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The Spiritual Rostrum.

The Various Phases or Manifestations of Spiritualism, and Their Uses.

Inspirational Discourse given before the First Spiritual Temple, at Berkeley Hall, Bos-ton, Mass., May 25th, 1890, by

MRS. R. S. LILLIE.

(Specially reported for the Banner of Light.)

INVOCATION.

Turning again to thee, oh! Source of our Strength, we ask that our minds may be directed, that wise thoughts may be given us, that as ever, when we have turned to thee, Source of Inspiration and Strength, there may come to us light from the beyond, and the truth that cannot be obtained save through thy power. Assembled here this evening, we would ask that upon each and every one may rest a consciousness of spirit presence, and a realization of the great fact that truth alone is the one thing to be desired, and that in the pursuit of truth we must divestourselves of prejudice, laying aside all that will impede our progress. We ask, then, as we enter the temple of our own minds, that we may cast out whatever stands there as an obstacle in the way of progress; that we may receive truths suited to our wants, which, in their application to our lives, may strengthen us for the better performance of life's duties. And for this blessing of the spirit-world we return our grateful thanksgiving, now and evermore.

LECTURE.

With those who are believers in Spiritualism, who understand its various phases and manifestations, there is a deep-seated conviction that the entire movement is, and ever has been, under the supervision of exalted intelligences on the other side of life.

Man has built his altars, reared his temples, and worshiped his God to the best of his ability. In this worship he has believed that God required certain things of him, strange and impossible things some of them, but through it all he has believed in his own immortal selfhood, has believed in a state of being over which death would have no power. He has believed that in this life he must make provision for a meeting with the Infinite Master, Maker and Ruler of the Universe, who, when this brief span of probation is over, is a stern and terrible judge. Religions, one and many, have been based upon this assumption of God's character. Underlying their entire system of faith is the belief in a God of wrath, who finds his great glory in nursing that wrath; and man, the unfortunate creation of this great Ruler, must make every exertion to appease that wrath if it be possible. This alone would seem to be a cufficient reason for the universal fear of death; but, added to this, is the instinctive shrinking from it which all animate creatures possess, even the lower animals. Wherever there is any degree of intelligence there is this instinctive shrinking from danger, this natural obedience to the great law of self-preservation. Different from and far more powerful than this is the fear that has been excited in the minds of men by false teachings, by ignorance and superstition.

thought and life and love ceasing to find expression through the still form. He has seen that form decay, having lost its consciousness, its vital power, its individuality. Yet man has always had something within him which has said: "This is not all; it is not the end!"

This belief, the cry of the soul within him, has been the foundation-stone of all systems of religion. Full of erroneous teaching as such systems have been, they yet serve to mark the pathway through which he has struggled toward the light. Long and dark that path has been, but century after century has rolled away, each leaving behind it something of gloom and darkness, each unfolding and developing human souls, until at last in this glorious nineteenth century, as it is called, we have the light and glory of Modern Spiritualism—a system of religion differing from all others in that it offers knowledge instead of faith. It does not say "Believe or be damned;" it says, "Come and see; come and investigate; come and search for yourself. Do not take our word for it. Here are our mediums; investigate for vourselves."

All phases of mediumship, all varieties of mediumistic development invite your attention and consideration. And these are found not alone with the public medium, but in the quiet and secluded home circles all over our land. None but those who go about from place to place, as does this instrument, can form any idea of the number and variety and marvelousness of the manifestations which are constantly taking place in quiet homes where the mediums are of their own family circle, manifestations more wonderful than have been written of in your books or papers. Sometimes we say, "Oh, that such as these might go forth, and give the world the blessing of the light they carry!" But here comes up the difficult and still unsolved problem of ways and means. In addition to working as mediums, too often they must have care for material things. They must struggle for food and raiment; such struggle is necessarily more or less detrimental to their mediumship, and we hear many of them crying in weariness of spirit, "Oh! that l could exercise my mediumship untrammeled by these necessities."

How is this problem going to be settled? I do n't know. We have investigators who say We cannot go to a medium without money, in our hand," and they speak of that as a cause of distrust and suspicion. This is too broad a statement. There are mediums everywhere who are ready and willing to give their services to those who are needy, who are not in their homes even before they came to that able to give compensation for them. Such cases are constantly occurring. This I know. came like a tidal wave from the spheres be-Many and many are the unselfish ones who yond, and swept over the whole broad land. give out of their heavenly gifts, accepting pa- finding sensitives who could become its medi- heavy one, from which her mother never re-

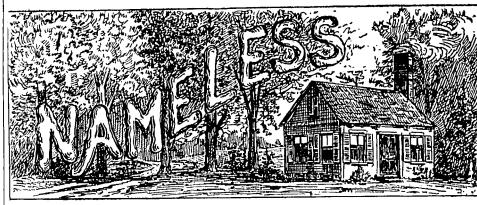
up from their earlier forms, rapping and tableipping, to the wonderful manifestations of the present day. Has science ever been able to explain their nature and origin? The simple rap-simple it may be, but it is too wonderful for its origin to be explained, except as Spir-itualists explain it-material science is power-

less to define or to imitate. No such sound can be produced by human agency. All of these physical manifestations have been necessary to the progress of the movement, indispensable to it. You may need them no longer, but somebody else does, just as you did once. Not one is or has been unnecessary or unimportant; not one could have been dispensed with.

But, somebody says, the time comes when hese earlier manifestations are not needed. The time comes for you when you don't want the shoes you wore in infancy. Other infants do

Now we say, as long as skepticism exists in the mind of man, as long as the churches are full of people who are doubting and unsatisfied, who are coming to demand knowledge, so long will the primary manifestations (if we may call them such) be needed; and so they came, and must continue to come. How often does the mysterious, unexplainable rap, coming unexpected and undesired into Orthodox homes, prove the first step in their enlightenment and progress! It is something, to arrest attention and compel investigation; and honest investigation can end only in one way: Sooner or later the investigator comes into a knowledge of the truth found only in the light of Modern Spiritualism.

Death has been in every home. Spirits are in every home. They are watching for an opportunity to make their presence known. All through the centuries the spirit-world has been waiting for men to become developed enough to open the windows of their souls, and let the light shine in. Nothing but these physical manifestations could give the needed impetus in this direction. When this is gained the spirits say rejoicingly, "Now we can go. Now they will understand, and interpret us intelligently." So we have Modern Spiritualism, with its mediums, in almost every home, many of them little children. All over this broad land are homes in which through their childmediums have come manifestations as wonderful to those who for the first time witnessed them as were given forty years ago in the Fox home in New York. I believe there are people in this congregation who had such manifestations home in Hydesville, for the great movement



Written Especially for the Banner of Light, BY MRS. M. T. LONGLEY.

CHAPTER XXV. Revenled at Last.

Êiterary

The visitor introduced himself to the master of the splendid domain known for miles around as the Trenton estate. There was an air of decision and of candor about the young man that pleased his host, who was himself of a frank and generous nature, above suspicion and distrust, and one in whose breast the milk of human kindness flowed sweet and clear.

"I have come to you, sir, on a singular errand, but one, I trust, which will meet your approbation," the guest began, after having seated himself, and been assured that his host could give him his attention for an hour.

"What I have to reveal is so strange, and will be so unexpected to you, that I am at a loss how to begin. You will pardon me if I seem abrupt, or even rude, for you shall have ample explanation of my conduct before l leave. I do not wish to tear open any wound that may have healed in your heart, but I am compelled to speak of the past and its dead. You had a daughter who passed away from you suddenly some years ago?"

A shade of sadness passed over the face of George Trenton at this question, for even now he could not think or speak of his lamented child without a pang, but he betrayed no surprise in his voice as he replied :

'I had, sir, a beautiful child, whom all the world admired, she was so sweet and good. Her death was very sudden, and we were unprepared for such a calamity. The blow was a tiently the pecuniary poverty their unappre- ums in almost every home; rapping, moving covered, and which bore my wife to an un-My precious child Viola has timely grave. been an angel in heaven for over eight years. 'I beg, my dear Mr. Trenton, that you will not be startled at what I am about to ask, or think me presumptuous or mad. But are you perfectly satisfied that Miss Viola really died? Are you certain beyond doubt that she had no life in her frame when it was enclosed in the tomb, and that she was not resuscitated and sent out into the world after that event? What do you mean, sir?" cried the host, starting to his feet, and gazing at his guest in agitated alarm : "There could be no mistake; I blaced my daughter's form in its casket, and arranged its beautiful head upon its pillow of down—a pillow 1 had prepared, and covered by a bit of her own needlework, that her head might lie easy in its casement. Sir, there could have been no breath of life in that lovely form when we shut it forever from our sight. I was the last to gaze upon it at the tomb, and there was no stirring of the pulseless breast, no sign of animation; had there been the slightest tremor I would have seen and known, for my Viola was my idol, my peerless one. Sir "-recovering himself from the emotion that had awakened in his heart and vibrated in his tones as he thought of his departed child—" you will do me the kindness to explain your strange and to me seemingly irreverent question !" 'Certainly, Mr. Trenton, J will explain, and I beg your pardon for my words, which must have appeared thoughtless and bold to you. Nearly eight years ago there appeared a stranger in the neighborhood of Bridgton, now a part of the town of Aver, some hundreds of miles from your home. This mysterious person had taken up her residence in a little old hut in the midst of a strip of woods, and for some months nothing was seen or known of the new comer by any of the inhabitants. The winter passed, and, as the spring approached, a terrible fever appeared in Bridgton, attacking as its first victim a poor working-woman, from whom all persons fled but the physician-Dr. Parsons, a revered relative of my own-and the minister, a now popular and liberal clergyman of the Humanitarian Temple of Ayer. Just as these gentlemen, in their perplexity, were discussing by the bedside of the sick woman where they could find a nurse for her in her dire extremity, there appeared before them a stranger, young, beautiful and saintly in appearance, who offered to take charge of their patient, and to nurse her back to health and strength. The applicant for the position of attendant offered to come without money or price, and her offer was gladly accepted. She remained with the invalid, wooing the poor woman, by unfailing devotion, back to life and vigor; but by the time her duty was discharged in that humble sick-room, the fever had broken out in other places, and many per- posed the writing was destroyed, but it was sons were stricken down! The stranger gladly went about in this time of trouble, doing good, nursing the sick, helping the needy,

to the mourner, all without compensation of any kind. No one knew who she was or from whence she came, save that she was the mysterious tenant of the old hut in the woods. The lady was young and beautiful, tall, but well formed, of graceful carriage and perfect deportment. Her features were clear-cut and symmetrical, and her countenance, without appearing wan or shrunken at all, had the peculiar pallor of a corpse. The eyes of this lovely and saint-like woman were large, and blue almost to violet; they were fringed by long, curling lashes, and her abundant hair was as shining as yellow gold or brilliant sunlight. Sir, she said she had no name, but, to distinguish her, we might call her 'Helper,' as she had come to do what she could for those who were in need. I trust f do not weary you?"

"No, no! go on. What strange story is this you bring, young man? What description of a living woman is this you give, so like that of my dead child?"

"I will be as brief as possible. The lady continued to live in her miserable hut, and would not consent to leave it for a more elegant home, though she made many friends who would have shared their all with her. She continued for years to do her blessed work among the poor and sick and suffering. She was instrumental in liberalizing-yes, sir, liberalizing and in spirtualizing, by her example and teaching and labor, the whole community, from the pastor down. Miss 'Helper' passed through strange and trying experiences, of which you may sometime learn; but after remaining with us for about seven years, she announced to her friends Dr. Parsons and Minister Brown, in my presence, that she must take her leave of the place, and go out into the great, wide world to pursue her work. That was more than a year ago, and none of us have seen or heard of her since. While the lady tarried in our neighborhood she was occasionally visited by an unassuming but eccentric old man from a distance. This visitor was her friend and protector, who owned the old hut and the strip o wood, and who in due time willed the property to his young charge. The man was of Scotch extraction, and his name was Saunders-"Saunders!" ejaculated George Trenton: Could it have been our old undertaker and Good Heavens! what mystery is friend? this?" " Patience, dear sir, you shall know all. Before Miss 'Helper' left us, she told her story to her three tried and trusted friends-the clergyman, the physician and myself. She said she had been dead, and had experienced the joys and blessings of the immortal world, but before her body was buried she had been told that she must come back to this world and perform a work. She was to be nameless, and to find her name and her home in the hearts of the people. And then she related how she felt herself drifting back to the body, and that she was aware of the funeral ceremonies over her frame, and felt herself shut up and left in solitude in the tomb. She spoke the name of the father she had known, and it was George Trenton. She told how the old sexton undertaker felt impressed she was not dead, and how at night he bore her from the tomb to the chapel near by, and resuscitated her; how he listened to her story, and her entreaties not to make it known to others. and how he bore her away to a distant location where none should know of her existence.'

Man we know to be an immortal being. We know that to him belongs a future state of existence. He is a personal identity, passing through varied changes, and as a soul-child of the Infinite, he is and must be possessed of that indestructible individuality which we may call eternality.

The soul of an infant is an entity, a personality lacking experience, the experience of an earthly life. The embryotic man lacks still more. How far we must go back before we find that something called soul itself, I know not. That it must gain earthly experience through its individual earthly pilgrimage, we know. How much is gathered of life and individuality through that experience, we may know in part, but not in full. That man is an individual, was, is, and ever must be, we fully believe. Did we think otherwise, we would have to think that somewhere in the future he must cease to be; but, as he is a child of the Infinite and Eternal, like his parent in essence and substance, he must inherit that immortality which belongs to his Creator, the great Soul of the Universe.

We see how the soul unfolds, and at different periods of earthly life the different faculties of the mind begin to find expression, opening mind is trained to think and investigate for itand developing naturally, like the bud and the blossom which we see before us. Childhood and manhood, old age, and then the mystery of the entrance into the life beyond, succeed each in turn. This change called death, which has been known ever since man has walked friend, his loved one lie still and cold, all | let us ask, What are they not? Follow them

ciated lives bring them.

Now I would say to my Christian critic: 'Do your ministers labor without material reward? Do they content themselves with such paltry sums as even the best-paid medium reeives? You know this is not so. You know that they receive liberal, some of them munifi cent salaries, sufficient to furnish not only the comforts, but the luxuries of life.

It seems to me that the mediums of ancient times were better cared for than are those of the present day. You remember how those who would interview the prophet looked about for the shekels that would satisfy him. You know there was a time when a king who was sick said to his servant: "Go and inquire of the servant of the Lord if I shall recover of this disease." And the story says that the king's servant went to visit the prophet of the Lord, and he took with him forty camels' burden of every good thing in Damascus. Did any of you ever pay that for a sitting? If such a thing should occur now, the daily papers would be full of comments upon the foolish ness of the man who sent forth his forty camels' burden, and the falsity of the answer. We have communications to-day, some of them the ancient temple. true, some of them false. We have manifestaof spirits to day, some good, some indifferent. We believe this to be history repeating itself.

As we said in the beginning, Modern Spirit ualism in all its phases we believe to be under the guidance of wise intelligence. Why have such varied phases been given? Because each and every one is and has been necessary to meet the varied requirements of mankind, the necessities of the age in which Modern Spiritualism has come. It is an age of skepticism, an age in which established religions cease to satisfy the inquiring mind and the hungry heart. The lurid picture of an angry God looking down on cringing subjects, "worms of the dust," as the old theology called them, is seldom looked upon as a pleasing or, by the mind that thinks, a truthful representation.

We live in an age when science has taught men to ask "How?" and "Why?" and to demand reasonable, intelligent answers. When you were a child you were told that God created the heavens and the earth in six days, and how much he did on each day, and also that he should she, indeed, if it were not true? If a that he rested because he was tired! In these tells of the earth's existence for millions of a discourse, memorize it, and deliver it. But, years; and so, in all branches of science, the as all know, the best paid medium receives lit-

I believe every phase of modern mediumship has been wisely directed, and sent where it could do the most good; where instruments could be found and prepared to do the work; that every portion of the great movement has the earth, has ever been to him the mystery of been controlled by wise spirits. What are the at that? Do you think one human being can mysteries. He has seen his companion, his manifestations of this great power? Rather

ponderable bodies, doing anything that would arrest attention, and cause men to ask, "What is it? Whence comes it?" This was its mis sion. People everywhere formed circles, saying, "Let us see what we can get." and to every circle came something entirely new, differing from what was received in other circles, differing according to the quality of the medium, or the desires of the spirits in that household. This variety of manifestations and communications of Modern Spiritualism is in itself proof of the truth of its claim to be known for what it is: communion with those who have passed out of the mortal into the immortal spheres of life.

The two classes of manifestations of the pres ent - mental and physical - which we hear spoken of as the philosophy and phenomena of Spiritualism. I hold to be equally essential, and I would call them the phenomena, physical and mental, of Spiritualism. One is as phenomenal as the other. The control of excarnated over incarnated mind, often exhibited in the persons of children of tender years, is just as phenomenal now as it was in the days when Jesus confounded the doctors and the wise men in

Is it not a phenomenon to see women taken from the ordinary walks of life, uneducated, as far as the schools of earth are educators, becoming orators, all timidity taken away when they are called to the front, consciously or unconsciously inspired or controlled by spirit forces, and giving utterances which, in their normal condition, would be utterly impossible for them to give? Some of these mediums are placed in an unconscious sleep, as far as the material body is concerned, and in that condition give discourses, in many cases profound, philosophical and eloquent. Others feel the flood of inspiration descend upon them, and the words of the spirit are poured forth while the medium retains her full consciousness, and can even, as is the case with this instrument. look about the room, and pursue her own train of thought to some extent.

This is one of the hardest things for skeptical minds to believe, and they wonder why person wants to lie so. Why should any deny the possession of gifts of speech if they have rested on the seventh day. You were told just | them, and say, I am controlled by spirits? Why was actually tired on the seventh day, and wonderful salary were paid for such assertion, one in whom cupidity dominated over condays our school children know that geology science might find some inducement to prepare tle or nothing beyond a livelihood-while the worst-in how much is their condition removed from absolute penury?

It is said of some mediums, "They do not take good care of their money; they are not practical; they are not wise in the common affairs of life." Ah! my friend, do you wonder work equally well in all directions? Can one [Continued on third page.]

"But why, why, was this thing kept from me?" burst from the lips of the listener, as he wiped the perspiration from his brow.

"Because the lady believed she had no claim upon you. She thought it best that you and all others should believe Viola Trenton dead. She had learned the true story of her parentage, and thought the shadow of a great crime had fallen upon her innocent life. She felt herself tainted even before her birth, and she could not endure to give her hand in marriage to any man, or to look again into the faces of those who had been so dear to her. Just before her supposed death, your wife placed in the hands of your daughter a sealed writing that had been written by the hand of your wife's sister, Helen Miner, twenty years before. It was the reading of that paper that produced the shock and threw the young lady into the condition you called death. You supnot. The lady placed it in her bosom when she donned what were prepared for her wedding robes, and it was buried on her breast. giving strength to the weary and consolation | The scraps of paper you found were the fragshe disappeared from Ayer."

motion his guest to go on.

ive voice he read as follows:

Tom began the reading of that fatal and de-

spairing writing, which the half (if not wholly) maddened brain of Helen Miner, Mrs. Tren-

nearly thirty years ago. In a slow and impress-

" My precious and only child, I shall never know if

you are good and pure and true, nor will I learn your fate, unless it be my privilege to guard you from my

home beyond the grave. If you live to maturity, and

think of forming marriage ties, this packet will be

given you by one whom I love and trust-my own

dear sister. Mary Trenton, who will rear and care

for you as her own. Should you die in childhood, the

secret of my life will never be revealed, and you will

go down to the grave untroubled by a knowledge of

your father's sin or your mother's woe. For I am

your mother, your unhappy, despairing mother, who

would rather go through the flery furnace than to bring a child of shame into this world. My baby, oh,

my baby! I would have been so happy and contented

to have borne you, even into the humblest home, had

your heritage been one of honor and integrity; but

through no fault of yours or mine, the heart of you,

and the flesh of you, and oh! the spirit of you, are taint-ed ! tainted with the vileness of sin; of sin, of shame,

and of death. Let me explain, my darling, and when

you have read, put every thought of love and marriage

out of your breast, and vow, yow that you will never bring the shadow of your birth and your life to any

man's home; that you will never bear in your bosom

an innocent child to inherit the curse and the sin of

"I was a happy, gay-hearted girl when I met your

father, and he was a strong, handsome man of thirty

years. He was not wealthy, but his education and

his experience were good, and our friends favored my

choice. We were married, and soon after, believing

that he could do better for us both in the opening

country of the West, he determined to try his fortune

there. I would not be left behind, and so we went to-

gether to our new home. The life was wild and un-

congenial, and my husband, although always kind to me, grew quiet and very uncommunicative, and I

thought anxious for our welfare, and disappointed

about his affairs. I seldom wrote home, and rarely

mentioned our life, for its circumstances were more

humble and our surroundings more unrefined than we had been accustomed to. For some reason, your

father had dropped his first name, Hebron, which he

had never liked, and taken that of his father, but he

still retained his surname. He was now known in

Hamleton as Walter Miner. ['These names all read backward in the writing, sir,' explained Tom; 'but I

have ciphered them out.'] I have since been glad that

it was so, since, if he had retained his full name, your

father's crime might have been made known to all his

old friends in the East. As it was, they never knew his

fate. Now, my precious child, I come to this, to this,

the awful, awful sin of his, the burning, baleful shadow of my life. I cannot tell you of the days we passed in

that wild country, or of the ignorance and unrefine

ment of our neighbors. We associated but little with

them, and I fear my husband was not generally liked.

He had some trouble with one man about some land,

and this person, whose name was Fitch, insulted him.

Your father was silent, but very white and stern, and

1 was afraid of something-1 knew not what-only an

awful fear came over me! Not long after that the cabin of Fitch was burned, but not entirely; they

found the remains of the man among the ashes of his

bed, and they said he had been robbed and murdered.

Then they accused my husband. I was wild; I prayed and cried, and begged for his release, for I thought

him innocent. But he had lost the ring I gave him,

the day before the murder was known, and some one

found it-a party of searchers-with his knife, among

the ruins of the cabin. He looked so stern and hard

and severe when they led him away! It broke my

heart. They said it was all true: he had been mad

dened by the insult given him by an ignorant man

like Fitch, and had revenged himself. I never could

understand how one who had been so noble and hon

your father's name.

BANNER LIGHT. OF

JUNE 14, 1890.

The Echo Spiritualist Society, Boston.

