the step which you feel you must do; hold on, and we will surely bring to you that assistance which you need. I know It is merely transfiguration from one condition or appearance to something higher and better. Therefore we have no service for the word death; it has no place in our vocabulary.

After we have gained an extended experience in the other world, we may behold our friends taking leave of their forms and passing on to higher unfoldments and associations; we shall not grieve, because we know this is only in accordance with the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will that in a little while you will find the way to lead you out of this old condition. You will want the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." There is one in the way will open to you." The

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

Report of Public Séance held March 29th, 1889. Mary Ellis.

It is with a thankful spirit that I enter this room to-day and step upon this platform, for many loved ones have asked mentally if I would speak a few words, that they might have them to read over and over again. I have tried be-fore, but have failed, as we often do in trying o control a human organism. How strange it seems, as we stand close be-

side those we love in mortal life, or walk with them, and they know it not.

I would say to them: Sit down by yourselves, and see what we may be able to give you in your own homes. The question has been asked: If we come, why can we not get power enough to manifest in our own homes? Various reasons we would give you. It is not because we do not try, nor because we are not anxious to speak to you in your own rooms, for we are attracted there, and we often make some little sound, but more times you pass them by with-Now, dear friends, every little sound means something, as we must speak through sounds.

I know in Connecticut they have not forgot-

ten me, and I am very anxious to make myself known. I have stepped into their meetings, their halls often, and I have been in other surroundings, hoping I might take control, or give some message that would reach my own. We are all naturally attracted to our own first, but e must use the channels that are provided for

Ah! how many times, as we have listened to other spirits speaking here, has the thought penetrated our own spirits, gladly would we speak if we could. Do not blame us, dear mortals; we do all we can, and we are as anxious to commune with you as you are to listen to our voices.

oices. How beautiful is the spirit-home! I have often felt if we could picture it to you, you would exclaim: "Let me go to-day." Wait patiently, dear ones, and it shall be opened to you plainly in the angels' own good time. George is here, too, and sends greeting to those in the mortal. Mary Ellis.

William R. Mann.

is because of these immortal anthems that have reached them from the higher life.

In my day Spiritualism swept like a tidal wave over the earth, and especially over the various parts of this country, earting its invariant to the country of the country, earting its invariant to the country of the country of the country, earting its invariant to the country of the

life.

Dear friends, I know, do not mourn me as dead, but still there is the vacant chair in the home. I have tried several times before to come near enough to speak, but have failed. I have been in these meetings; we are anxious to come to yourmeetings; we listen and learn a great deal by what other spirits say. It is not over one twelvemonth, as near as I can count mortal time, since I threw off the mantle of clay and put on the bright and beautiful garment of immortality. In Woburn, this State, I shall be remembered as William R. Mann—Willie, as they called me generally. I have been lie, as they called me generally. I have been asked by some friends to speak here, and answered as soon as the privilege was granted me I would try to do so. I am happy, and we are all together the most of our time. We all send ove and greetings to the dear ones at home. know they sense our presence much of the time. I thank you kindly, Mr. Chairman, for the permission to speak here to-day. I also return thanks to the Spirit Chairman.

Mrs. Mary Martin.

I like to see the young people coming into this meeting, it carries me back so far; and I wonder, sometimes, how it is, when so little will snap the cord of life, that I lasted so long. Eighty-two years of life were given to me in the mortal. I did not understand that I could come back to earth and speak in this way. I believed I should find the loved ones in heaven. But oh! I should find the loved ones in heaven. But oh! how strange everything seemed to me as I entered the spirit side. Oh! the beauties of spirit-life! I wonder now that it is not given to us to have a plainer understanding of them in this life. I was not what you call a Spirit-ualist, but I did believe spirits were near us. I find now that all there is is spirit. The dear Fether Cod here in the spirit was called the spirit and now that all there is is spirit. Ind now that all there is is spirit. The dear Father God has given me a good home, one of the mansions he has promised his children if they are faithful. I look back to my younger days, and I see the teachings that were given to me then that I never could get away from. I can see now that they only held me back a little; I did not advance as much as I should if I had learned something of the spirit side but in had learned something of the spirit-side, but in my early days we knew nothing of this that you term Spiritualism. I am happy in my home, but still things seem different from what I

but still things seem different from what I expected to find.

Richard is with me, and we are happy together. He said to me: "Mary, we have much to learn in spirit-life." I find it so, for only a few months have passed since I laid off the old form and put on the new. I feel young as I come here. I don't realize the weight of years, as I did in this life. I wish to say to my dear friends, I would not return to stay, but I would come; I would try to make my presence known in the home. I have an interest for you all in Chatham, N. H. Also I wish to say to many of the dear friends, not kindred, that I am satisfied with what I lave found on the spirit-side; but they tell me it is a life of progression, and I know it is a life of labor. We are all willing; a desire comes from our spirits to do our work, and the work is as varied as it is in your own mortal life. Oh! how strange it seems to me to hold this control over one spirit in the form; but they told me what I must do to take gout all of the person. How spirit in the form; but they told me what I must do to take control of the person. How kind it is in you, sir, and the dear lady, to place on paper what I am saying to-day! I know there are some church people who will say: "I can hardly believe Mrs. Mary Martin would come to this place and speak." They know not what they will be glad to do when they have laid aside the old form; how anxious

they will be to learn something.
I saw others wending their way here, and I as others wending their way here, and I came in to see where they were going—not to-day, but many meetings ago. Then when I came to learn what it was all about, and what we could do, I was as anxious to send a few words as the others; but I had to wait until a proper time. I am very grateful to you here in the mortal for listening to what I have said.

Charles H. Rogers.

Charles H. Rogers.

As I look into this audience it gives me a great deal of strength. You mortals little understand how much you give out to us as we attempt to speak here, through the magnetism we draw from you, which helps us. I have been a listener here many times. I have come hoping in time I should see that the channel was open for me to send a few words to the dear friends and kindred that are waiting to hear from me. You may ask me the question mentally if I knew of spirit-return? and I would say to you I almost lived between the two worlds. It was beautiful to feel around me the influence of the loved ones that had crossed that shining river, who were waiting just opposite on the other shore to reach out to us the hand of welcome. I did feel an interest in all that is good of what is termed Spiritualism, and I feel an interest now, if it can be, greater than I did when in the mortal. For a long time here my health failed me, and I felt often that the boatman was coming for me, but for many, many months did he leave me here to stop with the dear friends in the home. Sarah, I know of all the sadness that overshadowed your soul when you knew I must leave you. I am happy in my spirit-home, but it gives me so your soul when you knew I must leave you. I am happy in my spirit-home, but it gives me so much happiness when I can enter the meetings and the Lyceum, for I still find my interest is strong for them there. Dear friends, I say place your children in the Lyceum, where the influences may be given out so strong from the influences may be given out so strong from the oirit-side.

