

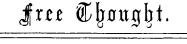
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THE SICKOFALL RESEARCH SOCIETY

A Remarkable Cabinet, Remarkable Scance and a Remarkable Report.

BY Z. HYPHENUTEN.

To the Editor of the Banner of Light:

There has been constructed a newly-planned cabinet for the use of materializing mediums. which it is thought will do away with every conceivable objection that has been or can be made to those heretofore employed by them. It was invented by a member of the Sickofall Research Society, for its special use in their investigations of the phase of spirit phenomena for which it is adapted.

Being introduced by an honorary member of that distinguished body of scientists, I was privileged to attend a séance at which the cabinet was first brought into use, and was greatly interested in examining its unique, I may say extraordinary construction. I found it to be in spherical form, a globe five feet nine inches and seven-fortieths of an inch in diameter, made of corrugated sheet-iron. The entrance to its interior, and the only opening, is at its lowest point, covered by a trap-door something like a scuttle on the roof of a house. On the top is a polished plate of steel two feet in diameter. The ceiling of the séance-room of the S. R. S. is twenty feet from the floor. From the centre of this ceiling is suspended the largest horse-shoe magnet I have ever seen, or rather a group of them, three feet long, two feet wide. There are ten of these, each two and forty-three hundredths inches thick. I am exact in giving the measurements, as science is expected to be correct, and I do not wish my veracity to be questioned in any future statement I may make. The purpose of this collection of magnets is to attract the steel plate of the cabinet, and consequently the cabinet, to a point four feet and one-fortieth of an inch from itself, and retain it there, leaving an open space of that dimension between the cabinet and the magnets. From the floor to the trap door entrance of the thus suspended cabinet, the distance, consequently, is seven feet and thirty-two fortieths of an inch. I obtained this estimate from an old reliable scientist who made it on a slate in my presence; and he being a scientist, it must be correct whether it is so or not. At the séance I attended were eighteen ablebodied members of the Society, including its presiding officer, met to test the cabinet. The medium was an equally able-bodied woman, a good-natured, honest-appearing one, whose reliability and integrity of purpose in thus submitting to the crucial test these learned individuals imposed, no unprejudiced person would for a single moment question. The company was seated so that each individual covered a distinct point of observation, thus precluding all possibility of anything occurring that would not be noted by one if not by all. The medium, appareled in black, ascended by means of a step-ladder to the opening of the cabinet, and entered it, the cabinet swaying for a moment as she did so, then becoming motionless, the door was closed and bolted on the outside. This done, and the steps removed to an anteroom, a score or more of postage-stamps were collected from the members and attached to the door and blinds and placed over the keyholes-Yale locks, by the way-to prevent the entrance of confederates.

bered, was entirely in black), floated slowly and gracefully to the floor, and glided rather than walked, with fairy-like ease and lightness, to the sitters, each in turn, stopping a few moments in front of the President of the Society, and thanking him and all associated with him for what had been done by their agency to establish means by which the visible manifestation of spirit forms could be demonstrated to be a fact. She then retreated to under the cabinet, when the door, which had been closed by some unseen hand, was opened in like manner. and the form arose and disappeared within the suspended globe. Scarcely had she done so when two forms emerged from it—a man and a woman-neatly and appropriately attired. At the moment their feet touched the floor their voices burst forth in a song of rapturous exultation, the words of which were entirely new to every listener, and the vocalization far superior to anything they had before heard; the sentiment, and its expression and execution, bearing no mark of earthly origin. At the conclusion of the singing the two passed among the company, greeting each individual, and expressing their unbounded happiness at being able thus

to meet them; and what, if possible, was more surprising, four of the gentlemen recognized one, and six recognized the other, as old and familiar acquaintances, who had for ten or more years been accounted as "dead." After remaining with us about ten minutes, during which time they answered in clear, firm

and distinct voices, questions propounded by nearly every one present, upon a wide range of scientific and philosophical subjects, many of them of a most abstruse nature, the two radiantly appareled beings floated up to the closed door, which, as in the previous case, opened as they approached it, and disappeared from our sight.