To the Editor of the Banner of Lights The following Resolutions were recently adopted by

this organization: Whereas, The mediums, collectively, who have been upon successful sensor which it has ever been our privilego to re-port; and

and neve so annuoly assisted in making this grand success, and Whereas, The nuslclans (planist and cornetists) have con-tributed nuch to the interests; and Whereas, The BANNER OF Light has been exceptionally kind and obliging in publishing our reports, advertisements, etc., thus adding much to the great interests and welfare of our meetings; therefore boit Resolved, That we extend to the mediums, collectively, of our society, our heartfolt thanks, and most heartfly recom-mend thein to any and all societies desiring the services of earnest and proficient workers and mediums; and our thanks are returned also to the munclens for their promptness and kindness in officiating in the thorough manner which they have.

kindexind: all of the mathematical participants and have. Recolved, That we extend to the BANNER OF LIGHT a spe-cial voic of thanks for its many kindnesses shown us in every respect; also to Mrs. M. F. Butler for her carnest endeavors in the Memorial Concert. Recolved, That we recoven our services again for the season of '90 and '91 on Sunday, Oct. 5th, 1890, in America Hail, 724 Washington street. Recolved, That a copy of the above resolutions be sent to the BANNER OF LIGHT for publication. DR. W. A. HALE, Pres., M. M. HOLT, Sec'y, N. M. HOLT, Chair'n, Boston, June 2d, 1890.

Children's Lyceum Fund.-Acknowledgement in full all subscriptions to the Children's Lyceum Fund, received in America Hall, Boston:

Addresses in full, amount subscribed, and whether paid or not:

rs. D. Bradbury, Malden, Mass..... 1.00 $\begin{array}{cccc} & 40\\ & -40\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 1.00\\ & 25\\ & 1.00\\ & 25\\ & 1.00\\ & 1$ Cash..... Mrs. L. B. Putman, Box 28, Atlantic, Mass..... Mark Cozens, 11 Poplar street, Boston..... Joseph Hawkins, Revere, Mass..... James McLean James McLean Mrs. A. M. Haynes, 30 Hanson street, Boston. "M.P. Baker, 261 Harrison Avenue," Ernest Kirch, 13 Line stroet, Everett, Mass. Mrs. T. N. Taylor, 12 Parker street, Malden, Mass. "E.F. Howe, 604 Broadway, Chelsea. "Ablue Josselyn, 333 Main street, Cambridge C. H. Williams, Klitridge street, Roslindale J. H. Thompson, Evereit, Mass. F. A. Felton. Hosea Towne, Marlow, Mass. Cephas W. Barney, Mansfield, Mass. J. P. Ingalls. Mr. Dise. W. F. Whitney, 129 Tremont street, Boston. Mrs. G. W. Branch, 12 Portland street, Boston. John Kimmear Cash. L. Burton, Millis, Mass.... Mrs. L. A. Cushing, 2 Berkshire st., Cambridgeport Dr. J. S. Rickersecker, 66 Tyler street, Boston. E. Holmes, 452 Tremont street, Mrs. E. N. Heavener, 42 Garden street, " George Hancock, Watertown, Andrew White, 43 Florence street, E. Somerville, Mrs. H. D. Greene, 68 East Chester Park. C. Fannle Taylor, 55/5 High street, Charlestown, E. E. Boden, South Windham, Conn. Mrs. M. A. Chandler, 31 Common street, Boston, Cash. 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 1.00 Cash. A. & naturer, 31 Common street, Boston. Cash. . S. R. Porter, 95 Elm Hill Avenue, Boston. John Upton. Salem, Mass. J. E. Warren, 46 Palmer street, Boston. Mrs. G. T. Brabrook, 25 Eden street, Charlestown Hall benefit. Sunday morning, April 20 Mrs. C. Pannie Allyn's Poems. Cash. Mrs. H. A. Monroe, 92 Zeigler street, Roxbury.... Cash... James Mulam, 11 Billerica street, Boston... D. P. Roffe, Wakefield, Mass. Mrs. R. Collins, 29 Faulkner street, Maiden... Chas. A. Spalding, Everett, Mass. Mrs. M. A. Brown, 27 Union Park street, Boston. Cash.

Cash. W. H. Kivlain, 104 River street, Cambridgeport... Mr. McDonaid, Cambridge

ments of a note she had written to her lover. There seems to be every reason why we should but had destroyed. I have the original writsearch for the missing lady.' ing of Mrs. Miner here. It is old and faded and There was a long pause. Tom sat back in his blurred, and part of it is in olpher, but I have

chair, waiting for his companion to recover mastered it all, and will read it to you, if you himself, and to reflect upon what he had heard. like-its owner left it with Mr. Brown when It was a Sabbath morning, sweet and orlsp and bright, the beginning of a ruddy, golden autumn; the sun streamed in upon the bowed George Trenton was by this time thoroughly overcome. He was a man of strong nerve, not head of the master of that luxurious home, and easily agitated; but this strange visitor and touched, as if with blessing, the visitor who the startling tale he brought had served to unhad come with such a marvelous and startling nerve the usually calm man, and he could only tale.

At length the host aroused himself, and said, with something of his old energy: "We must visit the tomb at once; though I believe your story, sir, it seems so wild and improbable I ton's beloved and suffering sister, had penned must assure myself with my own eyes if the resurrection of my daughter was a fact. Oh! my child-do you live, and I not conscious of it! Why could I not have known!"

They visited the tomb alone, and found, as Tom knew they would, the casket of Viola Trenton empty. No trace of mouldering dust, no shred of garment greeted their eyes; evidently the coffin had been vacant and untouched for many years. Even the pillow that he had placed beneath the head of his idol had been removed, and George Trenton knew that Viola had never slept the sleep of the dead in that lonely spot.

On the way home he inquired of his visitor the name by which the girl was known in Ayer, and was told it was "Helper"; it seemed to strike upon his senses with new meaning as he heard it afresh, for he said: "I believe that is the name of a young and beautiful stranger who has nursed many of the sufferers through a terrible disease at Menton this summer. The papers have been full of accounts of her devotion and self-sacrifice, and loud in her praises. She was called 'Miss Helper' at times, I think, for I remember I thought, as I read the reports, how appropriate the name for one whose life was so useful to others, though I think also some spoke of her as a Sister of Mercy, or something of that kind, and gave her another title We must go to Menton."

[To be concluded.]

Written for the Banner of Light. POSSIBILITIES.

BY LYDIA R. CHASE.

There is no Song thou canst not sing, Melodious Voice!

To which some angel, minist'ring. Will sweep the chords, accompaning, On major or on minor string,

To give thee choice: The range is wide-from Earth to Heaven-And unto thee the scale is given:

So sing, Voice, Sing There is no Truth thou canst not teach, Unbridled Tongue!

No lofty thought the mind can reach But thou canst frame it into speech; The poor pale lips of grief beseech

When hearts are wrung, But thou canst speak to such as these Such comfort as from sorrow frees:

So teach, Tongue, Teach There is no Thought thou canst not think,

Untrammeled Brain ! No problem of earth's deepest sink. However knotty in its kink.

But thou canst use It as a link Within the chain That lifts the windlass of the pit

To help souls, struggling, out of it: So think, Brain, Think

There is no Work thou canst not do. Thou busy Hand!

Canst tunnel mountains through and through Or navigate the ether's blue, And make the old world over new

In forms more grand; Bind peoples in fraternal bands,

And ship the products of all lands: So do, Hand, Do

There is no Theme thou canst not write, Oh! mighty Pen!

Bunner Correspondence.

Louisiana.

TIPTON .-- R. A. Wallaco writes: "Several years ago a house a few miles east of this place had the reputation of being haunted, because of a mysterious noise that was frequently heard therein. This noise occurred on the upper floor, and resembled that produced by pouring shot upon the floor. It became so annoying that no

therein. This holes occurred on the upper hoor, and resembled that produced by pouring shot upon the floor. It became so annoying that no one could be persuaded to occupy the house, un-til finally a Mr. Lum and his family came along, and hearing that for the reason above stated it could be obtained at a very low rental, con-oluded to take it, remarking that no 'ghost sto-ries' ever bothered them. Three or four months passed, and the myste-rious noise that had frightened all previous oc-cupants was not heard by the new comers, and they were congratulating themselves upon their good luck in obtaining so good a house at so low a price, when one evening the girls of the family came in great haste and excitement to the field where the boys were plowing, with the startling noise up stars. The boys received the information with a laugh, but went to the house. On their arrival they could hear noth-ing unusual, so they returned to their work. After supper that night the mysterious pour-ing began again, and the boys were forced to acknowledge the correctness of the girls' story. They took a light and went up-stairs to ferret out the cause of the disturbance, but every-thing seemed to stop on their entrance into the apartment where it was thought to occur. They no sooner returned to the lower rooms than the noise was renewed. Nor could they ever determine the cause, although the noise continued to be repeated at frequent intervals. A similar manifestation occurred at the house of my uncle, Robert Wallace, in the upper part of this place, about fifteen years ago. A certain door of the house, though known to be closed at night, would be found standing open the next morning. They first thought the door might be too carelessly closed, so they concluded to lock it, and did so, but they found it did no good, as the door would be found open in the morning, the same as before. In the course of time it occurred less frequently, but uncle finally ead the place aud moved off to

in the morning, the same as before. In the course of time it occurred less frequently, but uncle finally sold the place and moved off to get rid of the mystery."

BOSTON.-A correspondent writes regarding W. J. Colville's recent visit to this city, and his work while here: "Mr. Colville has lost none of his old-time vigor and eloquence during his of his old-time vigor and evolution and evolution of the second enthusiastic over the Nationalistic philosophy of Bellamy, and may be ranked as one of its most able advocates. He alluded, in one of his discourses, to the sterling articles that had been printed in the BANNER OF LIGHT in favor of the subject, and was quite severe upon those ex-pressing themselves against Nationalism withpressing themselves against Nationalism with-out having any knowledge of the same. He also alluded to his having been asked by some one who failed to understand his position whether he was at this time a Spiritualist. His reply was pointed and direct, that he was; and he illustrated his spiritualistic views in a manner that carried conviction to the audience that his depution to the Cause was underging and his devotion to the Cause was unflagging and

Mr. Colville I regard as a great wonder of this age. There are but few if any individuals who could in a given time perform the same amount of labor, oratorical and literary, which he ac-complishes."

HINGHAM .- Edwin Wilder writes: "I visited Mr. P. L. O. A. Keeler in Boston, on Wednesday, New Year's afternoon, between 1:30 and 3 o'clock, for a sitting. In accord with his request, I wrote, and folded closely, six questions, to as many different spirit friends, viz: William White, my brother Martin and his wife Han-nah, (afterward Mrs. Beal), Bro. Franklin, sis-ter Lucinda, and my wife Olive, all of whom-after a few moments—it was said were present and world write together with others. They and would write, together with others. They did so—eight in all—my brother Martin and Mrs. Beal on a slate placed in my own lap, and only my own mortal hands in contact with that slate, it being divided from Mr. Keeler by an open table placed between two uncurtained windows. I consider, in some respects, this writing wonderful, especially when compared with the handwriting of these friends written in 1862 and 63. To me the several communications are invaluable, because of the matter communicated. As to who executed the writ-ing I cannot say-I have my theory-but believe my dear spirit friends must have dictated the messages.

Spiritual Phenomena. (From The Progressive Thinker.)

Materializations.

I witnessed at Paola, Kan., in October and December, 1888, the following phenomena, W. December, 1888, the following phenomena, W. W. Aber, medium; the first two weeks in the parlor of W. T. Shively, Esq., and the third in the parlor of Mr. Hutchins. Col. McCaslin, Col. Sims and Dr. Lykins, then dead, were all prominent men in their day in Paola and Mi-ami County. Dr. Lykins, in the days of vlolent faction, stood identified with the pro-slavery junto. Dr. H., the only one left of that faction, and confrère of Dr. Lykins, attended several séances at Shively's, and from his seat in the circle he recognized Dr. Lykins. He then stated the fact of their harmony of sentiment in the days of sanguinary strife, and said he was the only one left of all that faction here; that the times were so dangerous then that that the times were so dangerous then that they invented signals against surprises; that he alone knew the manual of that signal; that Dr. Lykins, since deceased, knew it also; and could Dr. L. now give it, his identity would be

circle. Judge E. W. R. attended several seances

Judge E. W. R. attended several sennces; among others he recognized a foster son who died of hydrophobia. After materialization he wanted this son, through the spirit Smidt, to answer certain questions, one of which was to tell him what he brought him (Arthur) when he came home from the army. Smidt request-ed him to come up to the cabinet, put his ear to the wall, and Arthur would tell him himself. This Judge R. did, repeating the question, to which Arthur responded: "A horse, a little

Mr. W. T. Shively's sight is dim, but while having séances at his house, he thought he recognized Col. McCaslin. To make sure of it he asked the Colonel, through Mr. Aber's con-trol, to state an incident in their mutual lives known to no one but themselves. The answer came that they were together at Monogau Springs, Missouri. On leaving, they mentioned, in the presence of Col Sime that they were Springs, Missouri. On leaving, they mentioned, in the presence of Col. Sims, that they were nearly out of whisky (that was long before Kansas was a dry State). Sims told them that he should have a jug in on the stage that day, which they would meet on their return to Paola; that they could stop the stage and re-plenish from his package. They had some dif-ficulty to get the driver to do this, but finally succeeded. Mrs. K., a lady whom I had known twenty wears bright in intellect and for a long time a

scances at Mr. Hutchins's. On both occasions I stood before the aperture with her. She had known Col. McCaslin many years before his death; had business interviews with him, and had visited him in his last sickness. Her bright mind made her a critical investigator. McCaslin materialized at the aperture and gracefully bowed at her recognition of him, and then an interview followed. Mrs. K. asked if he could tell her what occurred the last time she met him?

last meeting. In answer to this he passed ins hand to his mouth, in the act of removing some-thing obnoxious from it, and with shame-faced ness of mannef passed the offender out of sight behind him. Upon this she exclaimed: "Oh! that is you, Frank: that is just what you did the last time I met you," explaining to the cir-cle that the last time she met him was when he was standing in front of the Miani County National Bank, smoking a cigar, for which she remarked to him: "Oh! Frank, I would not

Massachusetts.

complete. Dr. L. responded, and I saw him go through the manual, as did others, Dr. H. con-firming its accuracy of rendering to the whole

"Right," said the Judge. He then asked Arthur to tell him what he (A.) named the

Arthur replied, "Pepper," which the Judge

of which were accurately and intelligently

answered. Mr. W. T. Shively's sight is dim, but while

years, bright in intellect, and for a long time a teacher in the public school at Paola, pleasing in her personal appearance, æsthetic, and the mother of grown-up children, attended two seances at Mr. Hutchins's. On both occasions I

and then the interview followed: any fit asked if he could tell her what occurred the last time she met him? "Yes," was signified, and placing his hand on his forehead he stroked his head to the crown several times, following which she burst into an exclamation: "Yes, Colonel, I know it is you; that is just what I did the last time I saw you. You were in your last sickness then, and that is just what I did." Much more devel-oped in that interview in regard to business be-tween them in years past, alike demonstrative of identity. One other case in this lady's expe-rience was that of a pupil of hers, Frank Millen, who recently died at Lawrence, while attending college there. He bowed at this lady's recog-nition, but to make the identity absolute, she asked him to tell her what occurred at their last meeting. In answer to this he passed his hand to his month, in the act of removing some-

pony

port, and Whereas, The mediums, collectively, who have been upon our platform, with their guides, have done such vallant work and have so amiably assisted in making this grand success.

est as my husband could have done the deed; but they said so, and they knew. Then some men they called 'the committee' got him from the jall and hung him on a tree! Oh! it was awful, awful' 1 did n't know anything then, till I got home somehow to Mary, and then I remembered. I did n't tell my story; I said my husband was dead, and I had been sick and was changed, but I had come home to be taken care of. I knew I was soon to be a mother, and to give birth to a little nameless babe-for it must not bear its father's name. Mary loved chill dren, and George, too, had wished for one; they promised if I died, and my baby lived, to rear it as their own, and 1 am content; but I resolve that if my baby ever reaches matured age, it must not be with a companion and a family to be shadowed by a great And so I pen these lines and tell my secret, that the taint may not be transmitted to unborn generations. The sin is deep and dark and black. It can never be wheed away. Oh! the horior of it-THE HORROR OF IT!"

The writing ended like the wail of a despairing soul. Even its reader felt the blood curdle in his veins as he gave it with impressive expression, and the man who listened felt as if a hand of ice had clutched his throat. Tom gave him no time to speak, but went rapidly on with his story: "Now, sir, you have the secret of your sister in-law's life. The story in the main is true, but although judged, found guilty, sentenced to death and summarily executed by 'Judge Lynch,' Walter-or rather Hebron-Miner was an innocent man. After Miss 'Helper had left us I became convinced of this, and determined to search out the whole mystery. At length I succeeded. You have doubtless read of the affair in the newspapers, but if not, I have them all here for your inspection, together with the written and attested confession of the real criminal." And our young friend placed a package of papers before his host. "You can examine them at your leisure," he continued; "I know I have shocked and distressed you, and I can only crave pardon; it could not be avoided, for I felt it my duty to lay these facts before you."

The elder man wrung the hand of his guest convulsively, but as yet he could not speak. Tom went on :

"I believe the mysterious lady who lived at Bridgton so long to be the daughter whom you mourn as dead. I must still call her your daughter, though her parentage is proven by this letter. She did not fully pass from earth, although her spirit loosened itself sufficiently from its body to see and participate for a few days in the scenes of the higher life; she returned to the earth, and was rescued from the tomb by your old sexton. This you can ascertain by an examination of the casket which contained her form. And I believe she went out into the world homeless and nameless, but attended by guardian angels, to do a noble work. We do not know where she is. But I think she ought to be found, and informed of the innocence of her father, and that no blight or taint rests upon her own fair life. Besides, the property in the hands of its trustees, left for her benefit by David Saunders, is growing in value, and its guardians wish to know what to do with it.

No crime of error's darkest night But thou canst bring it to the light And put it down "in black and white" For eyes of men:

As thou art "mightier than the sword." Write Liberty the headline word: So write, Pen, Write

There is no Heaven thou canst not soar, Aspiring Soul!

No planet thou mayst not explore By ways but angels went before To search the Universe's core

And central Pole; And draw from every vital source

The secret of immortal force So soar, Soul, Soar !

Information Wanted

CONCERNING THE LOCAL WORK OF SPIRITU ALISM.

DEPARTMENT OF THE INTERIOR,) CENSUS OFFICE, PLAINFIELD, N. J., May 26th, 1890. To the Editor of the Banner of Light :

Will you allow me, through your columns, to call the attention of the officers of Spiritualist churches or organizations to the fact that a census of the religious denominations is being taken by the United States Government, and that a call will shortly be made upon them for the returns of their congregations? The in-formation asked for by the Government is em-

The name of the clurch or congregation. The name of the clurch or congregation. The name of the city, town or village, and of the county and State in which it is situated. The number of edifices.

Seating capacity of edifices. The value of church property. The number of communicants or members. The number of communicants or members. As soon as I can complete a list of Spiritual-ist congregations or organizations I will send to the proper officer of each a circular indicat-ing what facts and statistics are desired, and having blank spaces for the entry of such facts and statistics. It is my purpose to make the statistics of the Spiritualist denomination as full and correct as possible: and to this and I most and correct as possible; and to this end I most earnestly request all those knowing of such or-

anizations to communicate with me, giving the name and address of some one in each con-gregation with whom I may correspond. The officers of these congregations will great-ly oblige me by sending a postal card giving me their names and addresses.

me their names and addresses. If I can have the coöperation of those inter-ested I have no doubt that I shall be able to secure satisfactory returns for the eleventh census. Very respectfully, H. K. CARROLL,

Special Agent Eleventh Census. [The attention of the officers of the various ocal Spiritualist societies is directed to the request set forth in this call from the U.S. Census Office. It would certainly seem that all interested in the work of carrying on meetings in their several towns and cities should feel a pardonable pride in giving our Cause a good and respectable showing in the eleventh census.-ED.]

Miss Likely (at the party) - "Doctor, don't you think Mr. De Lightful should use glasses? See how red his eyes are!" Dr. Grug-"Um-ur-hah-ahemi He ought to let 'em alone."

For pains in the stomach, bowels or kidneys use Johnson's Anodyne Liniment internally.

Dakota. PERRY.-A correspondent writes: "I was a member of the Free Church of Scotland at the age of sixteen, yet at times had doubts of there being a future life for mankind, and it was no until I learned somewhat of Spiritualism that I became convinced that immortality is our in-heritance. My attention was first drawn to the subject by the passing away of my daughthe subject by the passing away of my daugh-ter, and an occurrence that took place shortly previous. A fortnight before her decease I was awakened by a mysterious rapping. My hus-band also heard it, and went about the house and out-doors around it to learn what caused and out-doors around it to learn what caused it. He came back without success, and as soon as he lay down, the rapping was again heard. I thought nothing further of this until my daughter Lizzie died, when I became strongly impressed that those raps indicated the near approach of death. Before she was taken sick she said to her sister she saw a tall lady dressed in white and also others but would car not in white, and also others, but would say noth-ing more, giving as her reason that folks would make fun of her. After her death I felt a demake fun of her. After her death I felt a de-sire to know more of a future life. For months my mind wandered among doubts and hopes, depressed by one and encouraged by the other, until finally, being in New York City, I met a lady who said to me: 'Your daughter Lizzie lives,' and handed me several copies of the BANNER OF LIGHT. Since then I have known nothing but happiness in the soul-felt assur-ance that what the lady told me was true."

Georgia.

BRANTLEY .-- James L. Lancaster writes in renewing his subscription: "I am a man eighty years of age, and have been a subscriber to and a reader of the BANNER OF LIGHT the most of the time since it has been in course of publication. I do not like to do without it; and but for the information I have gained from it I should long since have been num-bered with those called 'dead.' I have been kept allye by the magnetic remedies advertised in it. Dr. Batdorf's remedies have done me more good than any I have ever tried, though I have been benefited by others. I am farming, and plow every day. I would advise all in need of medical aid to try the magnetic remedies of Dr. J. C. Batdorf, Grand Rapids, Mich." to and a reader of the BANNER OF LIGHT the

Connecticut.

WILLIMANTIC. - "B." writes: "Sunday, June 1st, Prof. W. F. Peck began a short engagement with marked success. He spoke in gagement with marked success. He spoke in the afternoon upon 'Religion in Every-Day Life' to an excellent audience. In the even-ing the church was crowded—the G. A. R. and Ladies' Relief Corps attending in a body by in-vitation. The subject of the lecture was: 'True Patriotism,' and was appropriate to me-morial services, calling forth much enthusiasm and many warm commendations from the 'boys in blue.' It was an occasion long to be remem-bered."

New York. NEW YORK CITY.-E. W. Capron writes us that on a subsequent visit to Mrs. A. Leah Underhill's residence, he learned that he was in error when he stated that Frederick Douglass arcon when he stated that Frederick Douglass made one at the remarkable sitting with dis-tinguished personages described by him (C.) in a recent article on the "Spiritualism of Wm. Lloyd Garrison." Mr. Douglass was not present on that occasion.