How many times have I stood within the all and listened to the children, and I have listened to Brother Lees; I have heard what has been spoken, and have felt encouraged. listened to Brother Lees; I have heard what has been spoken, and have felt encouraged. Remember the spirit band is working with you in every good cause. Now go on, dear mortals, and do what you can to assist in the work. I look at it in this light: To be a Spiritualist means something more than a name; it means to go to work and do your part. I have felt such an interest for them in our own home, also here in your city. In Cleveland, O., I know I shall be remembered; that is where, when I speak of the Lyceum, it carries me back so strongly. For a long time I have watched the course of things, and I know, through the spirits' help, they have been prospered in their own meetings; also I see the addition of new ones to the number.

It is blessed to feel that when you throw off the old mortal form, your Lyceums are not done with. In spirit-life we feel the same interest for them. It is a blessed thought that after this life we are to find not only our own, but that many, many friends and old neighbors come to us and give us a warm shake of the hand. How gladly do we reach out to each other, not only in spirit, but in interest with them here. I am yery grateful for the privi-

other, not only in spirit, but in interest with them here. I am very grateful for the privi-lege granted me to-day. Do not think, dear mortals, this is my first appearance here. I have been in your meetings many times, and have been in your meetings many times, and have felt an interest in your work here as well as that at home. Also I have visited them in other surroundings, in New York, in Philadelphia, in Cincinnati, where the good work goes on. I will be very grateful, Mr. Chairman, if you will record my name as Charles H. Rogers.

around me so near I could behold their angel forms standing by me, and knew it was to help me in the suffering. There was no realization of suffering in passing over—that was before; all was beautiful; oh how beautiful the vision that came to me previous to the spirit's taking its slight. I well remember of something being said in regard to feeling as if I was safe; and the answer came in my soul that I was safe; is fled with the teachings I had received in this life.

Dear friends, I know, do not mourn me as dead, but still there is the vacant chair in the home. I have tried several times before to come near enough to speak, but have failed. I have been in these meetings; we are anxious to come to your meetings; we listen and learn a great deal by what other spirits say. It is not over one twelvemonth, as near as I can count mortal time, since I threw off the mantle of clay and put on the bright and beautiful garment of immortality. In Woburn, this State.

Caleb Cook.

I am very anxious, Mr. Chairman, to have dear friends in Salem, this State, know that I have not got so far away but that I feel an interest in them in the home. I also feel an interest in the old place. I have been one of the visitors in their meetings, and as I have heard mortals speaking name after name, I have come up as near as possible, but still I could not get quite power enough for them to speak my own. up as near as possible, but still I could not get quite power enough for them to speak my own. Oh! how good it is to feel you are not a dead man. I don't know, hardly, how it would be to feel that you were dead. I haven't seen any dead people since I crossed the river; more than that, they tell me we are never to find what is termed death. I really think the word ought to be blotted out and life substituted for it for certainly we just commence to live as we ought to be blotted out and life substituted for it, for certainly we just commence to live as we throw off the old form of clay and put on the new garment. I consider it just like changing your coat, putting on your best one and leaving the old one for the moths to eat. In mortal life I did n't understand this thing, by any means. I used to hear it talked of, and I did a good deal of thinking that I did n't do out loud, and I find now it would have been much better for me, and for all of you, to learn all you possibly can with the reason that has been given you, while you dwell on this side, unless you wish to commence with the A B C class and go to school again.

I am happy in my spirit home, and wish not to return to stay, but we do wish to come into communication with some of the friends, and communication with some of the friends, and unless we make the request, we find they take very little pains to talk with what they call dead people. I am glad that people are getting more and more enlightened and interested in this one great theme, I see things so differently from what I beheld in mortal life. Caleb Cook.

Sadie Hadley.

Coming on to this platform, I hardly felt that 1 could gain power and courage enough to speak here, but as the Spirit-Chairman has given me a great deal of help, and the guides that come by me also are aiding me, I am encouraged to make the attempt. I wish to say, to loved ones at home, Sadie is not so far away as they have thought

as they have thought.

Sometimes, I know, as Frank has spoken to you in regard to spirit-return, you have thought it strange that such things could be, or that a spirit could control one in the flesh; but you know that Frankie is honest; that there is no deception in what has been given out through his organism, although it has been but little. I wish that you would, in some way, come near enough, so that I might speak to you by myself privately. I hesitated at first about coming in public, but I see I can only come into communication with loving friends at home by coming here, and it may onen the channel. coming here, and it may open the channel a little for them there. I know they have not forgotten me. I can sense it in my own spirit,

forgotten me. I can sense it in my own spirit, but still there is a vacancy as of one gone out from the home. I wish, whenever there is a channel open, you would seek it and see what we may be able to give out to you.

Dear old Grandma Hadley has said if they would listen they would hear us. They are looking more to see us; but in mortal life you cannot have all the senses of the other side, and the little sounds that we may make will give you to understand that we are present. A vast number have crossed the portal termed death. I do not feel quite as strong in coming here as I do in my spirit-home. I merely partake a little of the old trouble that I passed away with. I wish them to know I am happy. I send my love, which is the greatest gift I can leave with them; also the dear friends that come with me send greetings to the home. come with me send greetings to the home. Please record my name and also the place, Weare, N. H., where I resided. Sadie Hadley.

Franklin Burdett.

I have made an attempt to speak in this meeting four times before, and have tailed every time. I am very glad that this institution exists, and I find all spirits are welcome to enter here that come for good. As I look into these faces here before me, I see that all

to enter here that come for good. As I look into these faces here before me, I see that all are anxious to learn something of the beyond. It has been said by many mortals that I have heard speaking: "Why does not such and such a one come here?" Dear friends, the very ones you ask for may be present, but there is always a reason why they do not speak. I have stepped into many meetings, many different halls, hoping I might give out something, but I have failed always before to-day.

I would say to Mary: We are not far from you; but mortals, I find, are apt to place us too far away: that is, if they think of us as in heaven, they put it too far off. Now, what is heaven, they put it too far off. Now, what is heaven, I is a place of happiness, as I look at it. But I find many different heavens; that is, your life builds your heaven, therefore it stands us in hand here to build it pretty well; if not, we must build it over through progression, which is a beautiful privilege that is granted us. I am glad of this opportunity to speak. It is not a great while since I stepped into a convention, hoping I might speak a few words, but all that was permitted me was just to give my name. That satisfied me as far as it went, but I wish them to know I had something more to say than that I was present.