The next manifestation was more remarkable than any I have seen recorded, as indeed all previous ones had been, considering the conditions. About five minutes after the two just mentioned vanished, the door again opened, and a child's feet enclosed in the prettiest slippers imaginable were seen to emerge from the opening; then the whole form of a fair, rosy-cheeked child, from whose head floated long tresses of golden-hued hair, appeared, its hands raised clasping the hands of another child which soon came in view, and that the hands of still another. By this time the feet of the first child touched the floor, and the little angel-that term seems most befitting for one so ethereal and gladsome---walked out, leading those that followed, until nineteen of them -one for each individual and myself, came, when the door closed, and an exhibition without its equal in any past or the present age greeted our sight. Hand-in-hand these nineteen danced about the room, very incarnations of the joy and gladness of the spirit-world. Then each spirit took one of the company by the hand, and in a sort of triumphal march passed around the room until the respective seats of the mortals were reached, when each seated himself as at first. The spirits after this grouped themselves in a circle, facing the company, and made a graceful obeisance. The leader, or the one who had thus far directed the movements, now formed all in a line, marched once around the room to directly under the cabinet, when the door above them opened, and in a spiral course, like that of a winding stairway, they all arose, passing within the cabinet, which had they been human beings like ourselves would not have held one-half of their number, and the astounding exhibition was with us an event of the past. An instant of time only had elapsed when we were startled by the appearance immediately beneath the cabinet of a tall, athletic Indian, a foot or more taller than the medium-a very King Philip in personal bearing. He was diametrically the opposite in personality of those who had a moment before left us, and, withal, came so suddenly that it was impossible for any one to determine whence he came, whether from the cabinet above, the door of which was not seen to open, or from the floor beneath. He wore richly ornamented moccasins and feathered leggings. Over his shoulders was a fancifully-colored blanket, that, falling gracefully, covered his entire body. From his neck, on a chain made of porcupine quills, was suspended a symbol of rank, bearing some resemblance to the moon in its first quarter. A band made of beads and small shells of various colors, on his forehead, was surmounted with feathers, some of them a foot or more in length. His complexion was the same as that of most of the Northwestern tribes. When we had in some measure recovered from our surprise at his coming, he uttered a few gutteral sounds, at the same time looking around to all, his face bearing a pleasing expression. He then drew from beneath his blanket a large, finely decorated pipe, and seating himself, Indian fashion, on the floor, putting the stem of the pipe to his mouth, began to use it, the smoke rising in gradually enlarging rings to the ceiling. We had already witnessed so much that was past our comprehension that we had become somewhat weary of expressing our surprise, and all we could do was to silently look on and ask ourselves if there is any limit to the possibilities of spirit, and to reply to our own query by concluding that there is not. Our Indian guest did not remain with us long. He passed around, shook hands in a vigorous manner with each, then passing to the President of the S. R. S., motioned to him to examine his blanket, head-dress, pipe, etc. That gentleman was very glad of an opportunity to do so, and found all to be apparently as subistantial as any article in the room. He was

snowy white (the medium, it will be remem- | about to call the attention of another to the fact, when the Indian, with every vestige of his apparel, flashed out of sight as suddenly as he had flashed into it.

While each of us was inwardly questioning, what next? the cabinet door opened, and a form, which proved to be that of the medium, slowly descended, strong, muscular appearing hands and arms supporting her beneath the shoulders until her fest touched the floor. The hands were then wifiidrawn within the cabinet, the door of which himediately closed. Mrs. Blank, the medium, wailat first wholly unconscious, but a few moments after being seated became aware of her surroundings, and on being told of what had occurred was as much interested and surprised a any one of us. The medium having let for her home, accom-

panied by friends who vere in waiting, one of the members suggested that it would be well to draft a report at one, while the events of the evening were fresh in mind; but the Presi-dent and others though, it best to delay doing so until, as one remarked, reflection had ma-tured their impression. "One might be too sanguine," said the Pjesident, "50 near the events; while looking at an occurrence one may think he sees it, whereas a week, a month, or six months of ponder ng may convince him that he did not" — a view from the standpoint of a scientist that I falled to appreciate the wisdom of, but which nearly all present seemed to accept; and it was agreed to ponder and then report and then report.