BEECHAM'S PILLS cure billous and nervous ills.

remarked to him: "On: Frank, I would not dirty that pretty mouth with a cigar," upon which he made the movements he had just then made at the aperture. The foregoing is a statement of as real and living facts as ever passed before the mind's attention. J. H. PRATT. Frank, I would not

Spring Hill, Kan.

An Evening with the Shakers.

To the Editor of the Banner of Light:

Sunday evening, June 1st, I had the pleasure of meeting two of the prominent Shakers in Massachusetts at the home of one of the veteran Spiritualists of Boston, where a séance was held, the sitters numbering eight personsthree of whom were mediums-Charles W. Sullivan being one of the number.

The Shakers were as anxious to hear from The Shakers were as anxious to hear from their spirit-friends as were the Spiritualists; many spirits of their brother (and sister) hood manifested through the mediums, and an-nounced themselves either by names or through descriptions of their material bodies or charac-ters, etc., to an extent sufficient for their clear recognition. Not only many spirits gone be-fore were thus able to make known their pres-ence, but individuals still residing in the phys-ical form at their homes many miles distant-strangers to the medium-were correctly de-scribed in many ways. scribed in many ways. Mr. Sullivan was entranced by spirit "Eagle,"

and gave a message to the seven members of the séance, which was satisfactory, and highly appreciated. The control was a grand test of

appreciated. The control was a grand test of an intelligent power operating upon the organ-ism of Mr. Sullivan-indeed, "Eagle's" control of this well-known vocalist and medium seems to be as easy and definite in action as is that of the indwelling spirit itself. I took the liberty of asking the Shakers pres-ent some pertinent questions as to the philoso-phy, aim and future prospects of their order, and received thereto intelligent replies. They had previously presented the writer with a copy of their book, entitled "The Divine Book of Holy and Eternal Wisdom," written by Paulina Bates, and which contains six hundred and ninety-six pages. This book is interesting to those whose minds have a tendency to deal with spiritual things more than the material, and actually re-

pages. This book is interesting to those whose minds have a tendency to deal with spiritual things more than the material, and actually re-veals the spiritualistic philosophy of the nine-teenth century, though the subject matter was given to the Shakers long before the advent of Modern Spiritualism. The Shakers at first thought the spirit mani-festations that came to their Family in the early days were theirs by divine right and ex-clusiveness, and that *they* were the chosen people for this great truth; but soon they were informed by spirit-intelligences that these remarkable manifestations were to extend all over the world. When the phenomena which occurred at Rochester commenced, the phe-nomena among the Shakers began to wane, until they now seldom have physical manifes-tations or trance-medial utterances in their ranks, though they believe that these gifts are to return to them in double measure in the near future. Spiritualists can gain much knowledge in spiritual things by conversing with intelligent Shakers, who-some at least-are greatly in-terested in modern spirit-manifestations and the communion with loved ones gone before. A. S. HAYWARD. "That man's a genius. He started a pistol factory

"That man's a genius. He started a pistol factory and invented a new cannon." "That's nothing. I know a man who started a bucket shop and made a barrel."

4.00 DR. W. A. HALE.

A World's Fair Suggestion. To the Editor of the Banner of Light:

I have seen notices of preparation for exhibit of items of interest, statistics, literature, etc., of different religious sects, scientific bodies and secular societies, at the World's Fair to be held in Chicago in Chicago.

It would seem that surely Spiritualism should have its headquarters and exhibit of literature and whatever of interest can be gathered. The exhibit of books and periodicals, from the ear-liest down to the latest, could most likely be obtained on loan. The present publishers could contribute a file of their periodicals for reading contribute a file of their periodicals for reading at the room or space occupied, and the papers would reap a good harvest of subscribers by having solicitors present with a supply of free copies. Book sales and orders could be effected by having a liberal supply, at least a line of samples for examination. A great collection of slates, with spirit mes-sages and writings, with explanatory letters, also spirit paintings, drawings, messages, and all possible to illustrate the phenomena, could be obtained.

We will miss a great opportunity to present

We will miss a great opportunity to present our Cause to the public, and call attention to the spiritual literature, should we fail to em-brace this occasion. Other sects will be there in force, and with headquarters. We should not leave our representation to chance. It would seem that our leading publishing house should make the exhibit. Colby & Rich can supply a fine exhibit of books, and they can get the loan of all needed to complete it. Each other paper can have a representative and a table. The Chicago societies would coöperate without doubt, and furnish abundant local help. There is no telling the scope this would lead to; but it should all be based upon a book and periodi-cal exhibit made by our publishing houses. I twould not be a proper place for lectures, tests or manifestations; and that idea should not be entertained, for it would create too much desire with each and every medium to be there and be assigned an hour. That would not he

hot be entertained, for it would create too much desire with each and every medium to be there and be assigned an hour. That would not be in the spirit of an exhibit at an industrial fair; and yet, if a good intellectual representative of the spiritual philosophy and some one good medium were to be employed for the entire term, and put in general charge, it might serve well in the contingency of some unforeseen necessity.

What do the Spiritualists think of this? And What do the Spiritualists think of this? And What do you think, Mr. Editor? Fraternally, G. W. KATES. St. Louis, Mo.

[Our Cause ought to have representation at the "World's Fair" in some such way as the above letter indicates. Mr. Hudson Tuttle, of Berlin Heights, Ohio, perhaps would be willing to take the matter in charge and represent the best interests of Spiritualism there. At least something ought to be done in this direction. –Ed.]

Consumption Cured.

Spiritualists can gain much knowledge in priritualists can gain much knowledge in priritualists can gain much knowledge in Shakers, who-some at least-are greatly in-terested in modern spirit-manifestations and the communion with loved ones gone before. A. S. HAYWARD. "That man's a genius. He started a pistol factory and invented a new cannon." "That's nothing. I know man who started a bucket-shop and made a barrel." -Munsey's Weekly. VAN HOUTEN'S COCOA-" Best and Goes Farthest." Consumption Cured. An old physician, retired from practice, had placed An old physician, retired from practice, had placed and addial processing with intelligent of a simple vegetable remedy for the speedy and por-manent cure of Consumption, Bronchitis, Gatarrh, Asth-man and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative pow-ris in thousands of canses, and desiring to relieve hu-man suffering. I will send free of charge to all who wish it, this recipe in German, French or Einglish, with by addressing, will stamp, naming this paper, W. A. Noves, 820 Powers' Block, Rochester, N. Y.

BANNER

LIGHT. DF

[Continued from first paye.] stand with hand reaching up to heaven to catch the food for which the souls of mon are sure. striving, and at the same time delve in the earth, that his own body may not perish? How much is a knowledge of life and hope beyond the grave worth to a man who is just about to emigrate to that country to him unknown? Would he begrudge a few paltry dollars to the edge?

Beside, the inspiration which brings phenomenal mental manifestation is the gift of the clairvoyant, who can look from city to city, or even from world to world, until space seems to be annihilated; who can penetrate material substances, read books that are closed, and see events occurring in distant places. Not all 'a purely spiritual clairvoyance, and their gift is used to do a spiritual and refined work.

Then we have the clairaudient, who hears as the clairvoyant sees; and the wonderful and beautiful power of psychometry. I venture to say there are many persons in this house who are possessed of one or the other of these gifts. And you know that these powers are beyond your control. You do not govern there.

There seems to be something like a contract between the medium and some spirit on the other side-the medium contracting the use of his body, and the spirit agreeing to operate it. Some are so constituted that in every portion of the body there seem to be forces which spirits can utilize on a material plane, and so we have physical mediumship, requiring only proper conditions to produce marvelous results. That these conditions are required. seems to furnish the skeptic with what he thinks is good ground for distrust, forgetting that every chemical experiment, no matter how simple, must have its necessary conditions. The man who takes your picture must retire into his dark cabinet and work a little before he can show you the result of his chemical experiment, and you do not think him a knave for so doing. But the foes of Spiritualism persist in saying, "Why do you shut out any daylight or gaslight? Why do n't you do it all in the full glare of broad sunlight?" they are in this mood, and I feel like saying, "Because, just because-that is why."

Demonstrations in the light, sufficient to drive away all doubt and skepticism, sufficient to establish any other fact, are constantly being given; but, like people who deliberately close their eyes, and then complain that they cannot see, the opponents of Spiritualism deny the truth of its manifestations.

See the wonderful phenomenon of slate-writing, which is mental as well as physical. Look at the earlier days, when Slade stood almost alone as the slate-writer of the nineteenth century. Now there are many mediums for this wonderful manifestation. You can go to them with your own slates. They require only a simple contact, sometimes not that. The slates do not pass from your observation. There is no condition of darkness required other than that which exists between the two slates. They are opened, and you receive a message from your spirit-friend, written in his own hand-writing, with his own signature attached. How such proof as this can fail to convince the most skeptical, I cannot tell! Do you ask what is the use of all these phenomena? We answer: They constitute the only solution of the greatest of all problems, the question of the ages, "If a man die, shall he live again?"

Until the advent of Modern Spiritualism the only comfort religion brought to the bereaved heart was this: "Blessed are the dead who die in the Lord." But what of the thousand to one who do not "die in the Lord"? What of are "Kosmic Mind," "Lord Gifford's Will," "Sorthem? What comfort was there for the friends | cery in Science," and "Will, and Its Relation to Conof such? None, positively none. Well for them if a merciful silence hid the fate of their lost For sale by Colby & Rich. ones in a dark uncertainty, where hope could MAGAZINE OF AMERICAN HISTORY.-A fine porfaintly whisper, "We saw no proof, but perhaps, somehow, he did die in the Lord, and so escape the terrible pit where the worm dieth not and the fire is not quenched." I think this hope, even where it did not dare to find expression, must have been with human hearts perhaps more than they knew, or they could not have endured the horrors of the teaching of the old theology. What a contrast to this is the light and hope that Spiritualism brings us! It has burst the gates of hell, and we know that spirits are free to wander where they will. Some one says, "That makes rather a mixed society in the New York: 723 Broadway. other world." Well, what of it? What family whose members are all perfect? So of the great human family who roam the infinite fields of the life eternal, differing in degrees of development, but all of the same great family, all children of the Infinite, and all progressing from lower to higher conditions. Sometimes we hear it said, "If there is no hell, there is no incentive to do well." I can't help thinking that people who look at the subject in that light, who think the fear of punishment is something to be cherished, have, to say the least, a great deal to learn. I don't believe in fostering this element of fear in human nature, and the religion that does it is based upon old and erroneous ideas. Spiritualism teaches us that life, both here and beyond, is a school in which all are to be educated. As soon as man really learns this one fact, that he alone is responsible for his deeds, that he cannot shirk the responsibility, or place it upon anybody else, it will do more to restrain him from evil than the fear of the Orthodox hell has ever done. I must not close without speaking of one form of manifestation, without alluding to the mediums in whose presence is given the proof that Jesus gave Thomas, when he told him to put his hand on the blood-stained body. Somebody says, "You do n't mean materializationthat that is true?" Well, some of it. Materialization is true. Every one of these flowers is a sermon on its truth. It has a seed or soulessence that has clothed itself with matter. Your own bodies are materialized, and you must go into your cabinet four times a day to prevent them from dematerializing-three times in the light when you eat, once in the darkness, when you sleep. You are constantly throwing off old material, and taking on newmaterializing and dematerializing. Why should it seem strange that beings from the other side could go through these changes more quickly? Are you going to ignore this great truth because of hostility from without or dishonesty within the camp? We cannot do it. The great tidal wave of progress is sweeping us on, and we could not go back if we tried. Counterfeit coin do not destroy the value of the real. The power of truth must prevail over the power of darkness and error.

Be not dismayed, you who have fought the hard fight long and well, for your triumph is

See the mighty band of healers that were never equalled upon the earth at any age in number-who do works such as were never dono save when Jesus with the twelve and the seventy wrought such wonders. These alone, were there nothing more, furnish proof man or woman who can bring him this knowl. of the truth of Modern Spiritualism, that ought to be enough to convince the most skeptical.

Grand and glorious indeed is the record of Modern Spiritualism, proof positive of its celestial power and origin; and that this record will grow more grand and glorious, more universal and all-embracing with every passing year, we know, until the whole creation shall learn the clairvoyants can do this, it is true. Some have glad new song of life and love and truth im mortal!

EVENING SKIES.

How radiant the evening skies! Broad wing of blue in space unfuried. Heaven watching with ten thousand eyes The welfare of a sleeping world.

When the bee blows its early horn To wake the sisterhood of flowers, Then comes another summer morn cheer us with its golden hours.

The sun illumes the happy day, And earth grows fair beneath its blush; The robin sings his roundelay; The chorus bursts from every bush.

The sailing clouds the winds pursue In the vast upper deep of sky. Each grass blade holds a drop of dew; Each drop reflects a world on high.

When night resumes her sapphire throne,

Wearing a coronet of light— A queen that rules her realm alone— The king of day withdraws from sight. God lights the wild flower in the wood; He rocks the sparrow in its nest; He guides the angels on the road That come to guard us when we rest. —George W. Bungay, in Harper's Bazar.

June Mugazines.

THE CENTURY .- " London Polytechnics and Peo ple's Palaces" is the subject of the opening paper, one of great interest, by Albert Shaw. It shows what an immense benefit one who has wealth may be to his fellow-men who are not thus favored, if he is so disposed. The text is fully illustrated. John LaFarge. in his series of "Letters from Japan," describes the They have been told why so often that I know | beautiful temple of lyémitsu, accompanied by remarks no argument or reason will satisfy them while on Japanese architecture. Mrs. Mason contributes the second of her illustrated papers on "The Women of the French Salons," treating of their literary influence in the seventeenth century. Jefferson's Autobiography describes his meeting with Mr. and Mrs. Chas. Kean in Australia-full-page engravings being given of the former as "King Lear," the latter as 'Hermione," and an amusing description of a Chinese theatre. A new novel is commenced, "The Anglomaniacs." which is peculiar, and promises to be one of great interest. Part VIII, of "Friend Olivia" is given, and short stories by Arlo Bates and Octave Thanet. A sequel to the Life of Lincoln consists of numerous memoranda of value. In "What's the News?" Mr. Camp gives interesting details of the cost of newspaper publishing. Several poems enrich the contents, and " Topics of the Time " and " Bric-à-Brac" are replete with interest. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

THE THEOSOPHIST .- Mr. Olcott gives further consideration of the interesting and mysterious atmo-spheric phenomenon called "The Barisál Gun," concerning which two years since the Asiatic Society of Bengal organized a system of close scientific observation, but the mystery still remains. At the town of Barisál, on the banks of Beeghaye River, and elsewhere in the Ganggetic Delta, have been heard sporadically and without traceable cause, since time immemorial, loud detonations like cannon shots. Mr. Olcott heard them one evening, and thought them to be a salvo of artillery, fired within the distance of a mile. The sound is said to be like nothing else in nature. Mr. O. is of the opinion that it will ever remain a mystery to those who confine their research to the theories and methods of physical science; and that if solved, it will be "by the efforts of occult students working on the lines of the theory of the multiple con-

trait of Bishop Wainwright of the Episcopal Church, one of the first pulpit orators of his time, is the frontisplece. The opening paper is a sketch of "Some Old New Yorkers," with portraits. Annie E. Wilson in "A Ploneer and His Corn-Patch," contributes a sketch of Simon Kenton, one of the earliest settlers in Kentucky, and the first planter of corn in that State Samuel Barber gives facts connected with "Disasters on Long Island Sound," from 1827 to 1888-twenty in number. In "Our Northern Neighbors," Dr. Bender, in reference to the Canadians, considers "Difficulties to Union," "Race and Creed Troubles," and their "Uncertain Future." Of other contents are "The Capture of New York," and "Red Jacket, or Sagoyewatha," with an engraving of a proposed monument

LII BY R. G. INERBOLL.

Born of love and hot, of cestasy and pain, of agony and fear, of tirs and loy-dowered with the wealth of two inited hearts-held in happy arms, with lips yon life's drifted font, blue-velned and fair, wire perfect peace finds perfect form-rocked by siling feet and wooed to shadowy shores of cep by siren mother singing soit and low-oking with wonder's wide and startled eyesat common things of life and day-taught b want and wish and contact with the things hat touch the dimpled flesh of babes-lured blight and flame and charmed by color's worrous robes-learning the use of hands and fit, and by the love of mimicry beguiled to uter speech-releasing prisoned thoughts from crabbed and curious marks on solied and talered leaves-puzzling the brain with crocke numbers and their changing, tangled worth and so through years of alternating day and ight, until the captive grows familiar with thichains and walls and limitations of a life. And time runs on in sh and shade until the one of all the world is woed and won, and all the lore of love is taugt and learned again. Again a home is built with the fair chamber where in faint dreams, ke cool and shadowy vales, divide the billowed hours of love. Again the miracle of birth--th pain and joy, the kiss of welcome and the crace song, drowning the drowsy prattle of a bab

drowsy prattle of a babi And then the sense of eligation and of wrong

-pity for those who to and weep-tears for the imprisoned and desised-love for the gen-erous dead, and in the heart the rapture of a igh resolve. And then ambition, with its lust of pelf and

And then ambition, with its lust of pelf and place and power, longin to put upon its breast distinction's worthless badge. Then keener thoughts of men, and ees that see behind the smiling mask of craft—lattered no more by the obsequious cringe of gan and greed—knowing the uselessness of horded gold and honor bought from those who charge the usury of self-respect—of power that only bends a cow-ard's knees and forces from the lips of fear the lies of praise. Knowing at last the unstudied gesture of esteem, the everent eyes made rich lies of praise. Knowing at last the unstudied gesture of esteem, the everent eyes made rich with honest thought, and holding high above all other things-high shope's great throbbing star above the darknes of the dead-the love of wife and child and riend.

of wife and child and riend. Then locks of gray, and growing love of other days and half-rememered things—then hold-ing withered hands of those who first held his, while over dim and oving eyes death softly presses down the lids of rest.

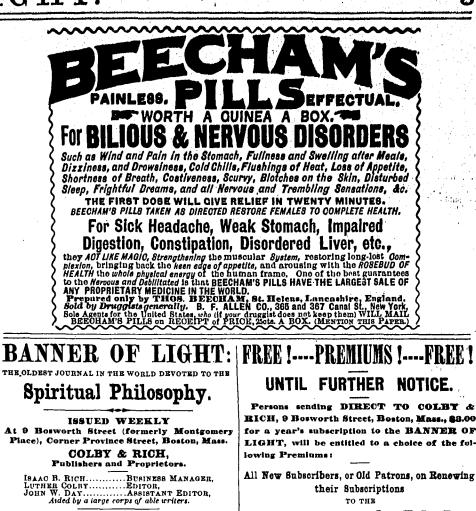
presses down the lids of rest. And so, locking in marriage vows his chil-dren's hands, and crossing others on the breasts of peace, with daughtes' babes upon his knees, the white hair mingling with the gold, he jour-neys on from day to day to that horizon where the dusk is waiting for the horizon where the dusk is waiting for the night—sitting by the holy hearth of hone, as the last embers change from red to gray, he falls asleep within the arms of her he worshiped and adored, feel-ing upon his pallid lips love's last and holiest kiss.



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OUR LITTLE ONES .- In the number and variety of its stories, verses and pictures every child to whom it comes will find much to please. There are " Rocking-Chair Travels," "Letters from Aunt Betty's Nieces and Nephews," "Percy's First Boots," "Baby's Bleycle Ride." and a dozen or more other good things. Boston: Russell Pub. Co.

Meetings in Michigan.

The Spiritualists of Southwest Michigan will hold, the coming summer, meetings as follows: June 15th, a local Grove Meeting in Texas Township, Kala-mazoo Co.-Hon. L. V. Moution, of Grand Rapids, being among the speakers engaged. A Quarterly Convention will be held at Lake Cora (near Paw Paw) June 22d. Mrs. R. S. Lillie will here be heard by her many friends.

Faw Faw Joine 22d. Mrs. R. S. Linne win here be heard of her many friends. Aug. 8th this Society will open a ten days' Camp-Meeting. Moses and Mattie E. Huil, and Hon. L. V. Moulton, are among the speakers engaged. Reduced rates on all railroads and boat lines-and hotels-will be applied for. A reasonable effort will be made to se-cure a good result. L. S. BURDICK, Pres. S. W. M. Ass'n.

Quarterly Meeting in Indiana.

Quarterly Meeting in Indiana. On the 13th of June next the State Association of Spirit-ualists will commone its second Quarterly Meeting, to be held at Crown Point, Ind., and continue over the following Sunday. There will be present Mrs. Cora L. V. Richmond, of Chicago, Mrs. A. H. Luther and Prof. W. Lockwood, of Ripon, Wis. Other speakers and mediums are expected. Crown Point is situated on the Panhandle Railroad, 40 miles South-East of Chicago. Mrs. A. H. Luther and others have obligated themselves to entertain all those free of charge who come from a distance while in attendance at the meet-hor.

Ing. A cordial invitation to all. J. E. CROFFIELD, S. Sec'y.

Passed to Spirit-Life,

From South Boston, Mass., April 19th, Mrs. Elizabeth Jor-

From South Boston, Mass., April 19th, Mrs. Encaded Jor-dan, at the advanced age of '60 years. Mrs. Jordan was a Spiritualist, and devoted her time to healing the sick through her chairvoyant gift for the past thirty years. She was well known as a successful physician in her mode of treatment. Three daughters and a sister survive her. The fumeral exercises were conducted by Eben Cobb, Esq., who paid a fitting tribute to her noble work and exemplary life.

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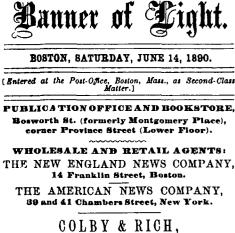
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Spiritualism First and Always.

THE BANNER OF LIGHT is essentially the people's paper. Its work is to present the

umph. The grave, up to his coming among us, was a dark mystery. It dripped with horrors. Men went to its vorge, peered tremblingly in, saw its darkness folt its chill on their faces. shook at the awful suggestions of its silence, and fled. It was the silent shore of a hidden sea. Where went all the ships that sailed out into the darkness? where went all those disappearing millions? what fortunes fell to them? was there another and a brighter shore, or did they all sail into great abysses and become swallowed up forever? With such questions palpable to the apprension. Its multitudes men were baffled; and ignorance begat superstitions; crude and horrible fancies filled the guage is audible; its ompanionships are real; world; all passed into literature, and in time the wildest fantasies became standards of conception.

Art took part in the delusion, and death was pictured as a goblin brandishing a dreadful spear, and the tomb became synonymous with dread. Poetry threw a silken thread across the dark chasm. Stoicism bridged it with indifference. Astrology passed over on a pathway of stars. But to the mass it was only an abyss, and the generations poured over into it as into some Niagara of fate, and were lost in ghastly spray.