How beautiful are our homes in spirit-life, where we find our own. There was the dear old mother, that I had looked upon for the last

How beautiful are our homes in spirit-life, where we find our own. There was the dear old mother, that I had looked upon for the last time with falling tears, hardly feeling that I should find that mother again. At such times, mortals, what is life worth? what does it amount to if there is nothing beyond the veil? This life, as I look at it, is a life of probation, a shadow; our life is forever. There, father, mother, sister, brother, all are reunited. What thought can be more beautiful! And not only that, but all strife, all sickness, aches and pains are banished; all is harmony, love and peace in that heavenly land. Then strive, dear morthat heavenly land. Then strive, dear mor-tals, to build your homes as beautiful as it is your privilege to do while you stop here. Please, sir, to record my name as Franklin Burdett, of Fitchburg, this State.

Hermann Ehle.

Dear friends, I looked at what you term death like stepping from one room into another. It seemed to me that I communed with the angels daily and hourly. I know now it was a truth; and oh! how comforting it is to feel that they will be there to meet you when the pale boatman shall come with muffled oars. How silently does he ply them, and row you safely across. Amid all the doubts that come to mortals, there Armid til the doubts that come to mortals, there is one thing about which there is no doubt, and that is the change. If you could learn a little concerning spirit communion, how much happier would you be while you dwell here, and how much happiness you may give to the loved ones that have gone before; for it is a blessing to them also on the spirit-side. Then do not close the door but onen it rules are

what has been termed this cold world? The world is no colder than it has ever been, but the people are too cold; there is not sympathy enough given out. I have said it many a time in the mortal, and I repeat it again. In Utlea, N. Y., they will know who has been speaking to-day. I know your good paper goes all over the land. I have seen many mortals eagerly reaching out for it; hardly could they wait until it was printed to know who had speken.

Don't think, dear friends, that we do not hold an appreciation of the privileges that are granted to us; we do, and more than you can appreciate them while dwelling in the fesh.

I am happy in my spirit-home, but I am attracted to cartia great deal of my time, hoping that I may be of benefit to some that yet dwell here. Hermann Ehle.

Susie Alcott.

[To the Chairman:] The gentleman said I could come in if I did n't hurry. Oh, the lovely flowers! Aint that Illy beautiful? Just you look inside. Do you see it? You could n't make anything like that. They tell us in the Summer-Land that all these flowers that you have are painted with the finger of God. You did n't know that, did you? [I've heard so.] Well, it is true. You could n't do it, nor anybody that 's here. I want to thank the people for bringing the pretty flowers, and if I possibly can, I'll bring you some spirit-flowers, and I'll help their little boys and girls to come into this room.

this room.
I want to tell the lady that brought some of these flowers, I know her grandma, and she's just as nice as can be. She don't have any dirt on her clothes. She keeps just nice and prim. She says she always did dislike dirty clothes, because God gives us water enough. My throat is not so sore as it was when I went

away.

I see down there, by a lady on the fourth seat, the sweetest little boy. He comes by you, so I guess you know who it is. All these children are given permission to come into this meeting. But you know we don't talk so you hear us only when we get in this one chair.

I went a little while ago where they make up their forms, and oh! dear! dear! one lady fell all to pieces; couldn't hold together. I didn't try to walk out for fear I'd do it, too.

That's true, 'cause I was right there, and I

That's true, 'cause I was right there, and 1 saw it myself. That was at the German lady's, That 's true, 'cause I was right there, and I saw it myself. That was at the German lady's, where Emma goes, and auntic comes. I want to tell you, so if you go there you needn't be surprised. I didn't tell that lady's name. I aint a goin' to, 'cause perhaps she wouldn't like it. We can't always make up our forms first all right. We have to learn to do that just like you would in this life, just the same. [To the Chairman:] I want to ask you something. Can I whisper, so these people won't hear? [Yes.] Do you like maple sugar? [Yes.] Up where we live they make a whole lot of it, and perhaps I can get you a piece. I don't want all the people to hear, but if I can bring you a nieg piece, I will, because I know you'll like it. Do you know what I used to say? "Georgie, don't take so much," when he was taking a big bite. If I possibly can, I'll bring you a big square piece. Then won't you let that lady have some? "I would n't be kind if you did n't. You can cut off a piece for her. [To the Reporter:] You need n't think I'm partial to the gentleman because I'm a girl. I'll bring you a piece, too, if I can get it through the nist. I want you to write my name. Just put down George's and mine. Mine is Susie Alcott. I lived in Brookfield, Vt. Oh dear! I'm so glad I can see all these people. I thank the people for the flowers. Good bye.

Hannah Kimball.

What is more beautiful than the children? They come and tell their simple stories; and how real it is with the child that is permitted to speak in your meetings. Oh! I thank the dear Father for the children, and I have felt many times there would be no heaven if there were no children there as I look mean their many times there would be no heaven if there were no children there, as I look upon their pretty faces when they are dancing in glee, so happy together, their arms full of flowers. They have their little pets around them, and they are as real as they could be here; we often say more so, for the animal kingdom exists with us even as it does with you. We think sometimes it is strange that while you dwell here you have so little thought of the animal kingdom.

kingdom.

I have been in this meeting twice before, some time ago, months—and years in the first instance; and there is one to whom I wish to bring the greetings of the band, also to say to him we are interested for him in the noble him we are interested for him in the noble work in which he is engaged, or for which the angel-world sees fit to make him an instrument. How good it is to feel that this band comes to him daily, that he senses the presence of Little Twilight; also of many others that come around him. I have been asked mentally to come to this place again, or I should not have availed myself of this opportunity.

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should not have availed myself of this oppor-tunity.

I am happy in my spirit-home. I am looking forward to the time when I shall be able to clasp his hand and escort him to my beautiful spirit-home. I am one of the band that con-trols the gentleman, and I have wished so many times when some trial has come to him, that I might push aside the veil a little that he might see who of the band were present with him in all the trials of life. Whenever he feels there is a work for him to do, is called from place to place, he will not feel that he is alone, and

is a work for him to do, is called from place to place, he will not feel that he is alone, and whatever may be given out to him from the angel world, do we stand close by his side. He will remember at one period being near his own home, when one spirit came to him whose name is Emma Mason. I wish to bring greetings from her; she stands beside me to-day, and many times has spoken in spirit, but not in this meeting, expecting that the loved ones might give her a privilege of speaking to them. Now, dear one, remember, as I said before, you are never alone. I see that in a little time you will be called away quite a distance from where you are to-day. The spirit-band are doing their work, and they are doing it well; they are growing stronger day by day; they are trying, through the influence that you may leave around the people, to help to drop the scales from many an eye here in the mortal. How often have I looked into your face; and many times in the stilly hours of the night have I come to help you—to prepare you for what may be given out for you to do on the morrow.