and then report. The regular quarterly meeting of the S. R. S. was held three months after the scance, and hearing that it was the intention of the Com-mittee of eighteen to at that meeting submit its report, and desiring to learn what it might be, I sought an opportunity to be present, which, fortunately, through the kindness of the gentlement upon whose invitation L stathe gentleman upon whose invitation I at-tended the scance, I obtained. There was a full attendance. After a lengthy

and animated discussion upon what the Presi-dent remarked was "a matter of vital import-ance," namely, whether ireams are the result of of indigestion, or indigestion the result of dreams, it was announced that the Committee appointed to attend a so-called materialization scance, at which a newly-constructed cabinet was to be used, was ready, through its chair-man, Malthusian Tyke, D. F., to report, and if there was no objection that learned gentleman would now do so. No one objecting Mr. Tyke arose, and unfolding a MS, read, with marked dignity and pondered s, colemnity, the report afor esaid. After describing the cabinet, awarding much

credit to the member by whose skill and mas-terly knowledge of the laws of magnetic ated, and giving details of the manifestations differing in no essential particular from those I have described, the report proceeded to say:

"So far as your committee could see, what we wit-nessed we actually saw; but we cannot positively say, beyond the faintest shadow of a remote doubt, that we really did see what we at the time thought

upon it as being specially formed as a skillful means of imposing on us, and we so report. "A member whose near-sightedness does not pre-vent him from seeing things afar off, stated that forty-one feet six inches and one-half inch from where he sat, he noticed a crack in the window-glass suggest-ive of an opening through which confederates to any number might have entered with impunity, and it was his opinion, he thought, the forms we saw, or im-agined we saw, came and went therethrough. This heing so, we conclude it might have been so, and therefore report that it was so. "Did the statement of our near-sighted brother, who, by the way, has been looking into this subject thirty five years, need further confirmation than his own honesty, we find it in the asseveration of another member, that after the medium had left, and while we were intently engaged in conversation in reference to making a report, a slight filekering of the electric lights caused an impenetrable darkness in the room, which, though of such momentary duration as to render it imperceptible to every one but himself, was sufficiently long to enable the twenty or more confeder-ates to leave the cablnet, and, unseen, escape through the prack in the glass, taking with them all the para-phernalia they had used. "The special attention of several of your committee was directed to a plece of cotton thread, fourteen and seven eighths inches long, found by a closely observ-ant member on the floor, directly after the medium, so-called, left, which we all concluded was a portion of the material employed to cothe the forms we thought we saw-and which if we did see were conant member on the floor, directly after the medium, so-called, left, which we all concluded was a portion of the material employed to clothe the forms we thought we saw—and which if we did see were con-federates—and we therefore report that it was. Our position in this regard was greatly strengthened by the further finding on the stairs, after several of our number had passed out, of a piece of white linen cloth, approximating to twenty-four inches square, which, though claimed by one who had passed out to be his handkerchief, and to have on this initials—which was found to be the case—we decided, as scientists, was not, for the very plausible reason that it failed to be in accordance with any known law of science to admit that it was. The fact of the initials of our worthy brother being upon the cloth, was accounted for on the hypothesis that they were impressed upon it by though twas 'that's my handkerchief,' and at that in-stant the mental force projected from his mind the initials of his name, and stamped them with indelible ink upon the cloth. The hem of the cloth was a-counted for in the same way; it being natural for his mind in thinking of a handkerchief to think of its being hemmed—hence it became hemmed by the same inscrutable process. " 'I ne conclusion,' to employ the exact words of the being hemmed—hence it became hemmed by the same inscrutable process. "In conclusion,' to employ the exact words of the erudite Commission of the University of Pennsylvania, 'we beg to express our regret that thus far we have not been cheered in our investigation by the discovery of a single novel fact, but, undeterred by this dis-couragement, we trust, with your permission, to con-tinue them with what thoroughness our future oppor-tunities may allow, and with minds as sincerely and honestly open as heretofore to conviction.'" A remarkable degree of attention accommen-nied the reading of this report, interrupted oc-casionally with applause, as some point pecu-liarly significant against Spiritualism—in their estimation—was presented. No discussion fol-lowed it was accepted by a unanimous vote, semimator was presented. No discussion fol-lowed; it was accepted by a unanimous vote, ordered to be recorded, and ten thousand copies printed, so as "to put an end," as the Chair-man said, "to the most stupendous delusion of contury minetaen." of century ninetcen." For my own part I was deeply impressed with the inanity, injustice, and, were the sub-ject thus travestied of a less serious and im-portant a nature, the utter folly and absurdity portant a nature, the utter folly and absurdity of the proceedings of this meeting; and the more so when, while walking home with my friend, he told me confidentially that nearly every one of the eighteen who witnessed the manifesta-tions of that, to me, ever memorable evening, were convinced of their reality as positive proofs of spirit presence and power; but that, owing to their standing in society, and a para-mount desire and willingness to cater to a pre-vailing public opinion, prejudiced against the phenomena, it was decided to submit the re-port I had heard read.