Jesus came, and all was changed. He gave a shock to the entire system of superstition touching death which dominated the ancient world, a shock which shook it to its very foundation. To the Christ we are indebted for emancipation from an intolerable fear, a fear which fed the cowardice of the world. He tasted death to sweeten the bitterness of its waters by the touch of triumphant human lips. He went down into the river men had dreaded, but whose waters were full of cleansing, and whose further waves beat on a golden shore. Christians themselves are slow to improve the privilege of knowledge and faith. With them the old heathen superstition still endures: To them Death is still a monster, not the kindhearted usher he is, sent forth to lead us to our Father's palace. Many of the sweetest hymns of Christian poetry are harsh with the old heathenish moan. Literature is more mythological in its presentation of death than Scriptural. Art is perverted by the same error. When shall we have an artist who will paint Death as an angel, and not as a spectre? We dress our grief as the ancients dressed theirs, who lived before life and immortality were brought to light. The very color of our mourning puts our faith into eclipse. A saint appear amid the everlating light! is lifted from our midst to glory, as we profess to believe, and we put on black! The Shepherd stoops and takes a little feeble lamb to his bosom, and we knot crape to our door, and fill the house with lamentation! The very birds might teach us, that sing their little ones

into the air when grown beyond the accommodations of the nest. They have instinctive faith in God. Mr. Murray avows his belief that death to him will be a gain. It will be a gain physically; a gain to his mind; a gain to him socially; a a most candid manner, the present competigain spiritually. As to the physical, while he tive system of our industry. He asserted at would detract nothing from the glory of the body as the servant of the mind and the companion and temple of the soul, as the medium kind. Even when it is spoken of as a vital through which unnumbered pleasures come to us, being a marvel of accommodation when in thy, it is so only as it is of service or ministry health, ministering to wants beyond its own. lending a charm to companionship, and connecting us in closest bonds of sympathy with the world of Nature, when reason triumphs but for what he himself can put into it. We over sentiment the scales are reversed, and we

must depart from the mortal tenement in which for years he has lived and labored. Even the aged contemplate with sadness the gradual decline of the body's powers and the prospect of their extinction. But when we employ our reason upon the subject, we no longer desire the possession of the body. We see how it hinders our growth both by its necessities

and diversions.

fields, from palace cosh and cottage bed, from hoped for, and that the present system is beams with him into aother hemisphere.

The spirit-world is angible. It is not peopled with ghosts an spectres, shadows and outlines of feelings, bt with persons and forms are veritable; its sorty is natural; its lanits loves are distinct its activities are energetic; its life is intelgent; and its glories are altered while the present system stands. The

discernible. Its unio is of variety brought into moral harmony y the great law of love, like notes which, in hemselves distinct and different, make, whencombined, sweet music. Death will not level ad annul those countless differences of mind ad heart which make us individual here. Th new life will abound with personality. Eah intellect will keep its natural bias, each hert its elections. There will be groups and ocles; faces, known and unknown, will pass us; acquaintance will thrive on intercourse and love deepen with will prevail and dominte as they do here, save

that sin will be unknown. Then what can we be by the change, and what shall we not gin? We shall not be stripped, but clothed uon. Our sphere of service will be nobler; ou powers stronger; our loves deeper and holir; the best within us will ever be in the ascadency. The old faces will be seen once more the loved voices heard anew; and all lost thngs will come sailing back to us. Eternity vill bring to us the opportunity of a fresh stat. We have all blundered here; we shall mt blunder there; our choice of companionship will be intuitive, like that of purity. The cicumscribing laws and conditions of earthly existence and imperfect discernment end at the grave.

The spiritual gain in dying, the gain which the soul of man receives in dying, cannot be known or estimated. Ne stand awed before the expectation. Like the "frigate-bird," our hope shall move along at either pole of life, above the clouds of sorpw, superior to all tempests, never stooping, never swerving from its sublime line. It shall in dving sail out and dis-

Competition and Christianity.

Throughout society the struggle for life is constantly going or. The strong are everywhere devouring the weak, and in all the centres of population the competitions are growing fiercer and less human every year. These are the words of a public preacher in Washington, Rev. Alexander Kent, of the Church of Our Father, who some time since discussed, in the outset that the Christ, or Christian ideal of life, is simply a service, or ministry, to manunion with God through affection and sympato the world. For the whole life of the universe is a service, or ministry. God governs the world, not for what he can get out of it, are all of us alike indebted for being to life in see how uncalled for regret is. Regarded in this large, beneficent sense, and it is toward one light, a person cannot but regret that he life in this large, beneficent sense that the whole process of evolution is carrying us.

Taking as the standard of rightness that all life should be a service or ministry to mankind, it follows that this standard should be the dominant aim of every individual life, and the dominant aim of all social institutions. completely a service or ministry to mankind. through different conditions, and becomes sub-

Now the greater part of life consists of those ject to various changes "----that is, he begs the

study and street, fro every locality beneath | final. But it is all wrong, though it may be a the sun, men have gee up to God, taking all necessary stage in evolution, and it will have their powers and foings with them. The to be righted. Men must have a better chance larger life was on theinstant grafted on the to find their own place, and to render their smaller. They took teir loves into that other best service. As it now is, the current is setworld, even as the suat setting takes all his | ting strongly toward the prison. The ratio of criminals to the population has more than quadrupled in the thirty years from 1850 to 1880. It is not in human nature to stand against the pressure of this system. In the distribution of the products of the common toil, the many notoriously have too little for their need, while the few have too much for their good. Nor can the results be materially speaker therefore concluded that it is not Christian and cannot be made so. The competitions in our industrial system should, instead of being multiplied, be reduced to the lowest possible point.

Earth as Spirit.

The Christian Union has had the rare fortune to encounter a correspondent who openly takes exception to its statement that "no intelligent Christian believes that the earthly body has any resurrection." It produces a letknowledge; and the laws of mind and heart | ter from one, a Baptist pastor in New Jersey, who does so believe. This Baptist preacher declares it (The Union's) to be "the most anti-Christian of statements." He thinks that if he took that statement for a premise, he could 'overthrow the Christian system." Yet he says he makes no pretense to acuteness of logic or depth of reason.

What was the point of controversy between the Jews and the Apostles? asks this purely earthly correspondent. Was it that there was some kind of spiritual resurrection? Was it that Christ's spirit took to itself some kind of covering after death? No, sir, he positively answers. Paul might have preached this till he had become gray without stirring either Jewish or Gentile hostility. What would the Jews care so long as the tomb contained the real earthly body of Christ? They could have laughed at the Apostles so long as the tomb remained sealed. The Jews had to do with the Christly ego and soma, not with the Christly pneuma. The high priests could sleep soundly enough so long as the body of Christ was in Joseph's new tomb.

And this correspondent, who so firmly believes in a literal resurrection, goes on to say that Paul hinges the Christian religion upon 'the resurrection of the one and only body of Christ from the grave." And he cites a convenient text in justification of his statement: "If Christ be not raised, your faith is vain, ye are yet in your sins." He calls on Dr. Abbott to observe "how fabulous the finest features of the Gospel appear, independent of the resurrection of the earthy body of Christ." He asserts that the Somatic or earthy body of Christ was all of Christ that the disciples were familiar with. They had never seen his spirit. They could not see a spirit. He objects to the phrase "earthy body" as misleading, because it denotes the existence of another body. We know, says he, of no human body that is not earthy. The Scriptures never speak of any human body that is not composed of flesh and bone; and he asserts that Christ's body when raised was of this kind; it was flesh and bone.

This "thoroughly-grounded" disciple of materialism in religion puts his main reliance upon Paul, it seems. How about that distinguished theologian's statement: "There is a natural body, and there is a spiritual body"? Oh, this bigoted critic of Dr. Abbott's glibly Philosophy approaches the reading world, with slides over the difficulty that his own chief authority has thus made a statement entirely contrary to his present position: to this disciple of *earth* as spirit, the profound revelation made by the "tent-maker of Tarsus" merely The most highly evolved human life is most indicates that "the same body [material] goes

JUNE 14, 1890.

Warnings of Danger by Spirits.

Eugene Field's London letter to the Chicago News relates the following strange story of what it designates the supernatural, coming from Wales anont the colliery explosion at Morfa:

"It is said that recently the firemen of the pit-men who are always selected for gravity and responsibility-heard inexplicable noises or shoutings (as they are described) in the workings, and that these noises were heard not by one person alone, but by several, when in company examining the pit. Furthermore, a miner, returning to the surface, felt himself to be accompanied by some invisible presence, which, although not seen by him, was seen by the banksman to land on the bank and to make its way hastily to the shed, where, after the explosion, the dead and dying were carried. These strange phenomena were spoken of and freely discussed before the explosion, and a number of miners refused to go down into the. mine, in spite of all threats to prosecute them if they persisted in their refusal. Other curi-ous instances of warnings are being tod which would yield matter of interest to the student either of folk-lore or of spirit-lore." "It is said that recently the firemen of the

Just such warnings by spirits are not infrequent in this country. The medium Redman relates in his book that while he was on one of the primitive railroads in the West, many years ago, he was warned of danger by one of his spirit guides. He was strongly impressed to leave his seat for another; but he didn't heed the warning. Again, more emphatically, was he warned, when he quietly changed his seat. At almost the next instant a "snakehead " came up through the floor exactly where he had been seated, and would have proved fatal had he not heeded the timely warning thus given him. We are cognizant of other cases of warning by the invisibles when their mortal friends were in danger. Indeed, we have had just such experiences ourself.

Professional Killing.

A boy died only recently in a neighboring own from the alleged mistake of a druggist in the handling of two prescriptions. The lamentable occurrence was the result simply of not writing out the prescriptions in plain and intelligible English. The label on one of the bottles, in which the dangerous mixture was contained, had become obscured from repeated handling, making it difficult to decipher the inscription. The likelihood is that the parents

of the boy were themselves ignorant of the character of the medicine they were dealing out, for the very reason that it was not written out in the first place in plain English. Between the obscured inscription, and the still more obscure Latin abbreviations, they could not have told whether the contents of the bottle were deadly or innocuous. As the Boston Globe justly remarks editorially, it is a serious piece of professional conventionalism which compels a parent to stand beside the thin veil that separates his child from eternity with medicines in his hand of whose character he knows nothing, except that they were called for in Latin and Greek hieroglyphics and furnished by some druggist of whose competency he may also know nothing.

1977 According to Noah Porter, the ex-President of Yale, books are the acme of the nineteenth century civilization; a man with a book sums up all the progress of the ages; to the reader the enchanted lines carry in them a world of spirits, etc. And Rev. David Gregg, D.D., says that books bind distant ages together, make foreign lands one-create new worlds of beauty, and bring down truth from heaven. All which is correct. But when the Spiritual its many volumes richly worthy the attention of the thoughtful, both the materialists and the creedal bigots of the present day do not scruple to ignore its claims, and to limit, as far as may be, the circulation of these powerful printed advocates among the people.

837 Séances will continue to be held at 55

claims and facts of Modern Spiritualism to public.attention, and to demonstrate as far as possible-through the corroborative testimony of spirits and mortals-the truths of immortality. Therefore this paper can make no issue of any passing "ism" or "osophy" that may arise to catch individual fancy for a time.

Metaphysics, Occultism, Theosophy and kindred subjects, no doubt-contain truths that may be reached by those who have the time and patience to delve among a mass of theory in order to gain a kernel of fact. For us, Spiritualism pure and simple-as taught by excarnated intelligences-contains so much of truth and knowledge, that we are content to receive its teachings, and to study its phenomena, without resort to any of the above-mentioned quarters for added light.

Death is Sunrise!

It is a difficult matter, as all preachers, speakers and exhorters well know, or ought to know. to say much that is new and freshly impressive on the subject of death and the future state into which it ushers us. In truth, the great majority of writers and speakers despair of adding a single phrase that shall convey a larger, profounder and fuller meaning to this most engrossing of all themes for human contemplation, and therefore subside into the involuntary satisfaction of repeating the old, familiar thoughts and sentiments concerning it with as much earnestness and eloquence as they can. This is certainly well so far as it goes, but the human spirit hungers for more than this, and will have it. And as all demand is met in nature by a corresponding supply, so will this ceaseless inner want be found answered from quarters not always expected.

We are naturally led to these reflections by having recently perused a published discourse of W. H. H. Murray-once a prominent member of the clerical profession in Boston, but neither wishing nor intending, as he openly avows, to be associated with it again-on this subject of supreme interest to all men. He explains that scarcely a day passes but that he is reminded, by letter or friendly voice, that many in the land would welcome any utterance of his of a religious nature that would forth with a great burst of song, condensing in show them where his mind now rests, if at all, helped and comforted themselves. So he says he has prepared this address on the "Future | limit of its course. Life," in which he speaks of the great improvement in man's condition and surroundings which awaits him after what the world calls "Death."

The teaching and demonstration concerning death he pronounces the whitest line that Jesus of Nazareth drew across the black surof terrors" walked in the train of his tri- beach, and from underlying reefs, on battle- men seem to think nothing better is ever to be visitor at this healthful resort

We see that it cramps and clogs the intellect through every grade of its influence; how it which we call industrial. They are such in the is the parent and birthplace of disease; how those causes and results are born in it that the service of love, and fill the day with regrets and the night with pain, until life beence incompatible with happiness. The body, too, is the avenue of temptation to the soul. Inordinate desires lurk in it; appetites, whose indulgence is ruin, find in it a natural and impregnable fortress; lust and unholy cravings nest in it; a vast family of wants inhabits it, to feed which we must often tax ourselves heavily. We resist, and suffer for it; we yield, and are destroyed. The soul of man is compelled to live continually in the camp of its enemies. On all sides is danger. If it resists, they assault it, cover it with wounds, beat it down, strip it of its royal vestments, disgrace it; if it yields, it loses the identity of its integ-

rity, which is maintained only by antagonism. Who has not, as he reflected upon these matters, longed for another and a nobler companion?-for a body which shall not hinder, but assist the intellect; which will not dwarf, but enlarge the soul, by supplying it with more and better methods of manifestation-a body untainted by disease, unsusceptible of pain, incapable of exhaustion, and superior to death? The spiritual body, begotten and endowed of God, will be full of the powers and characteristics of God. We shall all be content when we awake in our great Father's likeness.

The glory of man is his mind. Thought is a divine exercise of a divine force, when not perverted. He who thinks purely feels like God. There is no joy like that of intelligence. The mind is not of earth, but of spirit, and can never lose its coherence. What a god in knowledge, angel in apprehension, and giant in power man might become, but for the physical body! Where is the world he might not explore? What star in all the heavens he might not visit? How would his soul grow into the angelic mood, and adoration become the normal expression of his nature, as he saw and gazed and, acquired! As the opening of the door means freedom to the caged bird, so dying means freedom to the mind. It will speed one note all it feels of hate for bondage and of in its search for truth, that they might be love for its henceforth assured freedom. The force, and it often happens that he really loses boundless dome of heaven alone will mark the

As to the social life of the invisible world, remarks the author of this eloquent address, the future is an unseen realm of beings. Multitudes were there before the birth of man. and other multitudes are daily passing in to it. They go singly, in couples, in groups, in circles, in clouds. There is not a spot on earth which has face of his time. He was the only one among men who "led captivity captive." The "king ingspirit. In the lone valley, on the surf-beaten

various producing and distributing activities whole question.

limits man's acquisition of knowledge; how it | widest sense, including the products of brain and heart, as well as of the hand, everything which tends to enrich and enlarge our human make life miserable, burden friendship, task | life. These activities must be pursued as a service or ministry to mankind; it must be the controlling purpose of the individual to make comes oppressive, and existence and experi- them so. Hence it should be practicable to make the period of childhood and youth a pe riod of preparation for this service or ministry. And any Christian system of industry must furnish opportunity for such service to every member of society. It ought likewise to furnish opportunity to each person for the kind of service which his tastes, gifts and acquire ments best fit him to render.

Each must have a chance to give of his best And such a system of industry, pursued the speaker, must require such service from all who are able to render it; if a man will not work, neither should he eat. And finally, a Christian system of industry must give to each such a share of the proceeds of the common toil as will best serve the ends of individual and social life. The least thus given should be fully adequate to the real needs of life.

But it is too plain that people do not believe in this ideal at all. Professing Christians, declared the preacher, do not use the language which sets it forth with any realizing sense of its truth. It pictures for them an ideal state, but not a possible one; they think that people may live so in heaven, but not here. Not one person in a thousand, who enters upon life with any purpose at all, whose first thought is not how he can make the most for himself; he

wants to win the prizes of wealth and place and honor in the shortest possible period of time. The period of preparation for the service of life is practically employed with lessons of self-seeking, with instruction which is thought valuable chiefly because of the advantage it will give him in competition with others for the prizes of life, which in the very nature of the case can come only to the few.

Under the present system, all things seem to conspire to encourage the selfish and aggressive spirit. There is no room in the more desirable places for the man who is without this spirit. It takes a martyr spirit to hold to the ideal standard of service, in the present system. It is the selfish man who is most apt to get forward; the one who holds the door open for others comes to be regarded as wanting in force by giving way to others, deteriorates in character, and loses the confidence and esteem of others. This is quite too obvious to require illustration.

It is not the unskilled only that are idle against their will. The terrible cruelty of the existing system is that it even denies to many opportunity for service of any sort. As industry is organized, every time the wheels of the of thousands are forced into idleness. Yet

The horizon of the Christian Church generally has been greatly broadened, and "the resurrection of the body "physical has become of this paper. quite a dead tenet in the creed in these latter days; now and then some somnolent minister wakes up (as does this one in New Jersey) to mutter his belief therein; but the majority of D. C. He is located at 216 41 street. Christian believers will certainly side with Dr. Abbott in his open renunciation of it. Spirit ualism has done much in this modern day to remove the scales from the eyes of intelligent persons, and he who dares investigate for himself will easily find indubitable proof, through its revelations, that the Apostle Paul was right when he declared the dual nature of man ; and. further, demonstration that at death the spiritual body is forever freed from the corruptible, material one, which was but for a time the vehicle of its expression in this lower world.

We were pleased at receiving a call recently from our old co-worker, Dr. James M. Peebles, of Hammonton, N. J. Time deals kindly with this genial gentleman and close student, and he bids fair to accomplish much good for literature and for suffering humanity as well ere the close of his earthly pilgrimage. It gives us satisfaction to be able to state that as there have been frequent calls during the past year-not only from this vicinity but from the Pacific Coast and elsewhere-for copies of Dr. Peebles's valuable work, entitled: "Immortality, or Our Homes and Our Employments Hereafter," Messrs. Colby & Rich will issue a new edition of this book in the fall, revised, and enlarged by the addition of two new chapters, one embodying the contents of the Doctor's séance with Mr. Duguid in Glasgow, Scotland, and the other of the séance he held in Jerusalem, on his first tour around the world.

FT T. Warren Lincoln is still gulling the public by placarding the towns he enters with his bogus handbills, stating that he "will give a religious (?) illustrated lecture of spirit. power," etc., always using assumed names. He advertised to show in Malden, Mass., June 9th, under the nom de plume of "Dr. T. Warren.' Sometimesit is "Prof. Warren," alias Dr. C. A. Mansfield, with several other fictitious titles. But the same stereotyped handbills betray the subterfuge every time. This fellow attempted to humbug the people of Newburyport last year, and would probably have accomplished his purpose had not THE BANNER warned the public there against him. It seems to us that persons reading Lincoln's handbill must see upon the face of it sufficient evidence of imposture to deter them from patronizing this class of mountebanks.

ST A pamphlet descriptive of the Hot Springs of Bath Co., Virginia, reaches us, great industrial machine are blocked hundreds mailed thence by Mrs. Lita Barney Saylesfrom which we infer that she is at present a

Rutland street, Boston, under the management of Mr. George T. Albro, until notice of their suspension is given through the columns

RT Henry Slade of New York City is now holding séances and lecturing in Washington.

Spiritual Phenomena in Italy.

Prof. Don Manuel Otero Acevedo, of Madrid, a gentleman of a decided skeptical turn of mind concerning all things spiritual, visited Naples for the purpose of inquiring into the claims of Modern Spiritualism and witnessing such of its phenomena as he might through the mediumship of an Italian lady, Eusapia Paladino, of that city. It was arranged to hold a séance in an apartment of the hotel where the Professor had temporarily located. Dr. Chiala, of Naples, managed the séance, at which, in addition to himself, Prof. Acevedo and the medium, there were present Signor Tassi, of Perugia, Signor Verdinois, a well-known literateur, and Professors Capnano and DeCintus.

Immediately following the entrancement of the me dium she spoke in the purest Italian, in place of the Neapolltan patois with which alone she was familiar in her normal state, and asked the gentlemen sitting next her to take hold of her hands and feet, which they did, when she immediately rose in the air as lightly as a feather, and floated toward the centre of the table, upon which she then stood. It was then asked if she could be raised above the table; and this was promptly performed, so that the whole of the sitters passed their hands between her feet and the table. Her body then assumed a horizontal position, the shoulders resting on the edge of the table, and the lower portion of it rigidly maintaining its position in space without any visible support whatever.

A second seance was held during which, in full light, phenomena similar to the above occurred. Finally the Spanish Professor, for whose special benefit it was held, covered a vase full of soft clay, prepared for the purpose, with a handkerchief, and asked the control to produce upon a given portion of it the impression of three human fingers. To his amazement the result was effected, and he quitted Naples convinced of the genuineness of the phenomena.

"It is a noteworthy sign of the times," says The Harbinger of Light, in giving the above, "that a distinguished ecclesiastic of the Church of Rome, Monsignor Giacopo Bernardo, has proposed to the Royal Institute of Science, Literature and Arts, that Spiritualism shall be the theme of his next prize essay, and this proposition has been acquiesced in by that body. It is also in contemplation to institute a scientific investigation of the phenomena. May we not exclaim with Galileo, 'Eppure st muove'?" In regard to the above there was no "hallucina-

tion " whatever.

PUTTING ON THE PURITANIC SCREWS .- TODACCO is henceforth to be taboed among United Presbyteriins. Not only clergymen, elders and students are prohibited from using the weed, but laymon must not indulge in it. The blow was given June 1st, in the general assembly of the church at Buffalo. This is a first rate method to breed religious hypocrites. A few days afterward (June 4th) a modest advertisement appeared in a Washington daily paper, announcing that the First Presbyterian Church was for sale of for rent!

The Globe announces in a special dispatch that Mrs. Victoria Woodhull-Martin is lying dangerously illat her residence, in London, Eng.

The Seventcenth of June,

A public holiday, falls on Tuesday next. The BANNER OF LIGHT establishment will remain closed throughout the day.

Parties having advertisements which they wish renewed on the seventh page, must see that their applications are at this office by Friday, June 13th, instead of Saturday, 14th.