You have wondered sometimes at the attrac-

You have wondered sometimes at the attrac tion. I will say to you it is through the assimilation of your spirit with my own; also I have been attracted that I might be of some benefit

been attracted that I might be of some benefit not only to you, but to mortals here.

In New London, Conn., I shall be remembered as Hannah Kimball. I am very grateful for this privilege of speaking to-day. I wish to thank the friends for the flowers, for each spirit that has spoken has been given more strength by beholding the flowers placed upon the table.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WERK. April 5.—Henry Simmons; Martha L. Fort; Henrietta Chittenden; Georgo Hardy; Mrs. John Harvey Humphrey; Freddle Tansy; Nellio Kenyon; Hattle Hopkins; William Greaves; Grace Gleason; Hannah Curtis; Mary Flint.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. June 7.—Dennis Hill; Lydia C. Draper; Susan Fisher; J. Stockton; George Perry; Quincy Baker; Elzina Davis; Edward D. Stone; Matilda Pease; John Sanborn; Carrle Thompson; John H. Brigham.

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I know not, care not, whether I before Have lived on this, or on some other shore; Enough for me to know I now am here. A conscious being on this mundane sphere. Enough to know that this the present hour Demands of me my every thought and power. The past, if past for me there e'er has been, Must with the present life be woven in, And if the future should on me bestow A million lives, this only can I know, That each successive life in turn would be The present moment when revealed to me.

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their mediumsite girl nave, aire a rew struings, been and to receive astonishing communications from their departed friends.

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free Thought.

BANNER OF LIGHT MESSAGE DEPART-

BY ALBERT MORTON.

The pedantic assumption of profound wisdom which is manifested by some of the prominent members of the Theosophical Society, in which members of the Theosophical Society, in which everything of a spiritual nature is contemptuously treated, unless highly seasoned with Hindu mysticisms, gives evidence of a spirit of carping, superficial criticism, rather than the desire "to join in a candid spirit for the investigation of spiritual truth," which ought to characterize the earnest seeker after God's wisdom. Instead of realizing the illimitable extent of what they don't know—which is the characteristic of all earnest seekers after truth—anything presented as evidence of intercommunion between the material and spiritual worlds must be clothed in exthetic language to meet their fastidious tastes. The value of a gem of truth is not estimated by them by the rays of spiritual comfort emanting therefrom, but by the artistic fitting of its setting.

In a recent number of the Religio-Philosophical Journal a gallant F. T. S. contemptuously. brushes aside the communications given in the Message Department of The Banner in a manner in which the untruthfulness of the statement is equalled by the lack of wisdom manifested. Evidently, if the writer had charge of the revision of the New Testament, the beautiful command to "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven," would be improved somewhat in this form: "Lord Buddha, permit no astral shells to intrude 'between the wind and our nobility,' except those which have everything of a spiritual nature is contempt-

somewhat in this form: "Lord Buddha, permit no astral shells to intrude 'between the wind and our nobility,' except those which have graduated from Harvard University, West Point, or other scholastic institution, for simple or ungrammatical language offends our asthetic tastes."

In an attack on Prof. J. Rodes Buchanan, of Boston, the gallant general charges the foe in this language: "Every Spiritualist must see that the sing-song twaddle published in the that the sing-song twaddle published in the letters (?) from the spirit-world, which appeared in the BANNER OF LIGHT and excited so much derision," (?) "has injured the cause of Spiritualism to a very great extent; yet if my recollection serves me, in the teeth of the condemnation manifested by the great mass of Spiritualists, Prof. B. wrote a letter to the editor thanking him for the great good he was Spiritualists, Prof. B. wrote a letter to the editor, thanking him for the great good he was doing in publishing these communications."

Prof. B. very recently had the temerity to answer this charge by repeating the commendations, in which he will be joined by thousands of others; and, considering the increasing circulation of The Banner, the Cause of Spiritualism does not seem to suffer, to an alarming extent, from the continuance of the Message Department.

When this world reaches a condition of deand only depart hence after reaching the age of "threescore years and ten," we may expect that all communications from the spirit-world may be given in academic language, sprinkled, perhaps, with a few choice Hindu words; but until that time arrives it seems somewhat cruel to shut the mouths of loving children, and older but "uneducated shells," because of their inability to pass the Spiritual Civil Service Commissioners' examination by exalted Gurus.

Commissioners' examination by exalted Gurus. For years I was frequently a witness of the great consolation conveved to mourning parents and friends through the so-called "sing-song twaddle," some of it clothed in the lisping words of childhood, and, however expressed, all carrying evidences of a life beyond the grave, which was a balm to many wounded hearts. Being fully imbued with the grandeur of the claim that "God is no respecter of persons," it never occurred to me that the messages were subjects to excite "much derision"; sages were subjects to excite "much derision"; or that the appreciation of the hearts overflowor that the appreciation of the hearts overnowing with gratitude for the evidences of the continued existence and tender love of the arisen friends—however lowly their condition—was not evidence of a grand work being done for humanity through the agency of the mediums and publishers of these "glad tidings of greation."

ject. Not content, he has climbed upon the pedestal of Harper's Monthly, and reiterated his stale platitudes—stale except when false, for Prof. Jastrow is not a little George Washington; the strength of his argument depends

ington; the strength of his argument depends on quite another quality.

Who is he? The Cyclopedias do not tell you, nor is it easy to find any authority for his being except his sudden appearance; and he is allowed to appear not because of his literary or scientific ability, but because these journals that give him a place herald anything bidding for each forwards for any and experient spiritualism.

that give him a place herald anything bidding for popular favor, and opposing Spiritualism. I have no desire to enter into a detailed review of the "Professor's" articles, for the consideration of one of his reckless statements is quite sufficient to show their worth, and the character of the man. After saying that Spiritualists are wholly incompetent to observe, and that all mediums are frands, and all manifestations tricks, he says: festations tricks, he says:

"Add to this the confession of an exposed medium, D. D. Home: 'The first seance I held after it became known to the Rochester people that I was a medium, a gentleman from Chicago recognized his daughter Lizzle in me after I had covered my small moustache with a piece of flesh-colored cloth, and reduced the size of my face with a shawl I had purposely hung in the back of the cabinet.'"

Knowing that D. D. Home, who for many knowing that D. D. Home, who for many years before his death was an intimate and cherished friend, nover was exposed, never held a séance for pay, and scorned the slightest appearance of fraud, I emphatically contradicted the brutal statement, and wrote to Mrs. Home, inquiring if she could recall any incident on which it might have been founded. To this she replied as follows, under date of May 23d, from Geneva, Switzerland:

"I write in baste, owing to the pressure on my time

and the person who has published it."