Literary Aeyartment.



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

CHAPTER XXVI. In Heaven, where all is Love!

Three days had passed since she had called the physician and the Sister of Mercy to her room. It had not been to seek medical attendance that "Helper" had sent for these two who had been her associates, at the time of the pestilence, in her care of the sick; her interview with them was of another nature; and when the physician had advised her to follow medical instruction, she replied: "I do not need any medicine; I am not ill; I am only tired, and I shall soon find rest.'

She lay upon the white couch of her neat little room through all this tired day, as she had the days and nights preceding it. It was Sep. tember now, and a clear, cool atmosphere, tinged with a ray of warmth, had taken the place of fervid August. To her friends in the house, she said: "Do not w rry about me; I need no attention; do no reglect any duty for my sake; I only a tract; " and, knowing that in her lass ... weakness she preferred only the company of the angels, they did not intrude upon her, except when they felt they could do some little act of kindness, or bring the invalid some bit of dainty food, or secure some little flower from their humble means to lay upon her bed.

"Helper" was neither lonely nor sad; her mind was serene, her spirit tranquil, her heart at peace. Here, in narrow quarters, upon the upper floor of a humble lodging in the poorest part of the city, she felt all the life-forces of her being weakening, and she knew that her strength was spent; and yet she smiled with exceeding joy at the thought, and turned her morning remains. The angels will bless you eyes aloft, as if the Promised Land was already

as if the book of fate had been opened before her, she read his destiny in the light that surged around him, and she knew that though he would never wed, nor form family ties of his own, yet Thomas Preston's life would be a useful and a happy one, and that when his time should come to go from earth, he would be missed and mourned by those to whom he had been a counsellor and benefactor and friend.

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We will not depict the interview that passed between these three at this time. Explanations were given of all that had occurred with each one. "Helper" repeated her story to George Trenton, touching most beautifully upon the experiences she had undergone during the three days of her entrancement, and of the scenes and visions she had repeatedly witnessed during the years of her labors among the poor. Tom recounted to her his movements and purposes, revealing the discovery he had made concerning her unknown parent's innocence. and of the guilty man who had at last confessed his crime. And then she said in a slow, sweet, musing voice: "I understand it all now. They always told me the shadow would be lifted, and the light would come. They said there was something wonderful to be revealed, and when I asked my angels why they did not tell it me, they said it was better for me to learn the secret here, and while I was waiting for it to be shown, I must do my appointed work, and gain my own spiritual growth. I thank you, dear friend, more than words can tell. You have removed the shadow from my life. The terrible horror is past, and only the light of for your noble work."

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The room was luminous as day, fully as much so as were a noonday sun shedding its rays within it, being made so by twelve electric lights. It was, in fact, so brilliantly lighted that each of the sitters could easily count from where they sat the rivets that held to gether the iron plates of the cabinet.

There before us all, hung, with as little visible support as a star in the heavens, the cabinet, in which was the medium; there was a space of seven feet and a fraction below, and four feet and a trifle above. This in itself was a wonder. It seemed incredible that human ingenuity could produce, through the possibilities and limitations of magnetic laws, what indeed was a remarkable scientific phenomenon

After all had united in singing the well known hymn, the first line of which is:

"All hail to Science, welcome guest,"

and at the moment the last tone was uttered, the trap-door opened, and small feet, wearing white satin slippers, were seen, and immediately following, a full female form, robed in

She lay thus, thinking of the dear ones who had joined the celestial company, and smiling in anticipation of the reunion with them all that she knew would soon be hers, when she was aroused from her reverie by a rap at the door, and the voice of Mrs. Blinker outside, calling softly: "Miss Helper, may I come in?"

"Certainly," she replied, and the landlady opened the door a little, and said: "Two gentlemen in the parlor, Miss, are wanting to see you. I told 'em you could not see any one, but they bade me bring you their cards.

'Helper" smiled as she read the names upor the tiny bits of cardboard, and said: "George Trenton and Thomas Preston; I had felt they would come. Ask them up here, if you please Mrs. Blinker: I am too weak to go down.