Parties having notices, etc., which they wish to have appear in our issue for June 21st, must

Look for this Book.

Early in September the firm of John W. Lovell & Co., of New York, will publish a book by G. B. Steb-bins, of Detroit, entitled: "Upward Steps of Seventy Years.'

It will be the record of some of the experiences of the author in childhood in New England, and during fifty years of later life, largely spent in the reform field as a lecturer and writer, well and widely known in both capacities. An interesting feature will be biographic sketches of many eminent reformers and excellent men and women known personally and well by the author. Its aim will be to show the growth of reforms one after the other, beginning with the old anti-slavery reform, in which he had active part with Garrison and others

The closing chapters of the book will be devoted to Spiritualism and psychic research-personal experiences and suggestions of a pioneer Spiritualist, and to the religious outlook and coming reforms. Many of our readers will be interested in a book so valuable in its aim by one whom they know well. Fuller particulars hereafter.

Charles A. Eastman, a graduate of Dartmouth College in 1887 as a Bachelor of Science, and this year of Boston University as Doctor of Medicine, is a Sioux Indian, whose original name is Ohiyesa, signifying a vinner. The carnestness with which from the first he has pursued his studies, the warm friendships he has made, and other commendable traits of character he has displayed, and the position he has attained, show of what thousands of his race are capable under right conditions. He was selected from his class as commencement speaker. He is tall, erect, and of fine physique, with the unmistakable complexion and characteristics of his race; he is a powerful athlete. a fleet runner, and an expert swimmer. He is enthusiastic in his profession, and his great ambition is to carry some of the benefits of civilization back to his people, for whom he feels all the interest and affection of a brother. After a little rest he will return to the reservations for such work as he can perform.

HALL'S JOURNAL OF HEALTH .- Of the large number of articles and variety of topics treated upon in this issue may be mentioned as of special interest and value: "Nature's Demands," "The Liver," "Botch Bosses," "The Cure of Consumption," "Hygiene of Laughter," " Defective Sense," and "A Cause of Dis-The contents close with a poem, "The Alpine Rose," from the German of Teodor Löwe. This periodical is now in its thirty seventh year, and has from the first been held in high estimation for its liberal policy toward all systems of medical practice. New York: 206-208 Broadway.

NEW MUSIC .- We have received from White-Smith Publishing Company, 32 West street, Boston, the following: For Plano - "Evening Music," Heinrich Lichner: "Les Elfes," François Behr; "The Waltz King Waltzes," J. Thomas Baldwin; "Harlequin," and "The Pretty Tyrolienne," Carl Bohm; "Sounds from the South," Fritz Spindler; "Dreams of Home," William Cooper. Focal-" Thine," Carl Bohm.

Mrs. J. F. Rogers, after spending the winter in Washington, D. C.-also visiting her son and wife in Hyde Park, Mass., for a few weeks in their new home there-has returned to her cottage in Onset for the summer, and will be happy to receive her friends. Her rooms are very pleasant, with fine view of the

The Vermont State Spiritualist Association held a Convention at Tyson, Vt., June 6th, 7th and 8th. A full report of proceedings, received from the Secretary, Luther O. Weeks, will be placed before our readers next week.

Movements of Platform Lecturers.

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

G. W. Kates and wife may be addressed during June and July at 406 West Sixth Avenue, Topeka, Kan. A correspondent writes: "W. A. Mansfield, the slate writing medium, who has made many converts

NEWSY NOTES AND PITHY POINTS.

The Boston Evening Record's young man tells the following good story about a little four-year-old's observations on religious topics: It is related that fouryear-old asked if God made him, and papa and mamma. Obtaining the answer he asked, " Did God make the trees?" "Yes, darling," said his mother. "And the birds?" "Yes, dear; go to sleep." "Who made God, mamma?" "Do go to sleep, dear." "Does God wear a straw hat?" She says, "Pet, go to sleep; you have them at this office early on Monday, June must go to sleep." A long pause. "Mamma, if God swallowed a fish-bone would he choke to deff?" Exit mamma to repress a disposition to smile.

> England's royal household has been shocked by the refusal of a magistrate to send a young man to the lunatic asylum for venturing to pop the question to the Queen by letter.

Fashionable Grace Church on Broadway, New York, is establishing a rather novel annex in the form of a school for the training of deaconesses.

The Secretary of State has received a dispatch from the United States Legation at Rio Janeiro announcing that the Cabinet has passed a resolution enthusiasti cally approving the action of the International American Conference in recommending arbitration in all questions of differences between the several Governnents of America in the interest of peace.

Henry Shaw, the millionaire philanthropist, who lied last August, was not only the greatest recent public benefactor of St Louis, but the greatest benefactor the city ever had. Before his death he gave thousands of dollars to the city, as well as the beautiful Tower Grove Park.

"Doctor, might not a sudden fright bring on my trouble again?" "Very certainly!" "Then, of course, you will be careful to make out your bill ac-cordingly."—Fliegende Blätter.

Mr. Depew, of New York, who has just been giving Chicagoans taffy in re the contemplated Fair there, knew very well what they best like to have, and the unctuous way he rolled his tongue around \$60,000,000 of new deposits in France's banks after the Paris Exposition, made the eyes of Porkopolis water.

Over one thousand tourists left New York last Saturday for Europe. The ocean pump will be working two streams for some time to come, and the outgoing one is rapidly becoming as big as the incoming one during the summer months.—*Globe.*

Eastern Maine is excited over the bold operations of burglars in the city of Brewer and town of Bucksport, where safes were blown open last week in six stores, and several thousand dollars carried away.

Although the census enumerators were selected with such great care by the Department, every one of them is not possessed with an overwhelming amount of that glorious endowment, intelligence. For in-stance, one of them called upon a gentleman, and ques-tions and answers were allke satisfactory, until the enumerator reached the place of birth. "Where were you born?" "Brockton." "Where's that?" The Interrogated dropped all in a heap on the doorstep. The enumerator was unabashed, however, and when he got further down the line of questions, he said this: "Have you got any acute or chronicle diseases?"

Those who have visited London will be interested to know that the famous ancient gateway of Lincoln's Inn is to be demolished.

Why cannot the Public Library be opened to readers If hy cannot the Fublic Library be obsided to readers on Sunday? There are many persons who do not or will not go to church, and have no comfortable place to read at home, and these people had much better be safe out of harm in a library than wandering alimlessly about the streets, or doing worse to kill the time that hangs so heavily upon their hands. — Cambridge (Mass.) Tribune.

Sure enough! why cannot the Library be opened? We are glad to see this able journal stirring up the conservatives of the "University City" to do an act which is in strict conformity to the spirit of the age.

"A demagogue," said a small boy, who builded bet-ter than he knew, " is a vessel that holds wine, gin, whiskey, or any other liquor."- Fouth's Companion.

"Ideo-kleptomania" is the latest name for "plagia rism.'

"Every man [now-a-days] who makes a will that does not please the heirs is, of course, crazy."—Boston Saturday Evening Gazette.

Seorn not the quibbler in his way, His paths no wight may know. Revile him not-keep peace and say, "The Lord hath made him so." -Jonathan Didwell.

It is said that among the sixty thousand Hebrews in New York there is not a saloon-keeper.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure. -M. Autoninus. There have n't been any symptoms of a war in Europe

Onset Bay Grove Association. The usual "opening day," at this popular

seasido resort will take place June 14th. Tickets from Boston 81.75; good to Onset only on Saturday, the 14th, and can be used to return on the 14th, 16th and 17th. Be sure to call for excursion tickets to Onset, and do not leave the car at any other station. Good speaking on Sunday, the 15th. PER ORDER MANAGEMENT.

BANNER 'OF LIGHT.

Special Notice to Subscribers.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine, Published monthly in New York. Single copy 10 cents. Health Magazine, Published montaly in new York. Single copy, 10 cents. THE CARRIER DOVE. Ilinetrated. Published monthly in San Francisco, Cal. Single copy, 10 cents. THE BLARRE. NOTES AND QUBRIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents

an Departments of Litersture. MORTAL, Bingle COPY, 10 RELIGIO-PHILOSOPHIOAL JOURNAL. Published weekly in Chicago, III. Single copy, 6 cents. THE WATCHWAR, Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRVTH-BERKER. Published weekly in New York. Single copy, 8 cents. THE HEALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE FRAID OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE FROMEWAR OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. Cents. THE THEOSOFHIST. Monthly, Published in India. Sin The Inamount in Advance, a second sec

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



J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.



Our ANNUAL SALE OF REFRIG-ERATORS has just commenced, and will not close until every Refrigerator or Ice Chest we own is sold. Among the many different kinds that we are selling are the ALASKA, EDDY and HALL, so well known for the small amount of Ice it takes to run them. Thousands are now in use throughout the country, and are spoken of everywhere as giving the very best satisfaction. Prices \$4.50, \$6.50, to \$40.

We keep everything that is reluired to furnish a house throughout, viz.: Carpets of every description, Chamber Sets of more than one hundred different styles, Parlor Suits of every shade and color, from the Fine Black Hair Cloth Suit to the Richest Sultan Plush or Silk Tapestry Suit. Odd Easy Chairs in the greatest variety. Sideboards and Dining Tables in antique oak, cherry, black walnut and mahogany. Chiffoniers at all prices. Bed Lounges from \$10 to \$150. Book Cases and Desks of the latest styles. Bedding of the very best quality. Stoves and Ranges of all the standard makes. Terms Cash or easy Monthly Payments.

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DYSPEPSIA TABLETS.-50 cents per box. **PILE REMEDY.**-A sovereign remedy. 50 cents per

everywhere as giving the very best satisfaction. Prices \$4.50, \$6.50, \$7.50, \$8.50, \$10, \$12, \$14, \$15, \$18 to \$40.
 Send for illustrated catalogue and price list of Refrigerators and Ice Chests.
 Terms Cash or Monthly Payments. We keep everything that is re-

on liberal terms. Special inducements: send f. and terms. Also COLISY & RIOH. If May 24.

For Sale at Onset.

A VERY desirable lot, No. 628, opposite Ford's Hot-house, corner Longwood Avenue and Fourth street, one min-ute's walk to the Washburn House. Address C. H. STIMP-SON, 26 Bolton Place, Brockton, Mass. 4w^{*} June 14.

Mrs. Dr. M. J. Clarke, MASSAGE SWEDISH MOVEMENT, Electric Treatment, also Manicure. 13 Winter street, Room 3, Boston, Mass. June 14. 4w

For Sale or To Let, AT LAKE PLEASANT, a Furnished Cottage, located facing Speakers' Stand. Apply to DR. W. A. TOWNE, 98 Berkeley street, Boston. Juno 14.

Madame Jackson,

MAGNETIC HEALER and Clairvoyant Physician, 32 Elm street, Fall River, Mass. lw June 14.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-ey street, Boston. Hours 10 to 7. is Nov. 16. sy street, Boston. Hours 10 to 7. 18 Nov. 16. PROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston Mass. Whole life written; horoscope free. Reliable on Business, Mar-riago, Discase, Bjeculation, etc. Send age, stamp, and hour of birth if possible. 1w June 14.

MRS. NEWTON, of Boston, has secured a pretty Cottage on Park street, Onset-4 rooms to let, two suitable for Business. Table Board.

MRS. HATTIE YOUNG, Trance and Busi-ness Medium. Residence, No. 72 Williams street, Chelsen. 4w* June 14.

Prof. Wm. Denton's Works.

GEOLOGY: The Past and Future of our Plan-(cf.OLOGAL: the Fast and Future of our Plan-et. This is a book for the masses—a book that should be read by every intelligent man in the country. Price 81.50, postage 10 cents. SOUL, OF THINGS; or, Psychometric Re-searches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Cloth, price 81.50, postage 10 cents.

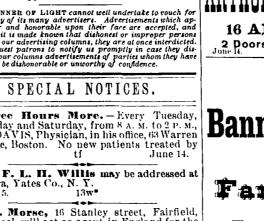
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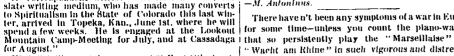
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Cloth, price \$1.25, postage 6 cents. RADICAL DISCOURSES ON RELIGIOUS SUBJECTS, delivered in Music Hall, Boston. Price \$1.25,

- postage 10 cents. THE IRRECONCILABLE RECORDS ; or, Genesis and Geology. pp. 80. Paper, price 25 cents, postage 3 cents; cloth. 40 cents, postage 5 cents. IS DARWIN RIGHT " or, The Origin of Man.

Price \$1.00, postage 10 cents. 18 SPIRITUALISM TRUE ? Just the book for effective missionary work. Price 10 cents, postage 1





W. J. Colville has taken rooms at 20 East 28th street. New York City, near 5th Avenue.

New York City, near 5th Avenue. Moses Hull starts from San Francisco to his home in Chicago on Monday, June 30th, and will be at home July 4th. Dr. Schleslüger, of the Carrier Dore, will accompany him. Mr. and Mrs. Hull and the Doctor will hold or attend Grove Meetings or Camp-Meetings anywhere east of the Rocky Mountains from Aug. 20th to Sept. 15th; after which they will speak where they may be called (in halls) until Oct. 1st. Mr. and Mrs. Hull will spend the winter on the Pacific Coast. Those wishing their services east or west, or on route to the west, will address Moses Hull, corner West 40th street and Chicago Terrace, Chicago, III. H. A. Lamb. M. D., 337 Congress street, Portland,

H. A. Lamb, M. D., 337 Congress street, Portland, Me., announces that he will answer calls to lecture, if addressed as above.

J. V. Mansfield has arrived in Boston, and will at 5. V. Manufacturinas arrived in Doston, and with a second success in his absence, had excellent health, and been received kindly everywhere. He will remain in the East until September.

East until September. Mrs. Kate R. Stiles is engaged by the Sunapee Camp-Meeting Association for July 31st and Aug. 2d. Will be at Temple Heights from Aug. 10th to 18th. Would like to make engagements with other Camp-Meeting So-cieties. Will be in Lynn the third Sunday in June. Can be engaged on reasonable terms for the remaining Sundays in June, also the first two Sundays in July.

Sundays in June, also the first two Sundays in July. Mr. J. Frank Baxter, with Miss Jennie B. Hagan and others, will address on Friday, Saturday and Sunday, June 13th, 14th and 16th next, at North Collins, N. Y., the Spiritualists and liberais of that section at their annual redunion. On Sunday, 22d inst., Mr. Baxter will lecture at Hanson, Mass., after which (to attend to dentistry) he has cancelled appointments, and hopes to resume with Sunday, July 13th, at Wachusett Park, Mass.

We are sorry to learn that Dr. Dean Clarke, who is at Bonny Doon, Cal., is much out of health at present.

Mrs H. W. Cushman left Boston for Lake Pleasant the 8th of June, and will return about the middle of September. Notice of her return will be given in THE BANNER.

Mrs. Clara Field Conant, of Washington, D. C., is located at 31 Common street, Boston, for a short time only, where she will be pleased to see her old friends and patrons. For engagements for the lecture season of '90-'91 she may be addressed in care of BANNER OF

HORSFORD'S ACID PHOSPHATE. Ill effects of tobacco relieved by its use.

American Scenery.

There is probably not another ten-mile stretch of railroad in the world more varied and majestic in its surroundings than that from Point of Rocks to Harper's Ferry. The Valley of the Potomac narrows, the hills on either side rise to the stateliness of mountains, and the river flows swiftly in ripples and eddes. Just below the ferry, the river, increased by the Shenan-doah's volume, becomes a torrent. On the opposite side is Loudon Heights, a sentinel of the Blue Ridge dark and frowning. Beyond Virginia, and into West Virginia, the base of the two States, and ending in the swift-flowing stream which separates them, Bolivar Heights start abruptly up, with Harper's Ferry at their feet. The train, still upon the opposite side, winds beneath Maryland Heights, thirteen hundred feet high. The meeting of these three mighty forest-crowned masses, the two rivers becoming but one, the long vista up the Potomac, in the foreground the steel bridge, and behind it John Brown's Fort and the old-fashloned houses of the town, the ruins of the arsenal, whose two tall chinneys alone remain, Jefferson's Rock high on the heights, and over all a September sky—expression falls the theme. The scene described above can be viewed from the windows of the Vestibuled Trains running between the great eities of the cast and west via Baltimore and Ohlo Railroad. All B, and O. trains run via Washington. and the river flows swiftly in ripples and eddies. Just

and Ohlo Ra Washington.

for some time-unless you count the plano-wagons Wacht am Rhine" in such vigorous and distressful opposition.

Those who knew Benjamin Franklin will recollect that his mind was ever young, his temper ever serene. Science, that never grows gray, was always his mis-tress. He was never without an object, for when we cease to have an object we become like an invalid in a hospital, waiting for death.—*Thomas Paine*.

Henry M. Stanley is announced to come to America in October, and lecture in some of its larger cities. In asmuch as his bride intends to return with Mr. Stanley to Africa, it is hoped she will not hesitate to accompany him to America, and see some of the lions here.

Editha-"I wonder why the dudes wear one eye-glass?" Deborah-"To prevent seeing more than they are able to comprehend."-Jeweller's Weekly.

Mile. Bilbisco, a Roumanian lady, is soon to be admitted to the Paris Bar. She will be the first woman to achieve that distinction.

Meet the world with a smile and you will be sur-prised to find how kind it will be to you. In order to appreciate this, people need only be a little afflicted. Look at that ambulance coming down the street. See how quickly the crowd gets out of its way.—Mar-shal P. Wilder.

The fund for a Wendell Phillips memorial is growing rapidly. When Wendell Phillips was alive he told Boston her faults eloquently and persistently. Boston sees now that he usually told the truth, and honors him for his unfaltering frankness and courage. Roll up the memorial fund!

The Heywoods of the town of Princeton, whom Anthony Comstock has been prodding for so many years on account of the blunt Saxon which they put in the mails, belong to the Hoar family. Heywood is a name assumed by consent of the law, and Ezra H. is a cousin of Uncle George Hoar.—Boston Globe.

Old Harvard has been having "hallucinations" of late of a nature not yet explained by the psychic manipulators in that locality.

Some one asked an old lady about a sermon, "Could you remember it?" "Remember it? La, no! The minister could n't remember it himself. He had to have it written down."

The number of persons killed and injured by railway accidents in the United States during the year ending June 30th, 1889, was: Killed, 5,823; injured 26.309. Awful!

"Gimme a ham sandwich!" should the guest at the dime lunch-counter. Two seconds later he com-plained to the attendant: "That was the worst sand-wich I ever had. No more taste than saw-dust, and not big enough to see." "You've et yer check," re-turned the attendant, contemptuously; "this here's yer ham san'wich!"—Ex.

The records of the patent office show that 3500 patents have been issued to women since the establishment of the office in 1790 until the present time says the Illustrated American. They were not very quick to avail themselves of the privilege, the first woman patentee being Mary Kees, who in 1800 obtained letters patent on a machine for weaving a mixture of slik and thread.

SOLOMON'S WISDOM.-Ikey Ipstein - "Fader, vat does dis mean?- Dere vill be a meeding of de Young Men's Christian Association Sunday, D. V." Solo-mon Ipstein-" D. V. means, Ikey, do n'd vorget."-Laurence American.

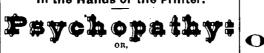


Our Circular gives information how to get 1000 Yards FREE. It is sent with twelve samples

of Black Silk Dress Patterns to any lady who will mail us their name and post office address. Use a postal card and state name of paper in which you saw this advertisement.

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HEALTH, DISEASE AND HEALING. Accompanied by Plates illustrating the lessons.

By the Spirit of

DR. BENJAMIN RUSH. Through the mediumship of

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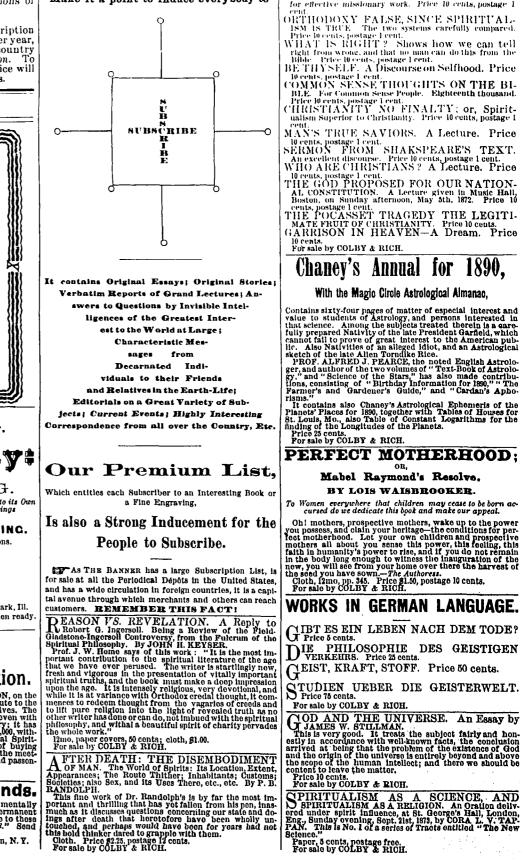
Published by WILLIAM RICHMOND, Rogers Park, Ill. Will be for sale by MESSRS. COLBY & RICH when ready May 3.



Calling - Micotiling ASSOciation: PASSENGER8 buy tickets for ONSET STATION, on the Oid colony, because by so doing they contribute to the Camp. Meeting exponses without injury to themselves. The Association has a revenue from this source, and oven with this revenue the moetings draw upon the treasury; it has maintained them for twelve years, costing over §20,000, with-out asking for donations or collections. Any liberal Spirit-ualist should willingly coöperate to the oxtent of buying tickets for Onset, and thus indicate a desire that the meet-ings should be continued. Station how open, and passon-gers, baggage and freight transferred therefrom. Juno f. Ist

Relief to Care-worn Minds.

A BUSINESS MAN, who was atterly worn out mentally and physically with overwork, has found a permanent cure for this condition by simple means, applicable to these of either sac who are "loo soon and foo casity tired." Sond stamp and he will communicate particulars. **H. B. HOL.T.**, Box 16, Slation W, Brooklyn, N.Y. June 14.



SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oration deliv-orod under spirit influence, at St. George's Hall, London, Eng., Sunday ovening, Sopt. 18:1, 1873, by CORA L. Y. TAP-PAN. This is No. 1 of a series of Tracts entitled "The New Science."

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

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is ordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS,

AT \$ O'OLOUK P.M.

The Hall (which is used exclusively for these meetings)

will be open at 2 o'clock; the sorvices commence at 3 o'clock precisely. J. A. SHELHAMER, Chairman. precisely.