'The peculiarly aggravating circumstances of this charge against Mr. Home cannot be fully appreciated without reference to the book, "Lights and Shadows." In that work Mr. Home is exceedingly severe on tricksters and frauds of all kinds. The reader may not have the volume at hand, and I quote from page 405, that comparison may be made:

"The second materializer had much, method in his

"The second materializer had much method in his 'mediumship.' The town favored with his presence was Rochester, N. Y., and his career, though short, seems to have been decidedly brilliant. Nemesis, in the shape of skeptical investigators, pursued him, however, and at length, when ingenuity availed no longer, the affidavit of the entrapped 'medium' made clear to wheever cared to read it the mystery of his show. I extract the chief points of the document in question:

question:

'The first scance I held after it became known to
the Rochester people that I was a medium,' our penitent illusionist writes, 'a gentleman from Chicago
recognized his daughter Lizzie in me after I had covered my small moustache with a piece of flesh-colored
cloth, and reduced the size of my face with a shawl I
had purposely hung up in the back of the cabinet.
From this sitting my fame began to spread.'"

then given, concluding with the following:

left that ity of Rechester—for obvious reasons. With a regret that the talents this pretended medium evi-dently possessed should have been wasted in such unworthy deceptions let us also pass on."

unworthy deceptions let us also pass on."

Prof. Jastrow land the book before him. He had read the pages which went before and followed, else he could not have made the selection. He could not have mistaken the meaning of Mr. Home, who wrote with admirable clearness. The position he has placed himself in is most unenyiable, most pitiable; and the poor pay of a magazine writer is slight recompense, not only for his want of scientific accuracy, but conscienceless perversion of the truth.

Letter from Paris, France. SOME EXHIBITION AND OTHER NOTES.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

I loom up again after a long spell of time given to minding my own business-or giving my attention to the launching of my new French work: My Experiences with Spirits. It is well to look after the ways and means to get back one's outlay. Being in fact my own editor, or having had to disburse about three hundred dollars, with problematic chances of reimbursement, I have to do my best to give publicity to my work. One of the papers here, the XIX Century, has devoted a column and a half in criticising my book, which startled that misnamed Century. It stands aghast before the ghosts that I bring forward, before the doings in the other world which I describe; and yet, although shivering with doubt and fear, like a child, it tries to realize the "unreal," to give it a tangible form. Failing in that attempt, for the want of knowledge and experience, it turns around and in disgust pronounces the whole thing "The greatest piece of folly which has yet been published in this country." It praises my style, however, and calls "the plot a romantic and elegant conception!" A Mr. Charles Fauvety, a literary light, signals my work, in La Religion Laïque, as the "most singular, the oddest, the strangest, the most truth-telling, perhaps, and most romantic book which has yet appeared on the French work: My Experiences with Spirits. It is light, signals my work, in La Retigion Larque, as the "most singular, the oddest, the strangest, the most truth-telling, perhaps, and most romantic book which has yet appeared on the subject." Three papers here published in English: Galignani's Messenger, the New York Herald and the American Register, have noticed my effusion in flattering terms. But I stop here. A personal requires to be brief.

The eyes of the whole world are just now fixed on Paris as a central and industrial point of attraction, where all have something to ex-

fixed on Paris as a central and industrial point of attraction, where all have something to exhibit at the Universal Fair now held here. Paris is already invaded by all types of humanity—black, red and white—and yet the big throng will be greater still in June and July. The Exhibition this time is ahead of all that have taken place before; it is a gorgeous show, and the area of ground is much larger than in 1878. The Tower Eiffel is a huge and elegant monument, and when lighted with colored lights at night from top to foot, presents a magnificent aspect. It is a great conception well executed. I will later devote a few letters of description for the benefit of those who are well executed. I will later devote a few letters of description for the benefit of those who are satisfied with seeing through the eyes of others. In the meantime I will give some general, notes of information. To show what a big thing this Exhibition is, I may mention this fact, that 400,000 people can find room and move about with ease inside of the enclosure at overtime (b), the fit of this month (Inne) move about with ease inside of the enclosure at one time. On the 6th of this month (June), which was the inauguration day, 160,704 tickets were sold, and 57,227 gratuitous ones were issued, which foots up 218,227 visitors on that day. The average number of daily visitors just now is from 70,000 to 80,000. The whole thing is an unparalleled success, notwithstanding the cold shoulders of Germany, Austria and Turkey, who keep aloof from the celebration of the French Revolution, one hundred years ago. The whole outlay of the Exhibition, divided between the city and state, amounts to fifty millions of francs. to fifty millions of francs.

The government has issued Exhibition and

The government has assured Extraction and Lottery tickets to the number of 1,200,000, each bond having 25 entrance tickets at one france each or 25 francs for each bond. The holders run the chance of winning—nothing! or some of the baiting sums which are held forth; the and publishers of these "glad tidings of great joy"

PROF. JASTROW-HIS ACCURACY AND TRUTHFULNESS.

BY HUDSON TUTTLE.

Prof. Jastrow, in the April number of the Popular Science Monthly, airs his expose of Spiritualism in a blatant manner which that journal would not tolerate on any other sub-

within strict limits; they are obliged to have on their bills of fare the price of everything, and cheap places are to be met everywhere. A full meal is to be had for one franc, or 20 cents. The same rules are applied to cafés or saloons, where heer, wine, etc., are served. Scats are in where beer, wine, etc., are served. Seats are in profusion; chairs are two cents, but benches

Buffalo Bill's Wild Show, outside of the Exhibition, is attracting every day immense crowds. It is very popular, and Col. Cody will no doubt reap a great harvest in this city.

Some classes of traders complained bitterly of poor sales, and some theatres also found fault with their slim audiences—visitors crowding the Exhibition and neglecting to favor the trades. The papers took up the question and trades. The papers took up the question and said it had been so before at every Exhibition and it had been so before at every Exhibition at the beginning, and that soon a favorable change would take place. The city authorities have, however, decided to inaugurate festivals of all kinds within the city, at different points, to attract strangers and bring about the circulation of each where it is needed.

The climata in this western part of France

The climate in this western part of Erance for Americans is hard to endure; like the national character it changes very often, and one has to keep his umbrella in hand every day of the year. For fourteen months that I have the year. been here it has rained, more or less, nearly every day. It is almost incredible, but it has been so. The first part of May had but few showery days and heat prevailed, but the latter part has turned out cold almost, with a frownpart has turned out cold almost, with a frowning sky. The light-hearted people bear up with the frowns of heaven, and the least glimpse of sunshine leads them to forget all their drawbacks. They tack about with ease, and run long or short races without inconvenience. In everything they show their light, sprightly spirit, and it is a blessing that they are so constituted, because their lot is very variable, hard to bear up with, and like that of woman in our social existence—no stern, manly being would be able to brace about so often, bend and veer, as such necessities require. "Whatever is, is right," we may well say, because when we look well at things we find cause guiding well the effect for the general welfare.