She was lying upon the outside of the bed covering. The loose white gown that she wore was scarcely whiter than the marble pallor of herown cheeks and brow, but her eves shone like stars, and the shining gold of her hair lay like a mist of sunbeams upon her temples. She essayed to rise, but Mrs. Blinker said quickly

"I would n't do it, dear. I told the gentlemen you were ill, and they won't mind. You poor lamb, you do need rest, but you'll not get t here, I'm afraid." And the good woman viped her eyes as she hurried from the room.

"Helper" had risen to a sitting posture when the two men, the elder in advance, entered the room. George Trenton gave one glance at the woman before him, and for an instant paused in hesitating wonder. It was, and it was not, she, the object of his search. But another look, and beyond the strange pallor of that countenance, beyond the mysterious and radiant light of the azure eves. he beheld the likeness of his beloved child, and stepping forward, he cried :

"Viola, my own-my own, come back to me from the dead l."

She rose now, and reaching out her hands responded to that call of love.

"Father, dear father, they told me you would come, and I never doubted, though I could not see how you would be led to me. The angels have been good, and they have brought you to my side. Father, dear father, I thank them and you for this!"

He folded her in a close embrace. She was is, and yet not his; he could realize now that Viola, the mortal maiden, had died, and that Helper," the pure and spotless angel, had risen from the ashes of his child. Yes, she was more of spirit than earth; and yet, in that hour of meeting, George Trenton felt that he must claim and keep her as his own dear treasure. He could see that she was far from strong, and he gently seated her while he presented his companion. "Helper" greeted Tom with a tender smile. He seemed full of upon her trusty friend, and in that moment,

by one angel already but he could only bow in silence at her words. Speech with her seemed sacrilegious in him, for she seemed in his sight like a celestial soul clothed in glory, and one that might at any moment take flight.

Her elder visitor wished to remove her to his hotel. She had grown away from his life, and hardly seemed to be a part of it now, but she had been his child for twenty years before she had been snatched away, and he could not feel that his claim was altogether gone. But she begged to remain with her poor people; she belonged to them, she said, and they would grieve and be lonely to have her go. Just a little while she must stay, and then we would see what would come. Her father and Mr. Preston might call every day, and she would be very happy to see them, but she did not wish to go to a hotel, and she was not strong enough to journey to Trent at present.

So they yielded to her wishes, and every day George Trenton came to her room with fruits and flowers and dainty offerings. Tom did not always call; he felt delicate about intruding too often, though "Helper" was glad to see him, and his heart ached to gazed upon her face, though he knew it was fading, fading, fast away. They had taken up their stay at the hotel where the physician lived who had been associated with "Helper" during the time of the pestilence, and whom George Trenton had seen mentioned in the papers with her while they were with the sick. They had sought this physician on reaching the city, and from him had learned her address. Dr. Stetson was considered a man of skill, and to him George Trenton communicated his anxious fears, daily describing the appearance of his ailing daughter, and asking for medical advice.

"It is a malady none can cure," said the physician, "Miss 'Helper' has given her life to others; her vital forces are spent, and cannot be renewed. I speak to you plainly, sir, for the mark of doom is on her face. Before you came she sent for me and confided to my care a paper which she said contained her last will and testament. I should like to place it in your hands, if she does not object." But the sorrowing father replied: "Not unless she urgently requests it, can I take the trust from you.'

She did request it one day, and the paper was brought to her. Her father and Tom were both with her, and turning to the latter she said: "Mr. Preston, you hold an interest in the trusteeship of my property in Ayer. I have made my will, and have left you and Mr. Brown my executors; I shall place it in my father's hands until it is required. I will briefly tell you how I have bequeathed.my estate. The land is to be sold, and its proceeds divided into six portions. One portion is to go manly vigor and courage to her as she gazed to the Temple at Ayer, to be held in trust by the pastor for the benefit of the poor of his

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society. One portion is to be invested as a fund for providing liberal books for the public reading-room at Ayer. One portion is to go to Mrs. Corwin, for the benefit of her child Effie, the principal to be paid over to the girl when she reaches womanhood; one portion is to go to Florence Percy, the young woman who occupies a room on this floor, on condition that she lives with and provides a home for Madam Hartine, the French woman; and the remaining two-sixths are to be paid the Humanitarian Society of this city, the income to be used by its sisters in providing as far as possible for the physical and spiritual needs of the poor people of this locality, which is known in Menton as Spring-Valley. I have been told that by the time the sale is made the Peesley property, which is an extensive piece of land, will bring a high price, and I know that the proceeds will do much good work."