MRS. M. T. SHELIAMER, LONGLEY will occupy the plat-form on Tuesday diremont for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing questions can be forwarded to this office by mail, or handed to the Chairman, who will present thom to the presiding spirit for consideration. MRS. B. F. SMITH, the excellent test medium, will on Friday aftermons under the influence of her guides give de-carnated individuals an opportunity to send words of love to the chairman, which messages are reported at con-siderable expense and published each week in THE BANNER.

iderable expense and published each week in ThE BANNER.
 It should be distinctly understood that is Defaustion in the problem of the life beyond the characteristics of their earthly ives—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 columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.
 It is our earnest desire that those who recognize the measages of their splitt-friends will verify them by informing us of the fact for our table are gratefully appreciation.
 Watural flowers for our table are gratefully appreciations of uch from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Splittuality their floral offerings.

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

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

Report of Public Séance held March 18th, 1890. Spirit Invocation.

Oh! Holy Spirit, Divine Presence, whose love and tenderness are everywhere, we feel thy holy affection in the human heart, and life is stirred with new thoughts and new meaning to the conscious soul. Oh our dear Father, we would draw near unto thee at this hour. We would receive from thy great bounty such spiritual truths, such teachings from beyond, as will inspire our hearts and imbue our lives with new power. We are thy children, and we feel that thy great love is bestowed upon every one. None are so lowly, none are so unfortunate as to be cast outside the pale of thy care and affection. None are so sad the pale of thy care and affection. None are so Sad but they may feel thy divine light, streaming through the darkness and gloom of earth's trials, and bringing them new strength and cheer. Oh! may those who mourn be comforted with a knowledge of thine exceed-ing great kindness, with a recognition of that continu-ous eternal life which thou hast found for every con-scious soul. Oh! may those who sit in darkness be given that light which shall dispel all ignorance, and shall imbue their minds with new power, with a new desire to enter thy storehouses, and to glean wisdom from these. from these

desire to enter thy storehouses, and to glean wisdom from these. Oh! our Father God, may each one of us, and all thy children, be uplifted in spirit by the inspiration and influence which thy ministering angels have to bear to earth from worlds beyond. May each one of us receive something of instruction and of consola-tion from such heavenly messengers as shall indeed bring us into new sympathy with thee and thy laws, that we may be ready to say, even lu the hour of afflic-tion: "Thy will be done"; that we may realize, even in the moment of great tribulation and adversity, that we shall gain profit by experience, and perchance be able to expand our inner natures more fully toward the light and perfume and sweetness of the holier life beyond. We ask thy blessing, and the blessing of all pure and good souls, to rest upon each human heart now and at all times. Amen.

Rose Worcester.

Mr. Chairman, a sister medium in this city has, for some months, been at times asking why I could not return and send her a message of good cheer. She has been despondent dur-ing the winter months, and her health has been ing the winter months, and her health has been poor. She sometimes wishes to know if she has been forsaken by those intelligences who at times have sustained her, and who have made of my friend a mouthpiece between the two worlds. I say to that dear friend: Oh! you must not feel in this way. You must have faith in the guidance of your spirit-friends, who are watching over you. They have not had the power, materially speaking, to bring you from the shadows of affliction unto bright-er prospects as yet, but they are doing their er prospects as yet, but they are doing their best; they are trying to afford you that which you need and ask for, and they have bid me say that, by the time the June roses shall bloom, the illness, and much of the unpleasant ness, will pass away, and you will have more strength and brighter conditions in the exter-

BANNER

and so I have come. I do n't expect to do my best to-day, but perhaps if I come again I shall

best to-day, but perhaps if I come again I shall have more to say. They ask if it is well with me, and I answer: Yes, I am perfectly satisfied with the ohange. It did not come one minute too soon to me; I was ready to go from the body long before I was called; and when the moment came that I lost all hold of the physical life, and opened my eyes on spiritual scenes to behold my precious "Birdie" standing with outstretched hands to meet me, with good Dr. Kitredge on one side and Fanny on the other, I felt that I had come to my home. That is what I say to my friends and ranny on the other, i feit that I had come to my home. That is what I say to my friends who ask if it is well with me. Yes, I am satis-fied. The spirit-world is full of opportunity for heart and mind and brain and body to expand, and one who desires to press forward, to learn and to grow, and to be something, will be given the privilege of doing so. I send greetings to my dear friends Mr. and

I send greetings to my dear friends, Mr. and Mrs. Goodwin; and I want to tell Fanny, also, that I do not forget to send my influence to her, and by-and-bye she will meet us in the spirit-world. And to these dear friends of the Ban-ner of Light Establishment I cannot express myself very much in words. They are near to me; I am interested in their great and glorious work; but I think they will understand my heart, and know that it is with them. Lewis heart, and B. Wilson.

Thomas R. Hazard.

Good-afternoon, Mr. Chairman, and good-afternoon, friends. I have come here to day to afternoon, friends. I have come here to day to speak a few words, because I feel that I ought to say something. I wish to give my greetings and my love to my son, and to my brother Joand my love to my son, and to my brother Jo-seph. I wish to give my regards to my friends, and tell them I know they sometimes think of me, and wonder why I do not speak more fre-quently from the Banner of Light Circle-Room; but I see so many poor, hungry, starving souls on the other side, waiting and anxious to come and say a word, I do n't think I ought to take up the time very often. It do n't matter wheth-ar I monifest or not: my friends may be urgety sure I am interested in this spirit-return, and doing something, if it is not much, to help the movement along. Some one has asked if I am as interested in spirit manifestation now as ever, and I answer: Yes, I am, most certainly. I am told by some of the spirits on the other

side, that during the next ten years there may not be so much of active manifestation of the spirit as we have been blessed with in the past; that what is given may be somewhat spasmodic, coming in waves and receding, making itself felt in various localities for awhile, and then leaving and breaking out in other spots; but leaving and breaking out in other spots; but that this is only the result and inevitable ten-dency of every movement which has its succes-sion and its recession of power. Then they continue that in the dawn of a new century a great influx of spiritual strength will be given, new workers will start forth, old workers will be invigorated, grand manifestations will oc-cur, and a great impetus given to the spiritual movement, such as has not been seen for many years.

vears.

I am very well content to accept this state ment, sir, but I think that enough of Spiritu-alism will manifest itself through our land, during these same ten years of seeming inac-

sleep, but that he keeps awake to the affairs of the day, that his benevolent impulses are never checked, but are in operation for good works. I have a word-and this is what especially I have a word-and this is what especially brings me here—in regard to the *pseudo* Sey-bert Commission. I call it pseudo, because it seems to be anything but a reality, anything but an active body of workers. I feel still to express myself on this point, and am glad the proprior to be a press of the beau open to me. I want to opportunity has been open to me. I want to know what these gentlemen are doing to close this Commission. They gave their preliminary report some time since, and, I believe, prom-ised something further. It seems to me they have had ample time and opportunity to make further investigations and come to conclusions further investigations, and come to conclusions on the subject, that ought to be given to the world. I have come to ask if this has been done, and to say if it has not, and these gen-tlemen do not intend to pursue their experiinal intention of the donor of the fund, I think they had better turn the amount intended for such investigation over to those who will give it proper attention. There are plenty of good, honest, respectable people in this country, fair-minded and honorable, who can conduct such an investigation without failure, it seems to me. I speak now for myself particularly, and for my friend Henry Seybert, also, who is anxious and restless in the spirit-world. He does not feel at all satisfied with the conduct or labors of those who have here chosen to make up the they had better turn the amount intended for of those who have been chosen to make up the Commission. It seems to him that the matter has hung fire long enough. He intended his money to go for the establishment of Spiritual-ism as a Science as well as a Philosophy, in the eyes of the world. I told him he would not accomplish the results be aimed at. Before eyes of the world. I told him he would not accomplish the results he aimed at. Before he departed from the body, I advised him according to my own view of things; but of course he thought proper to act from his own standpoint. Now he feels as if something ought to be done according to his desire and intentions, which were very well known by those who took up his affairs. That is all I have to say, sir, except to give my kindly greetings to my friends of this es-tablishment, and to all friends everywhere. I cannot begin to enumerate them, so they must cannot begin to enumerate them, so they must consider themselves mentioned. Thomas R. Hazard.

 \mathbf{OF}

LIGHT.

i. c., my physical infirmities—and be unable to express myself fully. I do feel a little dazed in my head, but I am trying to keep the machine (meaning the medium) under control, and not allow it to run away with me. I had so much experience with this sort of thing, I watched the mediums who had presided in this circle the mediums who had presided in this circle stand something of the difficulty that spirits have to contend with in manifesting through these agencies, and I thought I would wait un-til I understood something of the control. To-day I feel, Doctor, as if I could speak, and bring my regards and remembrances, and many happy greetings, to my friends and associates, and all those who have asked after me since I went out of the body. I have had conscious, sionally that some old reader of THE BANNER, or some old friend of mine, has asked: "What has become of Wilson, and why do n't he return to the Banner Circle and make himself known?" and so I have come. I do n't expect to do my best to-day, but perhaps if I could speak in the lore which he stars, and enrich his went out of the body. I have had conscious-sionally that some old reader of THE BANNER, or some old friend of mine, has asked: "What has become of Wilson, and why do n't he return to the Banner Circle and make himself known?" and so I have come. I do n't expect to do my best to-day, but perhaps if I come again I shall and power, which is innate in the race, so that he may stand at the head of all achievement, of all that ever has been, and he may with his wondrous mind explore the universe, wrest their secrets from the stars, and enrich his mind by the lore which he thus obtains. Your correspondent may ask: "Suppose it is the purpose of human existence to expand in mentality, to individualize this potent, subtle force which controls worlds, and which per-meates every form and object in life, what is to be the end or the aim of all this intelli-gence? What, after it has been acquired, comes to the human individual?" And we reply, we are not so infinite that we can look forward through the years of eternity and declare what shall be for man, what is to be the outgrowth and result of all this acquired intelligence, yet we believe that human nature

and declare what shall be for man, what is to be the outgrowth and result of all this acquired intelligence, yet we believe that human nature may become so refined, so exalted in spiritual proclivities, so advanced in intellectual power, so perfected in all that is great and good, that it may, through the eternal years, become God-like, not only in its nature, but in its achieve-ments, in its wonderful productions. We have no doubt that human intelligence can become so imbued with divine wisdom as to formulate new ideas, to generate higher thought, and to bring forth such spiritual and external power as to be able even to create worlds, and to un-derstand systems of worlds in their operation throughout the universe. There is a grand destiny for the human soul, in our opinion. Here you are limited by physi-cal conditions; you are cramped and confined by hindrances on every side; and perhaps for some years after passing from the body you feel like the bird whose wings are clipped, who cannot soar to any great height; but as you desire knowledge, as you reach out for wisdom, as you make the most of those lessons that you do learn, your minds will become quickened to higher perception, and you will advance, step by step and year by year, gaining in knowledge and power, until you may look back from the height which you have attained to this which you occupied on the lower plane, and wonder that you could have been such a pigmy, crawl-ing upon the earth. that you could have been such a pigmy, crawling upon the earth.

Q.-[By Jennie E. Jellison, Mount Lebanon, N.Y.] If we commit sin and repent, and pray to God, and he forgives us, why do we suffer in consequence of that error?

A.—Because no God, no divine intelligence, no arbitrary personal power, no spirit even, outside of yourself, no matter how high and in-telligent the spirit may be, or how much you revere that spirit, can grant you pardon for a conscious sin. You have no right to pray to God to pardon you if you have sinned against your fellow creatures, but you should go to that same fellow creature and crave his par-don, humbling yourself before him, showing a contrite spirit; and if he whom you have offend-ed is magnanimous is spiritual he will grant

contrite spirit; and if he whom you have offend-ed is magnanimous, is spiritual, he will grant you full forgiveness, you will sense an atmo-sphere of peace and of spirituality coming from his life to you that will tend to assuage your pain and lessen your remorse. Then again, you must obtain pardon from your own spirit, which you have offended in this wrong-doing. It is not God as a personal intelligence that you have sinned against, it is your own soul that has been crushed and offended and dismayed, in the presence of the wrong that you have done, therefore you must seek your own conscious inner self, and review alism will manifest itself through our land, during these same ten years of seeming inac-tivity, to give humanity a pretty solid idea that the movement is not dead, nor asleep, but that it is still alive. In looking at the matter from the spirit-side, I see no idleness; all is activity; thousand's upon thousands of intelligences are busy, laying their plans and their telegraphic wires all over the earth, sending out their magnetic forces and spiritual influences for potent work, and I am very glad to be the other side of the cur-tain, to watch these things, and to know for a certainty that the work is going on. I am very well pleased with my brother, with his interest, and what he isdoing for others. I am glad to see that he does not allow his spirit to sheep, but that he keeps awake to the affairs of the day their black. cause you will have grown spiritually, you will have come into an unselfish condition of mind, through which you will view the welfare of your fellow beings more fully, with the desire to brighten that welfare, than you will dwell upon your own.

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

Report of Public Séance held March 7th, 1890. Jonathan Emerson.

After learning to control the medium, and gaining permission from the Spirit President, then we can speak a few loving words to our friends.

friends. How many spirits are disappointed when, after trying in every way to reach their friends, they fail to do so. Opportunities are afforded to you here on earth, but you do not always give them to us when we know it is in your power to come into communication with us. We may visit you time after time, but if you do not do your part our coming is in vain. And still we pareavere trying in every way to you do not do your part our coming is in vain. And still we persevere, trying in every way to reach you. Sometimes it is through little sounds we may make in your homes, (or in our own homes, for we feel they are as much our own as ever they were). You never will real-ize the disappointments that come to us be-cause we cannot make our loved ones recog-nize our presence until you throw off the man-tle of flesh and become spirits, as we are. I am not here to find fault with any one, but only to urge each to try and come into com-

am not here to find fault with any one, but only to urge each to try and come into com-munication with us. In Northfield and Bris-tol, Vt., I shall not be forgotten, although it is some time since I passed from the mortal form. I have often heard the question asked: "If one spirit is permitted to come and leave a few words for his friends, why are not others?" There is always a reason. It is not because we forget you. We feel we are not forgotten: The only dead we know of are those that are forgotten. We find ourselves alive and full of activity. Jonathan Emerson.

Miranda E. Mead.

I am very anxious to reach some loving friends far away, and I hope these words may be conveyed to them by your paper. I am very glad that there is a privilege extended to wery glad that there is a privilege excluded in mortals and spirits to commune together in this hall of yours. I felt at home as I stepped upon your platform to-day, for I have been here listening to much that has been spoken. I never communicated before in public. I I never communicated defore in public. I have tried, in many different ways, to make them understand at home that I was there, and I feel that at two different periods they did really think perhaps I was with them. Many doubts come up in the minds of mortals, and we are troubled with doubts at times: Our doubts take this form: the fear they do not would be our source up so being our doubts take this form: the feat they do not realize our presence or sense us as being with them. It seems a short period to me since I left the form, a year or two, or per-haps less. As we leave earthly affairs behind we lay aside the reckoning of time, but as we

we lay aside the reckoning of time, but as we enter earthly surroundings again we think of the days of the week or of the month. At Lake View, Ill., my people dwell, and I know they will be glad to hear how I have found the spirit-world. Beautiful! Oh! so beautiful! I cannot find words to express it to you. I have also dear friends in Spring-fold U I am satisfied with my home, yet I hope to

make it more beautiful. If found loved ones eager to grasp my hand as I entered the spirit-ual realms. I have passed on to a higher life, where I feel that I may be of more use than I could have been while dwelling in the form. Miranda E. Mead.

Dudley Clifford.

I cannot tell you, Mr. Chairman, how many times I have stepped upon this platform with my mind well made up to give a message here. Do n't for a moment think that I did not want to reach my loved friends. There are some, but a little way from you, in your good city, who would be present in your meetings if they were able to be here.

were able to be here. Dear Amanda, I come with feelings of grati-tude and love to you to-day, for all the kind thoughts that have been given out to me, and I know they have been many. You have fre-quently asked the question of your own dear self, as you have scanned the good BANNER: "Why, when so many spirits have been per-mitted to speak, has not Dudley spoken?" Dear Daisy, a beautiful spirit, asks to be remembered, not only to you but to her people, as she stands beside me to-day. She sends love to those that are mourning for her. She feels that she has made them know that she has been there many times, but is still

She has been there may times, but is still anxious to send a few loving words. She says: "Say to dear mother: 'I am not far from you; I come often. I am with father, as he is away at work, many times from the home.'" at work, many times from the home.

You know, Amanda, I loved the child while we both dwelt in the material. I am happy to speak to you to day, for I direct my words par-ticularly to you, although there are some others who will be plad to read the reserve Live

ani. I would have you try to be cheerful. Think that it will be but a little while, and we shall clasp hands yonder, on that bright and beautiful shore. Emerson Pricet, of Hudson,

Sarah Jane McJerrison.

I waited so wistfully for the summons to come when I should be freed from suffering. Ohi dear friends, how gladly did I hay down this life, feeling it would be well with me yon-der. And I feel it is; but still I was a little surprised to find that we may learn so much in the spirit-world. I always belleved, if you call it a belief, that our loved ones hovered about us; but I did not believe, and I may as well as-sert it here that they could come and come

us; but I did not believe, and I may as well assert it here, that they could come and com-mune with us through what were called spirit-ual people, or Spiritualists. I find now that I was groping in the dark, burdened with errors that I called belief. The truth comes before me now, and I know its reality. We are alive, most assuredly. I do not believe any mortals really think that the spirits of their loved ones are dead, only they locate them too far away. We would have you draw us closely to you. You say: "The spirit has great God? A God of Nature, I find him, and everywhere present; then why can we not visit everywhere present; then why can we not visit our friends? We do visit them, as really as we

our friends? We do visit them, as really as we ever did when in the mortal form. I am glad to speak to-day, for I know of some who will be anxious to hear from me. It is many, many years since I passed to the higher life. I am happy to state that I have materialized, and I know that materialization is true. You will say there is fraud. Yes; but that does not change the fact at all. We, as disembodied spirits, know the moment you enter a scance-room with what feelings you come there. We know with what feelings you approach us. Then leave outside all discordant feelings if you wish us to be ourselves or to look natural.

Then leave outside all discordant feelings if you wish us to be ourselves or to look natural. I did not think of touching upon that point, but it came to me, and I felt I must speak of it. In New York I am not forgotten in two fami-lies, who I trust will still hold me in memory. I am satisfied with my home. No, I am not— I can improve it. I will not say I am satisfied, for it is my work, my study, to make it more beautiful, and I will do so. If we were satis-fied, what would be the need of progression? I will work also for the happiness of my friends, for the benefit of those dwelling in the two homes. Think not that I am selfish, but I am attracted there for a particular purpose, and I shall work until I can accomplish that purpose; for I am confident, through the assistance of some stronger spirits, I shall be able so to do. Some loved ones on Lake street, Chicago, I think, will understand why I use so much posi-tiveness. They will know also why I speak in this way. Sarah Jane McJerrison.

Ethel Whitney.

As the lady who came before me touched upon the subject of materialization, I felt that I upon the subject of materialization. I felt that I had a few words to leave in regard to it. Father, you know no mortal can make you believe that you did not behold your daughter, in full form, and there was no fraud there. I will assert this again and again, with all the power that is given me. It is true. You saw me, and mother and the gentleman who sat beside you, and you well knew it was I. I come to-day not only to speak for myself, but for other spirits who were there at that time. Bella wishes her dear father to know it was a truth. spirits who were there at that time. Bella wishes her dear father to know it was a truth. He does not doubt it, but it is rather disagree-able for mortals to hear these words spoken : "It was all a fraud," or "They were playing spirits." I do n't like it very well, but we have to put up with it.

to put up with it. I think my father has had proof enough to know his Ethel lives, and that I can come to him and bring him kind and loving words. I him and bring him kind and loving words. I am not as small as I was when I passed away, because we attain to manhood and woman-hood on the spirit-side of life; but I am Ethel, just the same. Many times have I had power enough to show my form perfectly. Sometimes I have stood looking from the cabinet eagerly when they have not been present, and then I would feel it was not right to take the time or power from some other loving spirits who wished to manifest. If you get a little fraud it will give you cau-

If you get a little fraud it will give you cau-tion, and lead you another time to be careful. We know that fraud is practiced, but I am go-ing to make this assertion very strong: Father, when you looked upon me, it was no one but your Ethel. I would say again, be careful, and

Use your reason. Oh, how glad 1 was! Never shall I forget that moment when I found I had learned to make my form, and to do it so perfectly. We cannot always look just the same, for you understand how we must build the form: we must draw material from others and from the surround-ings to make the covering for the spirit-form, which is so sensitive. I would say to my loving friends I often visit them. It is my home as much as it was when I was a tiny child. I often step into the office, for I love to go there, too. Dear father, 1 am anxious to speak for this dear spirit, too, Bella. She is with me much of the time, and is a beautiful spirit. She never knew mortal life, having passed away as a babe, and therefore she has nothing of the ma-terial to avercome or to outgrow babe, and therefore are nas nothing of the ina-terial to overcome or to outgrow. It is beautiful; the flowers are blooming everywhere. I would say to each one, beside the kindred, that I come, and with a happy prior and to great any one wherever I spirit, always glad to greet any one wherever I feel that it may be of some benefit to them. Ethel Whitney, Boston.

nal life than you have had during the past year

I bring her good cheer and love from the spirit-friends, and add my own as best I can, for I am in sympathy with her and her work, and I am in sympathy with the good work of all mediums who stand between the two worlds, trying to bring mortals and spirits into harmo-

I was a medium myself. I passed through many trials, and the shadows were sometimes heavy to bear. During my last months on earth I had occasion to value the friendship earth I had occasion to value the friendship and the assistance which the good spirits raised for me. My circumstances were depressed, and had it not been for such good friends as the angel-world brought, I would have suffered very much indeed. As it was, they eased my suffering, they cheered my drooping spirits, and they brought me comfort. The angels and they brought me comfort. The angels themselves brought me also consolation and peace, such as I could not fully express in out-ward speech, but which was like balm to my spirit; so I had cause to rejoice for all the kindness of spirits and mortals, for which I was very grateful, and I am to-day. The great-est cause of rejoicing which came to me was the hour when my spirit found its release and passed to the higher world. Some years ago, Mr. Chairman, after passing from the body and its struggling experiences, I spoke through this medium on your platform, voicing my grateful thanks to friends for their kindness; and I wish to say to my friends uow that the memories of the past live in my heart; they can never fade; they are like bright jewels

kindness; and I wish to say to my friends now that the memories of the past live in my heart; they can never fade; they are like bright jewels that shine from year to year, and these memo-ries are sweet, for they recall that loving sym-pathy, that tender ministration, which came through the helpful hands and kindly voices that cheered my suffering days. Oh! I shall be glad to meet each one face to face when the trials of the journey of earth are ended, and to open to those who were kind to me something of the beauties, if I may, of that bright spirit-world which I have found. I do not wish my friends to think that be-cause I am silent I am idle. I am interested in the cause of truth. I wish to see it grow and spread. Oh! if I had my way, there should be a hundred mediums for communication be-t ween the two worlds where there is only one to day; but I am told they are multiplying on all sides; that in private homes, far and near, the voice of the spirit is heard, and the truths of immortality are taught, so I rejoice, and al-though sometimes clouds come, in the name of Spiritualism, that make the true worker sad, yet I think all these clouds will pass away, and that the sun of truth itself will shine more re-splendently, for it cannot be dimmed, it will make its worth and power falt, while that which splendently, for it cannot be dimmed, it will make its worth and power felt, while that which is false will melt away in the clear light, just as the mists of morning dissolve before the ris

I bring sun. I bring my love to all my friends. I have them in Boston, and I have them in other parts of Massachusetts. I am pleased to think they do not forget me, for I once lived among them. I was note a worker with them, and I wish them to realize that I am trying to be a spiritual worker still. Rose Worcester.