The political situation just now in France is a queer riddle for those who judge things from their own standpoints. The brave general in the political heaven is like the northern star. He shines on, even in exile, in England, perhaps with more lustre than before. Boulanger, Count Dillon and Rochefort had to flee from Paris, as they were to be arrested and placed in or short races without inconvenience. In every

here furnish will expose the mendedly of the story and the person who has published it."

In peculiarly aggravating circumstances of this charge against Mr. Home cannot be fully appreciated without reference to the book, and the work in the story of the story of the volume at hand, and I quote from page 405, that comparison may be made:

"The second materializer had much method in his 'mediumship.' The town they been deddedly prillant. Nemesis, his beside, in porfect unison with his presence was Rochester, N. Y., and his career, though short, seems to have been decidedly prillant. Nemesis, him to seems to have been decidedly prillant. Nemesis, his the shape of skeptical investigators, pursued him, however, and at length, when ingenuity availed no election." The first scance I held after it became known to the Rochester people that I was a medium, our pentlement of the constitution and the Dissolution of Partial Had purposely hung up in the back of the cablinet. The material line propagation and propagation and propagation and propagation and the present in the present of the ship of the state were fully disposed to do away with those work in the shape of skeptical investigators, pursued him, however, and at length, when ingenuity availed no election was constructed by the control of the constitution and the present of the ship of the proposed propagation and the present of the ship of the state were fully disposed to do away with those were fully disposed to do away with those were fully disposed to do away with the state of the society was held to-day. Mrs. Nellies that the sea should be controlled to the society was held to-day. Mrs. Nellies of the first the care of the society was held to-day. Mrs. Nellies that the sea should then be not more propagation and the sea should then be no may be close at hand, and another at a distance.

The first scance I held after it became known to the first the client points of the decimant of the present manufacture and the present manufacture and the present manufacture an

repeatedly held up their individual career and evil doings in such strong and positive light—as he was wont to do during the last Imperial reign, in his organ then called the Lanterne—that the ire of the accused became hydrophobic in character. They went to foolish extremes, which, in politics, is held to be worse than a crime; but they falled to catch Rochofort in good time. He list left for Brussels before the warrant for his arrest reached his house—having been advised opportunely of its issue by friends within the ministers' department. Rochefort is a power, a strong one. His political escutcheon is without, a blemish, so far as his patriotism is concerned. Reared in political strife and gifted with more than ordinary talents and a great sensing of coming events, his predictions in that way have ever been true. He is a sure prophet at home. He has suffered for his country, having been exiled to Cayenne. He had much to do in producing the downfall of the Empire. His vigorous pen was more cutting than any sword, and it has preserved that quality. He sends now his editorials from London, and with point and thrust deals deadly blows to his persecutors. The fact that such a man should side with Boulanger is a strong index that the General is a right kind of a man, because, as I said before, the bloodhound qualities of Rochefort are remarkable. He senses men and things with a great deal of acumen—and is not to be bought or sold! a rare thing in these times, or at any time.

In judging Boulanger, with Yankee spectacles, as a dictator, the Boston Herald commits a mistake, and as to the fear of his being assassinated—that is bosh! No one here ever surmised such a thing. Boulanger is an instrument in the hands of overhead directing powers, and he follows his star with perfector indicated the two as to figures. He is a political medium, along with Rochefort, and hand in hand the two can brave much with impunity, because both mean well for the best good of the country—because both are inspired and guided by leading spi

The farce of instituting the Senate as a High Court to crush Boulangism excites no interest at all among the spectacular-loving people, because it lacks every quality to make it attractive, even as a burlesque. No one here minds it; Buffalo Bill's Show is exciting public interest instead. The overt and underhand doings of the government to gruph Boulangism have est instead. The overt and underhand doings of the government to crush Boulangism have all along been but blunders, as they produced a contrary effect to that intended. It is not an "unfortunate government," as the Boston Herald says, but a foolish one. But enough on that point.

During the Exhibition many kinds of Congresses will take place. That of Women's Rights is announced on the programme. In 1878 it met here for the first time.

The Spiritual Congress will assemble on the 9th of September next and adjourn on the 15th. The readers of The BANNER have ere this seen in its columns a document relating to this event, which calls on all to adhere and

this seen in its columns a document relating to this event, which calls on all to adhere and sympathize with its official action. It is to be hoped that the American fraternity will send in their official adhesion; that societies and camp-meeting organizations will address the French Board here some cordial and encouraging words of greeting, such as the occasion requires. We can afford to be generous in that way—and it is rather an obligation—as the successful, or superiors, owe to others all that which they can give to help on the latter in ascending to better conditions. Slate-writing mediums, or others on the physical plane. in ascending to better conditions. Slate-writing mediums, or others on the physical plane, would do well here during the Exhibition, and it is to be hoped that some of them will cross over and help to promulgate the doctrine in a practical way. Should any feel so inclined, or be well inspired, they might address me (No. 4 rue Vivienne, Paris, France), and I would see as to what could be done in a fiven would see as to what could be done, in a finan-

would see as to what could be done, in a financial way, to second their efforts.

Mr. Leymarie has a library department at the Exhibition, where the works of Kardec and others may be sgen. That is a good move in the right direction, as our cause cannot be too much advertised, to use a commercial term. The Italian, Spanish and Portuguese fraternities seem designing to come a masse to the each, or 25 francs for each bond. The holders run the chance of winning—nothing! or some of the baiting sums which are held forth; the largest amount—to be drawn during the summer—being 500,000 francs, the other lots, for this year, being 100,000, 10,000 and 100 francs. There will be six drawings this year; others will take place each year, for smaller amounts, until 1964. That sort of cheap speculation took well at once; the sheets sold like hot cakes, and speculation on speculation became rife with the double-faced issues. The detached Exhibition 120 or even at times 10 cents or sous for each ticket, by lots of ten.

The restaurants at the Exhibition are held within strict limits; they are obliged to have on their bills of fare the price of everything, and cheap places are to be met everything. are entertained that these good intentions will produce happy results and lend to the cause a new and strong impetus. Where there is a will, there is a way.

It has been decided to exclude from the pub-

lic discussions at the Congress those individual or class opinions that divide Spiritists and Spiritualists, but all will have an opportunity of professing and laying forward their cherished views at daily meetings within committee halls, where the public, as a rule, will not be admitted.