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She was easily exhausted now, and could talk but little at a time, and so she did not venture to speak of another matter that pressed on her mind; but the next day, when Mr. Trenton was there alone, she said: "Papa, want to make one request; you know that I cannot stay much longer. You must feel that my time is almost out. It is as if the last feeble rays of light were flickering slowly, soon to pale from sight. Do not grieve, dear papa"-as he put his hands before his eyes and groaned aloud-"it is best for me to go. You buried Viola years ago; the struggle and pain were yours then; the anguish will not repeat itself in your heart, for you have scarcely realized I could be the child you missed. So, darling papa, it will not be so hard ; and remember, we shall soon meet, for you will come, and we will see our own face to face. In heaven, where all is love, we shall be united, and know no parting and no pain. Death is beautiful, and God is good, and Home awaits us there. But I have a request, dear papa; I do not like to think of the cold tomb, I do not like to remember the hours I lay there and knew not if morning would ever come. I do not wish my body to be laid therein. You may place the ashes there if you like, but, papa, let the useless, vacated form be consumed. I wish it to be consumed by flame."

At first it seemed hard to promise this; to have that beautiful body cremated was more than he could see performed, he thought; and yet he could not refuse, and he finally pave his word. It was touching to see her making her preparations and getting ready for the last great event. She could not move now from her bed of weakness, but she had no pain, and no one could say she suffered; it did not seem as if death could be so near.

September, that had opened cool and fragrant, had developed some latent heat, but "Helper" did not feel its glare, for the spirit had too far gained the ascendency over mortal things to be affected by physical conditions; but the month had burned itself away, and the crisp, clear days of October had come. On the second Sabbath of that ruddy month "Helper" desired to be propped up by pillows, and to have the occupants of that upper floor, with good Mrs. Blinker, invited into the room. George Trenton and Thomas Preston were there, and when the others came they quite filled the little apartment. But "Helper" was glad to see them, and she kissed little Effie, and motioned the others to draw their seats nearer the bed. She seemed to be given strength this day to speak to them, and each one felt personally blessed and uplifted by the words she spoke She would have liked to have had the entire number of neighbors who had been wont to attend her meetings present; but that was impossible, and so she directed her words of loving counsel to those few, and what she spake they never in the after days forgot.

By-and-bye she lay back and closed her eyes there was deep silence in the room; George Trenton upon one side of the bed and his friend Preston upon the other, sat gazing, each of them, with longing, anxious gaze, upon that

mentioned, and they know that rest and peace and love and joy had come to her ascending soul.

1 1 1. 10 10 1 A few years have passed. George Trenton still lives, but his life is one long and constant service to humanity. While he is still on earth he is making use of his influence and his means to bless and instruct and elevate the needy and the forlorn. He will not wait till he has passed on, leaving his wealth to be distributed by others, but he will see it dispersed now, that he may be sure it will be directed in such channels of usefulness as he desires it to go.

In the beautiful edifice that he has erected in Menton for free religious worship and for spiritual instructive purposes, there stands a marble statue of a radiant angel with uplifted hands and with eyes upturned. Its features are those of the pale young saint whose life went out so sweetly amid her poor in "Spring Valley." Beneath, upon the pedestal, are inscribed the words: "She came, and the Angels smiled; she went, and Humanity wept!" Close beside it is a silver urn, chaste and or-nate, bearing the inscription, "Helper! Her ashes! Peace evermore!'

"Spring-Valley" has already changed; some of its most dilapidated buildings have been demolished, and its streets have been widened. The houses have been freshened by lime and paint, and new boarding and glass. Its people are more neat and orderly. The bequest left in trust to the Sisterhood for the benefit of its poor has been abundantly blessed, and has done a renovating work. Mrs. Blinker has passed on to the higher life, and her house is known no more. Its inmates have scattered: Mrs. Corwin has taken her child to a fair country home, where they rejoice in helping others who have felt the pinching hand of want. And Madam Hartine and Florence went away to a new life, where they could find comfort themselves and also aid in rescuing any child of misery or shame that came in their way.

At Ayer some of our friends still live, but others have passed on to their reward. Thomas Preston has become a stanch humanitarian; his work is broad and free: It is to help any one out of degradation or suffering. He is beloved and respected, and the warm personal friend and co-worker of George Trenton. And through and above all the changing events and shifting scenes of time the world moves, and humanity is uplifted nearer the Spiritual Kingdom of Love

THE END.

Written for the Banner of Light. THE MAIDEN'S DREAM.