Lewis B. Wilson.

[To the Chairman:] I thought the time had come for me to speak on this platform that I that it is my place and my duty to speak from our circle-room, but I have put it off because that to feel just right in coming to the me-dium. I had no desire to bring bad conditions, to her, or in any way to hasten, for fear that I might be bewildered by the old conditions—

Questions and Answers.

CONTROLLING SPIRIT .- We will now attend o your questions, Mr. Chairman.

QUES.-[By Sylvester Sawyer, of New York.] What is the object of human life?

Ans.-Are we, as an individual spirit, sup-posed to understand the object of divine exist-ence and purpose? As finite beings, we may not comprehend the Infinite, but we may, perhaps, approach in understanding the Infinite Source of Intelligence and Power and Will, and gather up from our study of the universe some knowledge of that infinite purpose which extends throughout the universe.

tends throughout the universe. The object of human life seems to us to be the expansion or the development of all that is grand and potent and possible, of intelligence and of individualized power. The universe is vitalized with force, and this force we may in a measure comprehend, as it passes throughout various forms and as it operates in diversified wave

Q.-[By Mrs. S. G. M., Sycamore, Ill.] Prophecies of direst disaster from flood, tidal wave, earthquake, etc., seem to be made quite frequentity of late by persons residing in different parts of the United States. Do the spirit-friends at the Banner Circle discern anything of this nature in the immediate future of our country?

A.—During the last dozen years the planets belonging to this system have been drawn into conjunction, and you are passing through what is called the perihelion of the planets. These various bodies in space that belong to the same system as does you cart have system as does your earth, have come nearer to this planet than they have done for many, many years before, and undoubtedly this planeftary attraction toward the earth has had an effect, not only upon its atmosphere, but upon its general condition, and upon its inhabitants. You have had disasters of various kinds during the last few years, and, we are told by certain the last few years, and, we are told by certain predicting intelligences, that others will come; that perhaps during the next three years you may look for various calamities, which are the certain and natural result of this planetary condition of which we speak. We have no doubt, personally, but there is a great deal of truth in the utterance; at the same time we must remember that human ignorance and hu-man cardlessness are responsible for a great must remember that human ignorance and hu-man carelessness are responsible for a great many of the calamities that occur in the pres-ent age. Eternal vigilance is the price of lib-erty, not only in the direction of social reform, but also in the direction of physical happiness and prosperity. One cannot be too careful to see that whatever is under his charge or man-accoment should have the very best conditions agement should have the very best conditions, and be furnished with the very best provisions for the accomplishment of its best work. For departments of industry and of human activity. Do not forget that ignorance is the cause of much that is wrong. Do not forget that igno-rance of the physical system of man, and care-lessness, inattention to the physical wants or demands of the body, may generate a disease in a community which will not only take hold of one individual, perhaps, to such an extent as to cause his death, but may spread throughout the community, disseminating contagion on every hand, and folly and ignorance may have been the cause of this direful work. Then, friends, we need to be vigilant, to study closely the laws of nature, the laws of the physical universe, and the laws of human life, if we would avoid disaster, disease or death on any side.

the ularity to you, although there are some others who will be glad to read the message I give. Three different times I have been here upon the platform, thinking perhaps I would speak, but some spirits were present that I felt anx-ious to aid, and I gave way to them. Then again, there were sweet little children, eager to speak to thair loying friends, and we always again, there were sweet fittle children, eager to speak to their loving friends, and we always step aside for them, not being permitted to in-terfere with a child. You may think this strange, but it is true, and children are just as

strange, but it is true, and children are just as anxious to speak as we are. Do not think I am not with you because you cannot hear my voice. I am there often. In the spirit-world you will have all the use of your limbs. I know you would have been here many times if you had been able, and you have been in thought, in spirit. I wish to say to Will I am thankful he does not forget you, and calls upon you often. Many times I am present when these calls are made. Say to him that Ella sends love. All

Many times 1 am present when these calls are made. Say to him that Ella sends love. All that you can do for us now is to come into communication with us; and of what we can accomplish for you, through influences, I am only too glad to do my part. Frank asks to be remembered, and says: "Father was right; he learned a little more than the others." (lara try to use the God given power and you

Clara, try to use the God-given power, and you will find you will be happier in this life. 1 will not single out each one, for I feel they will all understand that I send greetings to the whole -not one, by any means. I was known as Dudley Clifford in Boston and New Jersey.

Emerson Priest.

Many times have I thought I would certainly Many times have I thought I would certainly in your next meeting send a message to dear Lucy. When the time approached, I felt that I would much rather speak privately. Dear ones, you little know the conditions that surround us, or the laws that govern us. Often we are strongly impressed that we will give out a message, but when the time approach-es we feel weak. God bless the spirit red-men. as they come around us to give us of

Nathan Simmons.

A number of times have I stepped close to the medium, thinking perhaps I should take control. Henry came at one time, and said a few words, while I stood a listener, but to day I feel it will be of benefit to me-there is a lit-I e selfishness, it is true—to speak for myself. I am eager to have these words reach some lov-

Tain eager to have these words reach some lov-ing friends in your good city. Seth and myself were almost inseparable while dwelling in the form, and I am anxious to speak, not only for one, but for many. Yes; dear old Grandma Simmons stands beside me,

dear old Grandma Simmons stands beside me, waving her hand, as much as to say: Do not forget to speak of me. It is grand. But that word is too weak to convey our feelings to the loved ones here in the form. Often the question is asked by mortals: What good does it do spirits to leave their beautiful homes and return to earth? Did it ever do you any good to visit a friend, or to receive a visit from one, in mortal life? Then you may draw some idea from that of our feelings as we return into the homes. Why, it seems to me it is hardly returning, we are so near you. I won't say there is only a veil between, it has been said so much. I will compare it to the smoke of a train, and hardly that. I do not un-derstand why they speak so often of a spirit

been said so much. I will compare it to the smoke of a train, and hardly that. I do not un-derstand why they speak so often of a spirit coming back. I shall say we are here. It is delightful to feel we have all the five senses so perfect, aside from seeing. We can-not behold you quite as plainly when we are not in contact with mediums, but on the plat-form here, where there is so much medial power, we can get a plain view of you all. We hear what mortals say, we get the scent of the food, and we feel like taking our places at the table, just as much as you mortals do. You do not miss anything, therefore there is no robbery, but we can draw the spiritual part from your food to satisfy the spirit, the same as you take the material part to nourish the physical body. I did not think of entering into these explana-tions to-day, but as they came before me 1 touched upon them. Nathan Simmons. Some in this city will readily know who I am.

Ruby Winslow.

Ruby Winslow. [To the Chairman:] Can I come? I want to talk a few minutes. I aint going to stay all day. I want to send a word to my grandma and mamma, papa and sister. You do n't know them, do you? No matter, you will when you get to the Summer-Land, where we all live. You did n't never know me, did you? You can't guess my name. It is Ruby Winslow. Uncle Ernest is here, and he asks me to say so to papa. I do n't know how old I am. I guess I am six. Sister is more than that. She's a big girl. Mamma cried for me. I don't want her to. She got a whole lot of chocolates—I used to like them—and she said I could have some of

JUNE 14 1890.

them, but I could n't out them, and I told her

Etta Hart.

BANNER LIGHT. \mathbf{OF}

Mediums in Boston.

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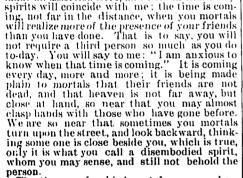
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ing the form.

whom you may sense, and still not behow the person. The time, as I said, is not far away when mortals will realize more of the company they have of invisible ones; and these will not al-ways be invisible. When you learn more of spirit-presence you will have less of inhar-mony, less of superstition, less of doubts; for instead of doubts will come knowledge; and more the day heaten when that will be so. We may the day hasten when that will be so. We know - I don't say I, but the invisible ones know more of spirit-law than we can explain to you; we can see further and clearer than to you; we can see further and clearer than to you; we can see further and clearer than you can, and we are anxious for the time to arrive when you may see clearer, when the scales may be dropped from your eyes, for God knows they are thick enough over the eyes of some. It seems to me that some never will see in this life; but have faith, patience and perseverance, and all things will come right aventually. eventually.

eventually. There are some an xiously waiting for a word from me, and William will be glad to know that Uncle Thomas has spoken to-day. I con-sider it a privilege above all others to be per-mitted to speak these words. Thomas Wood. < In Providence, R. I., they will understand who has spoken. who has spoken.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 14.— Dr. Bonjamin Percival; Hannah Brown; Rev. m. A. Bruman; John Byington; Mary Walte; Alonzo Cros-; Mehitable Whipple; James Low; John Dana; Annie by; Mei Jonkius.

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

As per dates will appear in due course. May 23. - Charlotto Boyington; W. S. Williams; James Leighten; Hannah Stearns; Dr. A. B. Smith; Jeunie Si-monds; Martha Martin; Charlie Elme; Martha Ann Morri-son; Emily Balcom; Calvin Needham; Henry Soule.

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"What is agreeable to nature is also consolution with reason." "Look into things, and see what they are made of, as well as what they subserve." This is precisely what we desire you to do. Investi-gate our Compound Oxygen Treatment, learn what it is made of and what it subserves. Wo shall be pleased to ald you in your researches, and to furnish abundant evidence. If you find it "agree-able to nature," it will be "consonant with reason" to try it.

able to nature," it will be "consonant with reason" to try it. We are permitted to refer, among many other prom-inent individuals, to the following well-known Phila-delphians: Rev. V. L. Conrad, Ed. "Lutheran Ob-sorvor"; Mr. E. C. Knight, Edward L. Wilson, Ed. "Philadelphia Photographer," and a host of others. For further information, write for our book on Com-pound Oxygon, its nature, discovery and results. It will fully repay the trouble. It contains, among other interesting reading matter, numerous testimonials from patients who have been cured of various discases. Sent free.

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Mar. 8.

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LIGHT. BANNER \mathbf{OF}

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The annual Camp-Meeting at Cassadaga is now happlly anticipated by thousands of people as a "feast of reason" indispensable to their spiritual needs. The Impress of these annual gatherings is felt for good for a hundred miles around, while the finanelal support has improved from year to year since their inauguration.

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the perfection of delightful water scenery and the purity of mountain air. Owing to the great altitude, and the purity of the water and air, malarial, contagious and epidemic disenses are almost entirely unknown.
 Many of the cottages are as well built and as elegantly furnished as any village residence; and with post-office, telegraph-office, schoolhouso, hotel and dépôt at hand, the camp-ground is thoroughly equipped. To believers and investigators of Spiritual Philosophy we would say no better place can be found anywhere for rest and recreation than at Cassadaga Lake.
 Mr. A. Gaston, of Meadville, Pa., is President, and his selection to this important office was a highly fitting choice. His personal qualities and faithful devotion to the interests of Cassadaga are highly appreciated by the friends attending, and it is to be hoped he will continue for many years in the same sphere.
 Mr. Gaston, Supported in his official labors by T. J. Skidmore, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; D. B. Merritt, Linden, N. Y., constituting the Board of Trustees.
 The Eleventh Annual Meeting will be held on the fromds of the Association from July 25th to Ang. Jist, 1890. The platform-as will be seen by the subjoined its—will be occupied by some of the beat laten in the Spiritualist ranks.
 Programme: Friday, July 26th, Jennie B. Hagan, South Framingham, Mass.; Saturday, July 27th, Miss Jennie B. Hagan and Hon. Stdney Dean; Monday, July 24th, Conference; Tuesday, July 20th, Hon. Stdney Dean, Yarren, K. I.; Sunday, July 27th, Miss Jennie B. Hagan, and Hon. Stdney Dean; Monday, July 24th, Miss Jennie B. Hagan, and Hon. Stdney Dean; Monday, July 24th, Miss Jennie B. Hagan, and Hon. Stdney Dean; Monday, July 24th, Miss Jennie B. Hagan, and Hon. Std

of Spiritual Healing, beginning Aug. 11..., 201 Aug. 23d. Walter Howell will be present from the opening to close of meeting, and will assist at conferences, en-tertainments, etc. J. Frank Baxter will give tests from the platform at the close of each of his lectures. Edgar W. Emerson, of Manchester, N. H., platform test medium, will give evidence of his powers after each lecture, from Aug. 23d until the close of the meeting

the durin, will give tructed of misplayers inter-each lecture, from Aug. 23d until the close of the meeting.
W. A. Mansfield, slate-writing medium, will be on the grounds during the entire meeting, also P. L. O. A. Keeler, of Brooklyn, N. Y. Many others not here mentioned may be expected during the season.
The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa. It will, as usual, be made a leading feature. Every Friday moru-ing will be set apart for its exercises at the rostrum.
The Northwestern orchestra, of Meadville, Pa., (Fred B. Nichols, director.) has been engaged for the season. Daily concerts will be given, also music for the dancing parties. The reputation of this sterling organization has been well established. Mr. J. T. Lillie, vocalist, of Boston, Mass., will be present through the entire meeting.
The Grand Hotel has heen put in fine condition, and will be open from July 20th to Sept. 1st, under the genial and efficient management of C. H. Gregory. Various cottages also offer accommodations at rea-sonable rates.
The steamers will make regular trips on the lake.

Dr. Geo, A. Fuller; Aug. 11th, 12th, 13th and 14th, to be abnounced; Friday, Aug. 15th, ontertainment, Mrs. Helen Htuart lifehings; Haturday, Aug. 16th, confer-ence at 10:30 A. M.; Bunday, Aug. 17th, morning, lee-ture, Mrs. Helen Buart. Hichings; afternoon, leeture, ence at 10:30 A. M.; Bunday, Aug. 18th, confer-ence at 10:30 A. M.; Bunday, Aug. 10th, excursion to some point of interest; Wednesday Aug. 20th, leeture and tests, Geo. P. Colby; Friday, Aug. 22d, public circle; Saturday, Aug. 23d, conference at 10:30 A. M.; Sunday, Aug. 2ith, morning, leeture, Dr. Geo. A. Fuller; evening, mediums' meeting; Monday, Aug. 22th, con-ference at 10:30 A. M.; Tuesday, Aug. 22d, public direle; Saturday, Aug. 23d, conference at 10:30 A. M.; Sunday, Aug. 2ith, morning, leeture and tests, Mr. Geo, F. Colby; afternoon, leeture, Dr. Geo. A. Fuller; evening, mediums' meeting; Monday, Aug. 22th, con-ference at 10:30 A. M.; Tuesday, Aug. 20th, excursion to "Garden of the Gods" and Point; Wednesday, Aug. 27th, leeture, Mr. Geo. F. Colby; Thursday, Aug. 28th, meediums' meeting; Friday, Aug. 20th, confer-ence meeting, short addresses by mediums and speak-ers; Sunday, Aug. 31st, morning, address by Dr. Geo. A. Fuller; afternoon, address, Mr. Geo. F. Colby; evening, farewoil servlee for the season, mattelpated in by all the mediums and speakers on the grounds. During July the following medium; Mils be presont: Mrs. A. M. Glading, psychometrist; Mrs. Fred Mayer, of New York (late of Chattanooga), materializing and independent slate-writing and trum, elarvoyant, trance and physical medium; (It is also expected that Mrs. C. T. Riehmond, of Chicago, III, trance medium will attend;) Mrs. Kibby, of Cinch-nati, O., and Mrs. Heleu M. Wood, of Memphis, Tenn., clarvoyant, trance and physical medium; Mrs. Fred Mayer, Miss M. A. Saxon, Mrs. R. T. Clanney, Mr. Geo. Colby, trance test medium; Mrs. Mrt. of Chr-innati, O., platform test independent slate writer, Mrs. Kibby, and others. The annual meeting of the stockholders of the Low-out Mo

The annual meeting of the stockholders of the Look out Mountain Camp Meeting Association of Spiritual ists will be at 9 A. M. Tuesday, July 15th, 1890. It is hoped that as many of the succholders as possible will be present, as business of great importance will come

before them. The Natural Bridge Springs Hotel is under the management of Dr. Geo. A. Fuller. Every depart-ment will be under competent management. There are also other accommodations, tents, cottages, etc., on

are also other accommodations, tents, cottages, etc., on the grounds. Arrangements have been made with the railroads so that excursion tickets to Lookout Mountain and return, good from May 15th to October 31st, 1890, will be on sale at all the principal cities within the juris-diction of the Southern Passenger Association. Further information can be gained by addressing George A. Fuller, M. D., Lookout Mountain, Tenu.

THE CITY OF THE LIVING.

[Some years since THE BANNER copied the following poem, encountering it at the time in the columns of an ex-change. The lines have once more commenced their pil-grimage through the press, and we republish them at the request of a friend. Truly, says a contemporary, this poem "for originality of thought and felicity of expression is one of the most remarkable ever published in the Ameri can press."--ED.]

In a long-vanished age, whose varied story No record has to day, So long ago expired its grief and glory, There flourished, far away

In a broad realm, whose beauty passed all measure, A city fair and wide; Within, the dwellers lived in peace and pleasure, And never any died.

Disease and pain and death, those stern marauders Which mar our world's fair face, Never encroached upon the pleasant borders Of that bright dwelling-place.

No fear of parting and no dread of dying Could ever enter there; No mourning for the lost, no anguished crying, Made any face less fair.

Without the city wall. Death reigned as ever, And graves rose side by side; Within, the dwellers laughed at his endeavor, And never any died.

Oh! happiest of all earth's favored places! Oh! bliss to dwell therein; To live in the sweet light of lov.ng faces, And fear no grave between;

To feel no death damp, growing cold and colder, Disputing life's warm truth; To live on-never loneller nor older, Radiant in deathless youth.

And, hurrying from the world's remotest quarters, A tide of pilgrims flowed Across broad plains and over mighty waters, To find that blank choids

To find that blest abode

Where never death should come between and sever Them from their loved apart; Where they might work, and will, and live forever, Still holding heart to heart.

And so they lived in happiness and pleasure, And grew in power and pride. And did great deeds, and laid up store of treasure, And never any died!

And many years rolled on and saw them striving With unabated breath, And other years still found and left them living, And gave no hope of death.

Yet listen, hapless soul, whom angels pity, Craving a boon like this: Mark how the dwellers in the wondrons city Crow waren of their black.

Meetings in Boston.

Free Apiritiant Meetings are hold in the HANNER OF LIGHT HALL, NO, 9 Ferworth Atreet, regularly twice a week -on TURSDAY and FishAY AFTERNOONS. J. A. Shelha-mor, Chairman.

mor, Ohairman, First Mpiritual Temple, corner Newbury and Exeter Mirecta, Apprint Fraternity Boclety; Bundaya, 2% P. M.-Mra, H. S. Lake, speaker; H. A. M., Fraternity School for Unitiren; Wednesday evening meeting at 7%. M. D. Weilington, Recretary.

a. b. woungton, Screttry.
 Twilight Hant, 280 Washington Street.-Sundays, at 10% A. M., 2% and 1% P. M. Eben Cobb, Conductor.
 Engle Hail, 614 Washington Street.-Sundays at 10% A. M., 3% and 1% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Tremont Street, Room &. -Facts Social Sennecevery Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Ohairman.

Obelsee, Mnss. - The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streem.-Last Sunday afternoon, June

8th, Mrs. H. S. Lake spoke upon the mysteries and meaning of mediumship. She said: " It is easy to have faith in infinite ' goodness ' on a day like this, when the earth seems married to the

sky, and all nature rejoices in new life and beauty; but we know, all of us, that the storms come after the sunshine; that cyclones sweep the valleys and tornadoes rend the forests, and human life and property may go down in the outburst of force.

nadoes rend the forests, and human life and property may go down in the outburst of force. We know by our experiences, individual and col-lective, that Nature has not furnished us with the key of safety, ready-made, against either material or moral suffering. And, knowing this, we are led to inquire, when introspective and refrospective, as to the pur-poses of being. We stand amid the graves of our buried hopes, and at the desolate altar of our cher ished plans, and utter the oft repeated interrogatory, 'What is life? and what is death?' And to this vast yearning, mediumship strives to give reply; and you and I, who have had our spiritual senses quickened, stand for this response. We stand before mankind to maintain and demonstrate that visible worlds melt into invisible, that death is submerged in life, and conscious individual existence goes on anid the erash of worlds. In other words, human consciousness is continuous and ineffaceable. Religions have symbolized the reaching forth of the soul for something we have called 'divine.' They have been perverted and warped and distorted, and stand to day, much of them, arraigned by modern sense as false, absolutely false. Yet through them runs this reaching forth for interior knowledge. How beautiful that the possibility lay latent in man of un-folding a sense which could cognize more than the outward states! Yet how slowly it grew. What long centuries of incessant struggle along the rugged path of evolution brought the earth from fire-inist, and de-veloped the spirit of its human inhabitant! And now we stand on a summit where life looks as mysterious as death, and where the meaning of me-diumship begins famity to sir the intellect of the age. And what do we derive from the investigation? The suggestion or information that suffering and sorrow and defeat and disaster indicate not 'God's wrath,' but simply the ignorance and imperfection of man, which are yet to flosson in unspeakable power and purpose. From the mysteries of the invard world revealed by mediumshi

become willing to wait but we joyfully work for our deliverance." The discourse of Mrs. Lake was followed by an ad-dress by the guide, who said: "The ideal world is the of soul expression. The real world is its objective ap-pearance; these are your definitions; but our definition would affirm that the ideal and the real are one; that man is a thought clothed—not a body, not so many bones, muscles, and so much blood, but he is energy, aspiration and affection centralized. He is all he dreams, though dressed in the rays of material ex-pression. His power is unlimited when he learns the law, and his being deathless when he is born into the Truth; and this Truth is Love, and this Love is Life; and you and I grow daily in the ideal realm, and growth means consciousness of worthier things

and you and 1 grow daily in the ideal realm, and growth means consciousness of worthier things It sometimes seems that the ideal cludes you, where-as it only leads you on, and places in your nature new wrants, that new devices for supplying them may be born. And so, under this law the race marches for-ward from the monad to the man, conquering and to conquer, learning to escape the domination of mate-rial things." The similar of Miss Mary Packard and Mrs. Lonnie

rial things." The singing of Miss Mary Packard and Mrs. Jennie Bowker added interest and enjoyment to the occasion. Next Sunday Mrs. Lake will speak again at 2:45 P. M., answering questions in addition to a selected topic. The Children's School at 11 A. M. will be de-voted to recitations by both old and young. Interest in these exercises is steadily increasing. Tuesday evening, June 17th, meeting of the "Industrial Union." Usual Wednesday evening social at 7:30. Meeting for women Friday afternoon at 2:30. Friday evening at 7:30, exercise of song. All invited to these services.

evening at 7:30, exercise of song. All invited to these services. The Wednesday Evening Social, June 4th, was much enjoyed by those in attendance. The Chairman, M. S. Ayer, called upon Dr. H. B. Storer for opening remarks, who most happily and eloquently expressed the thought that life, both subjective and objective, was governed by its own especial has, which should be understood and obeyed. Jacob Edson seasoned bis sermon with salutary remarks on "total depray-ity." Mrs. Katle K. Stiles spoke earnestly upon the riches of spiritual attainment, and left upon her hear-ers a protound impression. "Prairie Flower" fol-lowed with "truths spoken in jest," supplementing these with psychometry. Meeting closed with con-gregational singing, led by Mrs. Jennie Bowker. COM. COM.