Several new works bearing on Spiritualism Several new works bearing on Spiritualism have lately been published, some in the garb of romance, others directly. Among the latter 1 may mention a fine, large parlor edition of five hundred copies only. The title of the work is Force Psychique, and the author is Mr. Ramband of the Gaulois. It is beautifully illustrated by Mr. Tissot, a well-known artist-painter, who belongs to our ranks. The substance is principally drawn from the experiences of Professor Crookes of London with the Spirit Katie King.

Paris, 5th June, 1889.

Spiritualistic Meetings in New York.

The American Spiritualist Alliance meets at 219 West 42d street, on the first and third Wednesday of each month at 8 P.M. The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead." All Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

The All persons seeing articles in the secular press treating upon the subject of Spiritualism that in their opinion should be replied to, are requested to send a copy of such publication to the Alliance.

Henry Kliddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary; John Franklin Clark, Corresponding Secretary, 69 Liberty street.

Proveheal Secretary, complete Dec. 17th, 1888, meets

responding Secretary, 89 Liberty street.

Psychical Society, organized Dec. 17th, 1883, meets every Tuesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. Its sessions continue until July 2d, and resuma Sept. 3th. 'Objects: The consideration and exercise of modiumship, personal experiences, readings, addresses, music and sociability. J. F. Snipes, President, 476 Broadway.

Columbin Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meetings Services overy Sunday's 2M and 7M r. M. Mediums and speakers always present. Frank W. Jones, Conductor.

speakersalways present. Fruik W. Jones, Conductor.

Archnum Hall, 67 West 25th Street, W. 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 gitts. Prof. 6. G. W. Van Horn, Conductor. Meetings for Spiritual Manifestations will be held at Adolphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23 P.M. Good speakers, good mu-sic and reliable test mediums always present.

Virst Society, and the able speakers that administered to its spiritual wants the past year.

Mrs. Laidiaw made an earnest appeal for aid to a sister medium who is indestitute circumstances. Mrs. A. U. Henderson gave numerous psychonectrical readings, that were very satisfactory indeed. Mrs. Henderson has become quite popular in this plass of mediumship. She will give a public scance at Adelphi Hall Wednesday evening, June 26th,

Mrs. Brigham discoursed in the evening upon "Last Words." The fecture was appropriate, and very fine, like all the utterances of this gifted medium.

The Society has had a prosperous and successful year-more so than for several previous years-and will be in a healthy condition for the fall and winter campaign, after the summer vecation. It will open its place of worship again on the third Sunday of September, with Mrs. Neilie J. T. Brigham and Miss Jennie B. Hagan as regular speakers.

New York, June 16th, 1889.

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the Banner of LIGHT HALL, No. 9 Bosworth street, regularly twices week on Tuesday and Friday Afternoons. The public is cordially invited. For further particulars see notice on sixth page. J. A. Sheihamer, Chairman.

Twilight Hall, 760 Washington Street.—Sundays, at 10% a.m., 2% and 7% P.M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. Dr. E.H. Mathews, Conductor.

Ohelsea.—Spiritualist meetings are hold in Pilgrim Hall, Odd Follows Building, each Sunday evening, at 7½ o'clock.

Moetings are held at Grand Army Hall, Sundays, at 2½ and 7½ F. M. All mediums invited. G. F. Slight, Chairman.

The Ladles' Social Atd Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary. Oambridgeport.—Meetings are held every Sunday even-ing at Old Follows Hall, 548 Main street. H. D. Simons, Sec-rotary.

Ragle Hall, 616 Washington Street.-Three meetings were held at this place, as usual, last Sunday. The subject as announced last week was ably

day. The subject as announced last week was ably discussed by Drs. Eames, Coombs, Barker, Mrs. Merrifield, Mrs. Lewis, Prof. Hudson and Col. LaGros.

In the afternoon Mrs. Lovering sang acceptably, and excellent remarks and tests were given through the organisms of Dr. Coombs, Mrs. T. J. Lewis, Mrs. I. E. Downing and others.

In the evening the exercises were of a highly interesting order. Mr. Ridell, in his usual spirited manuer, defined what the duties of a Spiritualist were; Dr. Eggleston rendered a beautiful essay on Spiritual Philosophy; Mrs. Leslie gave an able address and closed with a test scance. Dr. E. H. Matthews, who has just returned from a tour in Maine, gave wonderful proofs of spirit return. The Chairman gave several psychometric readings, which were pronunced correct. rect.
Good speakers and test mediums will be secured for next Sunday.
F. W. M.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 a. M. and 8 P. M. W. J. Rand, Secretary. Conservatory Mail.-We were again ministered to by the controls of J. J. Morse, on Sunday last, morning and evening. In the morning a good dis-

morning and evening. In the morning a good discourse was presented upon the topic of "The Two Guides—Theosophy rersus Spiritualism." in which the excellences common to both were forcibly presented, though the complete analysis left us in no doubt as to the fact that all theosophy taught us, which was worth having, has always formed part of the spiritual teachings given to us by advanced spirits.

In the evening the control again answered questions in his usual effective and inimitable style—the final query as to the danger of a Romanist domination in this country being provocative of one of the most cogent and brilliant discussions of that issue, which elicited a perfect tempest of applause during its deliverance. As our chairman, Mr. Deleree, observed, it ought to have been heard by every Spiritualist and liberalist in the country.

Our audiences were good, in spite of the almost torrid heat, and a more intelligent number of people could not have been found in any other meeting place in the city.

Bro Morso has only two more Sundays with me

in the city.

Bro. Morse has only two more Sundays with us, atter which our meetings close for the season.

June 17th, 1889.

BEDFORD.

Worcester, Mass.-Sundays, June 2d and 9th, Dr. H. F. Merrill occupied our platform in giving tests and spirit names, many of which were recognized. He also

ble disaster in the Conemaugh Valley. This is a good move in the right direction. Spiritualists ought to show by their deeds that they put into practice the teachings of the beautiful philosophy which they accept; and the children are to be commended for publicly assisting to relieve the suffering and distress which touches the heart and arouses the sympathy of all.

Fred L. Hildreth, Conductor, writes: "June 16th the Children's Progressive Lyccum celebrated 'Children's Rose Sunday 'to-day with the following programme: Opening song, 'The Evergreen Shore; 'Silver Chain Recitation, 'Life's Sunny Hours; 'Calisthenies, Lyccum; 'Rose Verse,' Ida Yates, Flossie Isanes and Helen Perry; song, 'Consider the Lilles,' Mrs. Stella Perry; 'Dumb Bell Exhibition,' In national costume, Myrtio Hastings, Lula Isaacs, Hattle and Mamile Smith; banjo solo 'Lilia Waltz,'Alhee M. Reynolds; recitation, 'The Flower Girl,' Mrs. II. W. Hildreth; song, 'Come where the lilles bloom,' Association Quartette; song, 'The Rain,' Mr. Yates and Mrs. Perry; grand march, with targets and flags, Lyccum; closing song, 'Shall we know each other there?' Lyccum. Our targets and speakers' stand were profusely decorated with beautiful roses, and praise is due 'Dr. S. H. Prentiss and Sister Emma Miner, who, with quite a Clinton delegation, were present, for their kind assistance."

Middleton, Mass.-Friday evening, June 14th, J. Frank Baxter lectured again in Middleton. Many from Reading, Danvers and other near-by places were from Reading, Danvers and other near-by places were in attendance. The exercises were unique, consisting of songs, poem, lecture and mediumship. Mr. Baxter's lecture was a criticism of the critics and a complete answering of the "whys" and "why-nots" of opponents. It was exceedingly happy and timely. The delineations of spirits occupied nearly an hour, and were replete with proof that the spirits purporting presence were really there. It was a marked occasion throughout, and thoroughly enjoyed and appreciated by all.

Mr. Baxter has enlisted the attention of many to whom Spiritualism was a stranger previous to his visits, and their frequently-put question. "What does it amount to?" was most satisfactorily met on this last occasion. Another season, and Mr. Baxter will meet all interested in this vicinity again.

Com.

Rochester, Mich .- Mrs. Nellie Baade, of Capac Lapeer Co., this State, delivered two lectures at the Universalist Church in this village, on the evenings of Universalist Church in this village, on the evenings of June 10th and 11th. The attendance was fair, considering the short notice; but the lectures deserved a much larger hearing. Mrs. Baade is well known in our State as an able and accomplished inspirational speaker, and has been employed to speak at campmeetings in other States also—once as far East as Lake Pleasant, Mass. An acquaintance with her reveals to one a sincere, noble-spirited lady, who is an honor to the cause she so well advocates.

A number of our people are in an inquiring mood; two funerals here this week help to make the subject of a future life impressive.

C. H. GREENE.

SENTFREE to errer per per son troubled with Sick Headache, who applies during the present month, a sample package of Sawyer's Sick Headache Powders. Our only object in this is to cure you and thus make you our friends. We can do it, and the trial costs you nothing. The remedy is purely vegetable, and is recommended by Philip Phillips, the "Singing Pligrim," Rev. Geo. F. Pentecost, and hundreds of Doctors. Address SAWYER MEDICALNE CO., Lane Building, Junction Biver and 4th Streets, Troy, N. Y. 3m Apli

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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 huthor 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 minds of a very large class of carnest and intelligent persons, faith in a future state of existence has a very slender 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 once suited to modern thought. The author believes there is a large class of facts while have a direct bearing on the subject, and he brings these into his discussion in a materity 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? Mesmerism, Hypnotism, Somnamulusian; Clairvoyance; Sensitiveness Proved by Psychometry Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Though Transferrence; Intimations of an Intelligent Force, Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitiveness and Thought Transferrence; internality—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 sphore of light. These chapters abound in beauty and interest.

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INCIDENTS

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A New Monthly Periodical, Edited and published by ALBERT MORTON, of San Francisco.

Mr. Morton states that in response to many requests h Mr. Morton states that in response to many requests he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The initial number (June) contains the first of the series, its subject being "God. Our Relationship" In addition are general remarks upon Spiritualism, its claims and its position in the world of progressive thought, and an article upon "Re-incarnation." The subjects of the Essays to appear in coming numbers, one each month, are "Fre-mail Conditions and Heredity." "Physical and Moral Education." "Conservation of Health and Life Forces," "Magnetic, Mental and Spiritual Realing." "Our Relations to the Spiritual World." "Mediumship. and Life Forces," "Magnetic, Mental and Spiritual Healing," Our Relations to the Spiritual World," "Medlumship, in its Uses and Abuses," "Advice to Medlums and Investigators," "Psychometry," "Intuition," "Justice, Charity, Sympathy," "The Power and Proper Exercise of Will." Single copies, 10 cents; one year \$1.00.

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Vicksburg, Mich.

The Camp-Meeting will commence its sixth session on Thursday, Aug. 8th, and continue until Sept. 3d. During this time some of the best speakers in the country will be present, also some of the most important mediums. The

details of the meeting this year will be entirely under the management of the Association, which has been thoroughly organized. Meeting will be held in a beautiful location, called Fraser's Grove. It is a beautiful body of oak timber, forty acres in extent, is one of the finest grounds in the State for camping, and is located one-tail mile south of the village of Vicksburg, on the G. R. and I. Ralirond. Now buildings insure the comfort of all who visit us. No pains have been spared to make this meeting a grand success this year, carriages rinning to the grove from the village and Union depot at all hours of day or evening. There is plenty of good water convenient, fine camping locations, commodious buildings for entertainments, sciences, etc., ample hotel accommodations at reasonable rates both at grove and town, and everything complete for a perfect and enjoyable time. The boating and fishing on Sunset Lake.

The Association will conduct the eating house in a first-last designet to rent tanks and heldly a should converge the content of the cating house in a first-last gas and the cating house in a first-last gas last and cating and convergence and conduct the cating house in a first-last gas last and cating and cating and conduct the cating house in a first-last gas last and cating and cating and conduct the cating house in a first-last gas last and cating and ca

class manner.
Parties desiring to rent tents and bedding should apply as Chies mainer.

Parties desiring to rent tents and bedding should apply as soon as possible.

There will be public speaking from some speaker every day—forenoen, afternoen and evening. Good singing.

Reduced Rairoad Rates on the following railroads from Aug. 8th until Sept. 2d. One and one third fare for the round trip. Parties buying tickets should say to the ticket agent:

"I want a ticket to the Vicksburg Camp-Meeting and return." You can get a ticket anytime from the 8th of August good to return on or before Sept. 2d: Chicago and West Michigan; Chicago and Grand Trink; Cincinnati, Jackson and Mackinaw; Cincinnati, Wabash and Michigan; Detroit, Lausing and Northern; Detroit, Grand Haven and Milwankee; Dulutth, South Shore and Atlantic Fint and Pere Marquette; Grand Inplés and Indiana; Grand Trunk (Detroit Division); Lake Shore and Michigan Southern; Michigan Contral; Michigan Air Line; Pontine, Oxford and Pt. Austin; Toloto, Ann Arbor and North Michigan; Teledo, Saginaw and Miskegon; Wabash and Western; Saginaw Valley and St. Louis.

All orders or requests for information should be addressed to Mrs. Emily P. Deming, Sec'y.

Victiburg, Mich.

Vicksburg, Mich.