Meetings in New York.

The American Aptrictualist Alilance mediant lioyal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at § r. N. Furties seeing articles in the scenar press treating of Spiritualism which in their opinion should be renied to, are required to send a marked copy of the sport of either of the officers of The Alilance, Prof. Henry Kindio, President, Zist 180th street, Mrs. M. E. Wallace, Record-ing Secretary, 219 West 42d street, John Franklin Clark, Corresponding Bacrotary, 80 Cedar street. Adolphi Hall, corner of 62d Street and 7th Ave-

Adelph Hanil, corner of 534 Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings every Bunday at 11 A.M., 231 and 714 F.M. H.J. Newton, President.

President. The People's Spiritual Meeting every Sunday even-ing at 3 o'clock at Mrs. Morrell's parlors, 310 Wesi 48th street, just weat of 8th Ayenue. Mary O. Morrell, Conductor. Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street.

The Psychical Society meets overy Wednosday even-ing at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avonne, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists.-Last Sun-

day morning Mrs. Nellie J. T. Brigham discoursed upon subjects taken from the audience. In the course of her remarks she said: Some one has remarked, "Man's life is a circumstance, and also controstance. Your responsibilities reach upward and downward and downward and outward, like the rays of a star. We believe in a physical religion, in keeping the body pure and holy, and if you cloy it with narcotles or stimulants the spirit will suffer. So with diligent hand and earnest heart we should ever strive toward the right. The religion that is merely a sentiment is valueless."

hand and earnest heart we should ever strive toward the right. The religion that is merely a sentiment is valueless." In opening the afternoon meeting Mr. Henry J. Newton reviewed the subject of mediumship in its many phases, and said that the vicissitudes of the in-vestigator are only equalled by the vicissitudes of the investigated. Neither of them has a very pleasant road to travel over. The investigator will meet with many annoying disappointments, and the medium seens fated to encounter individuals of opposite im-pulses and magnetism, and consequently unpleasant and discouraging circumstances. Prof. Wilson MacDonald bore witness to the pains-taking and searching investigations of Mr. Newton, and said that not all the sneers and adverse criticism of the secular press could weigh against a single fact obtained through the crucible of inqury instituted by Mr. Newton. Notwithstanding the great opposition of a powerful press, aided by the pulpit, there has been overwhelming proof of the intervention of spirit power in human affairs. People should not make up their minds at once that materialization is fraudulent, because paid myrmidons of a newspaper make a re-port that is preconcocted and prearranged. Before a conclusion is reached, the party attacked should be com-miserated rather than blamed. He said the material-izing mediums of the country should give such an ex-hibition of their mediumship that the world may judge for itself. The time will certainly come when they will have to make such a demonstration of their pow-ers that will be inpossible to controvert. There is a vast number of people in this world who desire to know if this thing is true, and to whom an affirmative knowledge would be of incalculable consolation. It is to this end that Spiritualists should direct their ef-forts. Mr. Newton gare his experience at a materializing sence held at the residence of Mrs. Kita Roberts

know if this thing is true, and to whom an affirmative knowledge would he of Incalculable consolation. It is to this end that Spiritualists should direct their ef-forts. Mr. Newton gave his experience at a materializing scance held at the residence of Mrs. Etta Roberts, 231 Seventh Avenue. The cabinet was a stont, wood-en frame, firmly screwed to the floor, and entirely en-shrouded with a wire netting nailed to the cabinet. The medium was placed within it, the door locked. The lock was one owned by Mr. Newton, and there was no duplicate key for it. After the usual observances at such a time, the medium emerged from the cabinet without any apparent disturbance of the door or net-ting, in full view of twenty five people. A spirit form accompanied the medium and showed her around to the members of the close. During this fine Mr. New-ton examined the lock, the wire netting and the cabi-net, and after a close examination found there had been no apparent interference with them and no sign of force used to provide the medium, and the reply was: "I will take care of my medium," Immediates by the spirit, holding on to the medium, and the reply was: "I will take care of my medium," Immediates by the spirit, holding on to the medium, and confessed that if he had not had ocular demonstrations of the fact he would scarcely credit it. At the elose of the scance Mr. Newton inquired of the spirit if he should not open the door for the medi-um, but to give further proof of the strange occurrence the medium reëmerged in a state of entrancement; sho appeared dazed, and asked for a drink of water, and again retired through the locked door to the cab-inet. After this astonishing exhibition of spirit power, Mr. Newton opened the door, and in two minutes Mrs. Roberts, the medium, came out in apparently her nor-mal condition. There has never been, said Mr. New-ton, in conclusion, an occurrence of such magnitude and wast importance since the world began, to engage the attention of thinking people. Mrs. Brigham talked very int

JUNE 14, 1890.

Dedication

Of the New Wing of the Soldiers' Home. To the Editor of the Banner of Light:

Saturday, June 7th, the new wing of the Boldlers' Home-located on Powderhorn Hill, Chelsea, Mass .was appropriately dedicated. The Governor and his was appropriately dedicated. The Governor and his staff, the Department Commander and staff, the Presi-dents of the Ladles' Ail Associations, and the State Organizations of the Woman's Relief Corps, the Speak-er of the House of Representatives and other homored persons, occupied seats upon the platform in Peter Smith Hall. A large number assembled to participate in the ex-ercises, comprising Grand Army comrades, State of-ficials and representative delegations of the general public.

Ange comprising Grand Army contrades, State officials and representative delegations of the general public.
 Capt. Adams, Sergeant at Arms of the State House, prosided in his capacity of Prosident of the Board of Trustees. Rev. Bernard Copping opened with prayer. Hon. 8. P. Tenney presented his report as Chairman of the Building Committee. (The Massachusetts Legislature appropriated \$50,000 for the building of the mew wing to the Soldiers' Home.) Mr. Tenney, in presented his report as Chairman of the Building Committee. (The Massachusetts Legislature appropriated \$50,000 for the building of the new wing to the Soldiers' Home.) Mr. Tenney, in presenting the new structure, alluded to the ten hundred and thirty veterans who have been cared for in the Home since its first inception, and said one hundred and forty-eight inmates; there is a good fund on hand, and all prospects are bright.
 Gov. Brackett made a very appropriate address, rocapitulating what Massachusetts has done for her soldiers' and proclaining this Home to be founded on the principles of justice and humanity.
 Mrs. Micah Dyer, Jr., President of the Ladies' Ald Association, made a characteristic speech highly appreciative of what the State had done for its and the nation's defenders. She also moved a vote of thanks to Capt. Adams and the other trustees—which was enthusiastically passed by the people present.
 Mrs. Beed then presented a very fine portrait of Mrs. Dyer, painted by Mrs. Sarah P. Billings of Dorchester, which is to be hung up in the Home.
 The Spiritalist ladies of Boston and vicinity are deeply interested in the Soldiers' Home, several of them having alded in furnishing rooms in the new wing. Mrs. Pope and her daughter, Mrs. Clapp, of Boston, have furnished one very nicely in remembrance of the husband and father, Col. Fred A. Pope; and Mrs. Butterfield of Chelsea has donated \$50 to the Home.

The dedication proved throughout a pleasant and memorable occasion. Com.

Tyson, Vt.-Mr. J. Frank Baxter's coming to Tyson, Vt., drew out the people from the surrounding country in large numbers Saturday and Sunday, June 7th and 8th last. Hundreds Saturaly and Sunday, Jule 7th and 8th last. Hundreds were shut out from the hall on Sunday forenoon, and still they were coming, so, though chilly and somewhat damp, in order not to disappoint, the afternoon meeting was made an open-air occasion, and Mr. Baxter addressed an audience of one thousand or more, and afterward gave numer-ous spirit-descriptions and thrilling communications. COM.



EVERY SKIN AND SCALP DISEASE, WHETHER TOR-turing, disfuring, humiliating, itching, burning, bleed-ing, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedly, permanently, and economically cured by the CUTI-CUTA REMEDIES, consisting of CUTICURA, the great Skin Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incom-parable efficacy.

Sold everywhere. Price, CUTICURA, 59c.; SOAP, 25c.; RE-SOLVENT, \$1. Prepared by Potter Drug and Chemical Cor-poration, Boston, Mass.

AT Pimples, blackheads, chapped and olly skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains, and Muscular Weak-Rheumatism, Kidney Pains, and Muscular Weak-ness relieved in one minuto by the CUTICURA ANTI-PAIN PLASTER. 25c. ANTI-PAIN PLASTER. 25c.



8

sonable rates. Three steamers will make regular trips on the lake Persons wishing additional particulars can obtain circulars by sending a request on a postal card to A. E. Gaston, Meadville, Pa.

Lookout Mountain, Tenn.

The Camp-Meeting of Spiritualists for the season of '90 will be held on the grounds at the Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., commencing Sunday, July 6th, and closing Sunday, Aug. 31st.

Sunday, Aug. 31st. Officers P. R. Albert, Chattanooga, Tenn., Presi-dent; Jerry Robinson, Lookout Mountain, Tenn, Vice-President; J. Seeman, Chattanooga, Tenn., Treasurer; George A. Fuller, M. D., Lookout Mountain, Tenn., Secretary. Directors: Paul R. Albert, Chattanooga, Tenn.; Jerry Robinson, Lookout Mountain, Tenn.; J. Seeman, Chattanooga, Tenn.; George A. Fuller, M. D., Lookout Mountain, Tenn.; Rev. Samuel Wat-son, D. D., Memphis, Tenn.; E. D. Morrill, Washing-ton, D. C.; Mrs. H. A. Haddox, Louisville, Ky. The Natural Bridge Springs property is noted for its natural attractions; among them may be mentioned the Natural Bridge, Old Man of the Mountain, Tele-phone Rock, and its wonderful health-giving springs of water.

of water. The following is the official programme of the ses-

phone Rock, and its wonderful health giving springs of water.
The following is the official programme of the sessions to be held:
Baturday, July 5th, during the day, reception; evening, social gathering in the Pavilion; Sunday, July 6th, morning, welcome address, by Dr. George A. Fuller, Secretary, short addresses by different speakers, and tests by the mediums; afternoon, discourse, Mrs. Cora L. V. Richmond, Chicago, Ill.; evening, address, Mrs. A. M. Glading, of Philadelphia, Penn.; psychometric readings to follow; Monday, July 7th, conference meeting at 10:30 A. M.; Tuesday, July 8th, short distance excursions to various places of Interest on the mountain; evening, address, Dr. Samuel Watson, of Memphis, Tenn.; slate-writing tests, W. A. Mansfield, Grand Rapids, Mich.; Wednesday, July 9th, mediums' meeting at 10:30 A. M.; atternor, and weres, Mrs. A. M. Glading; other conference meeting at 10:30 A. M.; atternor, and weres, Mrs. A. M. Glading; evening, address, Mrs. Cora L. V. Richmond; Thursday, July 10th, conference meeting at 10:30 A. M.; atternor, July 10th, at 10:30 A. M., address, Mrs. A. M. Glading; evening, address, Mrs. Cora L. V. Richmond; platform slate-writing tests by Mr. W. A. Mansfield; afternoon, address, Mrs. A. M. Glading, followed by readings and tests; evening, address, Dr. George A. Fuller; Monday, July 16th, eonference at 10:30 A. M.; Tuesday, July 16th, eonference at 10:30 A. M.; July 16th, to be announced; Thursday, July 17th, Philow Case Party; Friday, July 18th, public circle; Saturday, July 19th, at 10:30 A. M., Glading; offernoon, Mrs. Cora L. V. Richmond; Sheilmond, Tenn., over N. and C. R. Wednesday, July 22d, excursion to Chattanooga and Mission iRidge, via Chattanooga Electric Raliroad; Wednesday, July 22d, answers to questions, Mrs. A. M. Glading; also tests by different mediums; Thursday, July 24th, annual meeting of the Southern Association of Spiritualists; Friday, July 22th, to be announced; Sunday, July 24th, annual meeting of the Southern Assoc

I. v. Richmond; Hursday, July 31st, Fancy Dress Ball. Friday, Aug. 1st, public test circle; Saturday, Ang. 2d, to be announced; Sunday, Aug. 3d, morning, Mrs. A. M. Ghading; afternoon, Mrs. Cora L. V. Richmond; evening, Dr. Samuel Watson. These will be the faro-well addresses of Mrs. Richmond and Mrs. Ghading. Monday, Aug. 4th, to be announced; Tuesday, Aug. 6th, probably another excursion down the Tennes-see River; Wednesday, Aug. 6th, lecture, Geo. P. Colby, of Lake Helen, Fla.; Kriday, Aug. 8th, enter-tainment by Mrs. Helen Stuart-Richings, of Boston, Mass, the noted elocutionist; Saturday, Aug. 9th, to be announced; Sunday, Aug. 10th, morning, address, Geo. P. Colby, followed by platform tests; after-noon, lecture by Mrs. Helen Stuart-Richings, fol-lowed by psychometric readings; evening, lecture, Iowed by psychometric readings; evening, lecture, Intervent and the state of all in leavening stree Report, Aug. 17, 1880.

Grew weary of their bliss.

One and another who had been concealing The pain of life's long thrall, Forsook their pleasant places, and came stealing (Autobia the give well) Outside the city wall,

Craving, with wish that brooked no more denying— So long it had been crossed— The blessed possibility of dying, The treasure they had lost!

Daily the current of rest-seeking mortals Swelled to a broader tide, Till none were left within the city's portals, And graves grew green outside.

Would it be worth the having or the giving, The boon of endless breath?

Ah! for the weariness that comes of living, There is no cure but death.

Ours were indeed a fate deserving pity, Were that sweet rest denied, And few, methinks, would care to find the city Where never any died!

Haverhill and Bradford – Brittan Hall.-

The full course of lectures before the Union Spiritualist Fraternity was completed on the first Sunday in June, and the meeting on Sunday, the 8th, was a supplementary one, appointed by Mr. F. A. Wiggin, of Salem, there being no other Spiritualist meeting in Salem, there being no other Spiritualist meeting in the city on that day. This appointment completed Mr. Wiggin's engagements for every Sunday from Sept. 1st, 1880, to July 1st, 1890, inclusive, all of which appointments have been filled to the present date. The day was fine, and two full audiences were in attendance. Each lecture was followed by numerous expressions of spirit presence, most of which were recognized, and several strangers obtained superior tests. During the vacation season the Fraternity expects to continue medium, conference and fact meetings, at

to continue medium, conference and fact meetings, at 6:30 P. M. Sunday evenings, gatherings in which there is a growing interest. E. P. H.

Brockton, Mans. - The Spiritualist Ladies' Aid Society closed its meetings for the season with a lecture delivered by Rabbi Solomon Schindler, of Boston. to a large and appreciative audience. This Society congratulates itself on the success that has attended its labors the past year, both socially and financially. The debt of the Society has been disposed of, and it stands on a substantial basis for engaging in the good work the applya means stands on a substantial basis and work the coming season. S. F. BICKNELL, ('or. Sec'y, 590 Center street, Brockton, Mass.



A cream of tartar baking powder. Highest of all in leavening strength.-U. S. Government 17 Mar. 8.

Spiritual Temple Society .- The annual election of officers of this Society (which meets in the season regularly at Berkeley Hall) took place June

Eagle Hall, 616 Washington Street.-Last

Sunday morning the services opened with music by Miss Folsom and an address by Mr. Blackden. Remarks, tests and readings were given by Mr. Haines, Mrs. J. E. Wilson, Mr. Riddell, Mrs. Coffin, Mrs. M. W. Leslie, Mrs. Stone, Mrs. Clara Field-Conant and Miss Jennie Rhind.

W. Leslie, Mrs. Stone, Mrs. Clara Field-Conant and Miss Jennie Rhind. Afternoon.—The opening address was by Mr. David Brown, who closed with tests and delineations, and was followed by Dr. Toothaker, Mrs. Dr. Robbins, Mrs. S. E. Buck, Mrs. J. T. Lewis, Mrs. Dr. Bell, Dr. C. D. Fuller and the Chairman, Mr. Mathews, who severally offered remarks and gave tests. Evening.—Services were opened by music by Miss Folsom. Mr. Blackden made the opening address. Remarks and readings were given by Dr. Coombs, Mrs. Chandler-Bailey, Mrs. J. E. Davis, Mrs. J. E. Wilson and the Chairman, Mr. Mathews. The meet-ings at this hall during the day and evening were at tended by large numbers, showing an increased inter-est in the subject of Spiritualism. *Wednesday, June 4th.*—Remarks were made by Drs. Brown, Fuller, Blackden and Mathews, and remarks and tests given by Mrs. Smith, Mrs. Mason and Mrs. M. V. Leslie.
Meetings are held in this hall every Wednesday at a conduct Survey at 2000 and 2000 and 300 and 3

Meetings are held in this hall every Wednesday at 3 o'clock; Sunday at 10:30 A. M., 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Beverly, Mass .- Sunday, June 1st, our afternoon service was in commemoration of those of our ranks who have within the last few years passed to the higher life. Mrs. N. J. Willis, of Cambridge, occu-pled the platform, and gave much satisfaction. In the evening, under the infinence of one who evidently was fully informed of what he spoke, Mrs. Willis ad-dressed her deeply interested audience upon the state of our Government. It was an eloquent and forcible effort. I was strongly impressed who the speaker was, and to ascertain whether my impression was correct 1 arose at the close and asked if we could be favored with his name. The response assured me that I was right. He said: "When here in the mor-tal form I bore the name of Robert Rantoul." MARK DENNETT. higher life. Mrs. N. J. Willis, of Cambridge, occu-

New Bedford, Mass.-Last Sunday Mrs. C. Fannie Allyn, of Stoneham, occupied the platform of the First Spiritual Society, giving, both afternoon and First Spiritual Society, giving, both afternoon and evening, a grand discourse on subjects submitted by the audience, following with impromptu poems of a high order of merit. Mrs. Allyn, in her addresses, was interrupted time and again by applause, as in the course of her argument she made telling points which admitted of no refutation. Mrs. Allyn will be gladly welcomed to our platform again. Next Sunday, the closing of the season, Miss Jennie Leys will speak here. S. H. E.

The Annual Strawberry Festival of the Society occurs Saturday evening, the 14th inst.

Next Sunday will close the meetings of the First Soclety until after the summer vacation.

New York, June 8th, 1890.

The People's Spiritual Meeting celebrated ts seventh annual anniversary, at the residence of Mrs. M. C. Morrell, 310 W. 48th street, Sunday evening, June 1st. The opening song, "When the Mists Have Rolled Away," was finely rendered by Miss Fannie Klimball, Mrs. Ives, Mrs. Barnes, Miss Lukens and dress, which was followed by remarks from Mrs. M. E. Wallace, Mrs. Margaret Austin, Mrs. Morrell, Mrs. Tompkins, of Syracuse, Capt. D. Day, of Brooklyn, John Franklin Clark and Theo. S. Bunce, all of which were of a practical nature, interesting and instruct-ive. A song, "Life's Story," by Miss Klimball; duct, "Where Shall the Beautiful Rest?" by Mrs. Barnes and Mrs. Ives; solo, "Star of Love," by Miss Lukens; recitation by Miss Ella Wolcott, all at tistically ren-dered, and a closing hymn, "Blest be the tie that binds," etc., by the audience, closed the session. Thus we passed the seventh mile-stone, so to speak, of the existence of the People's Meeting of New York City. The large parlors were filled to their utmost capacity, and all feit that the gathering had been one of spiritual profit and perfect harmony. A good-sized audience gathered at the parlors of Mrs. M. C. Morrell, 310 W. 48th street, Sunday evening,

of spiritual profit and perfect harmony. A good-sized audience gathered at the parlors of Mrs. Morrell last Sunday evening to take part in and listen to the exercises of the People's Spiritual Meet-ing. The speaking was participated in by T. S. Bunce, Prof. E. V. Wright, Mrs. Morrell, Mr. Rob-ertson, Miss Morrow, Mr. Thibbets, Mr. Hazzard and others. These sessions of the People's Meeting will probably be kept up every Sunday evening during the summer, as no session has been missed during its existence of seven years. 310 West 48th street, New York, June 9th.

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Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Soats free. All cordially invited. Samuel Bogart, President.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lycoum at 2 P. M. Joseph Wood, Presi-dent: B. Banner Vice President at 10% A.M. and 7% P.M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P.M. Joseph Wood, Presi-dent; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after noon at 216 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

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Address care BANNER OF LIGHT. Apr. 5. THE ORDER OF CREATION: A Discussion between Gladstone, Huzley, Miller, Linton and Réville, on the Conflict between Genesis and Geology. Contents: 1. Dawn of Creation and of Worship, by Hon. W. E. Gladstone; 2. The Interpreters of Genesis and the In-terpreters of Nature, by Prof. T. H. Huxley; 3. Postseript to Solar Myths, by Prof. Max Müller; 4. Proem to Genesis A Plea for a Fair Trial, by Hon. W. E. Gladstone; 5. Dawn of Creation, An Answer to Mr. Gladstone, by Albert Reville, D. D.; 6. Mr. Gladstone and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Piene, by Mrs. E. Lynn Linton. Cloth, 75 cents; paper, 50 cents. For sale by COLBY & RICH.

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Conservatory Hall, corner Bedford Avenue and Fulton Street.-Regular meetings every Sunday, at 11 A.M. and SP.M. W.J. Rand. Secretary.

A.A. and S. W. S. Spiritual Conference moets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McOutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Ayonue and South Socond street, meets Sunday evening at Ty o'clock. Good speakers and mediums always present, Portor E. Field (39 Powers street), Secretary.