BY JAMES M. ROGERS.

Sleep, softly clad, descended slow, And lapped her in its lethean stream, While perfumed airs around her blow, From flowers that mingle with her dream:

- A dream of worlds where angels are, And music is the native breath; A land where blossom all things fair-
- The home of goodness after death. She saw the faithful, fond and true. Walk in the splendor of that clime, Bright as the stars that gem the blue,
- In glory of the summer-time. There falsehood, hatred, had no place-That land's excluded ones were they; No passion dimmed each sinless face,
- No hands unclean could lead astray Deep in her bosom sunk the dream. Nor found it wings at morning light; Her after-life, her actions seem

As one whose steps are led aright.

June Magazines.

NEW ENGLAND MAGAZINE .- Columbia College, in the city of New York, is the subject of the opening paper, illustrated with portraits of Presidents and Professors, the frontispiece being one of Seth Low LL.D., installed President last February. Chas. H. Payne contributes a succinet account of "The Great Dorr War," a famous episode in the history of Rhode Island, with a portrait of T. W. Dorr. " The Home of

The Spinitual Rostrum.

Is the Soul Self-Existent, or Does it Depend on Causation? A Discourse Delivered by MR. J. ¢LEGG WRIGHT, Before the First Society of Spiritualists, at Adelphi Hall, New York, Sunday Morning, May 4th, 1890.

[Reported for the Banner of Light.]

In dealing with al subjects which to you lie in the province of the transcendental, I must continue the assumption that they are in the transcendental. must use a materialist's terminology to mske myself partially understood, so far as the experience of natural phenomena has taugh you the relative use of the terms. Beyond this I cannot step aside that I may view transcendental phenomena objectively. My objective experience as a spirit cannot be available to you in consequence of your lack of experienceand capability. This is the reason why I will retain the terminology and hypothesis, and proceed in the discussion of the subject as one belonging to the realm of the transcendental.

The province of our subject carries me into that sphere of nature which is entirely subsensible. Permits word of explanation here: The nature with which you stand environed is within and without the domain of sense. Vast fields of existence lie there unknown to you, but not unknowable. The doctrine of the unknowable is only temporary, and applicable to one state of consciousness, not to all states of consciousness - consciousness being a state. and any state is relative. The consciousness possessed by man covers conscious phenomena. but there are fields of existences lying outside which only may come within the pale of some state of consciousness. The terms which you employ to designate mind are terms which have a relation to the phenomena of physical sense. Sensation depends upon the body, and body depends upon soul. Soul and body are co-related, and the express development of that relation is consciousness. That consciousness does not give a perfect self-consciousness, the self-consciousress being limited by comparison, and the comparison is the result of the objective and subjective states of this relation. So that man's conception of himself is limited originally to the capability of the perception and the power of contrast between the perceptions and the perceiver. Hence anything that may be affirmed of phenomena can only be affirmed of them as relative to consciousness, and the imperfections of the conscious state will be barriers or limitations of man's capacity to deal with phenomena.

Man's conscious capability of the phenomena of nature is a progressive capability. When you view life in its aggregate powers, taking the manifestations of life, we see different states of consciousness, and each state of consciousness looks upon the phenomena of the world differently. The oak tree will not be the same thing to a worm as it is to a man, and the house you live in will look different when seen through the lens in the eye of a fly from what it looks to you. The diversified phenomena of nature are produced by the medium through which the soul views phenomena.

This being so, any discussion of the nature and constitution of the soul itself must be limited by its capability to view phenomena, and the progressive stages of the study of phenomena must à priori lead up to conclusions in relation to the soul, which must be true as far as the revelation of inquirers will go. Now this domain of physical sense is limited by the physical constitution. The spiritual being, the soul in its spiritual relations, obtains another view of nature. By the term nature I mean all phenomena and existences which are not phenomenal. I mean the known and the unknown; that which lies within the domain of sense but the members of the community persist. and that which does not lie therein. These And they enter into new relations as far as existences are as real as the phenomenal, their constitutions will permit them to enter. though they lie outside of the conscious mind to-day. The spiritual world is as real a world as the physical world, but you are not capable of sensing the phenomena of the spiritual world in like manner you are capable of sensing the phenomena of the material world. But I warrant you the unseen existences of spirit nature are more potent in their ruling and in their power over the conscious and unconscious acts of man's soul, for he who attempts the study of nature and the formulation of the laws of nature without taking into consideration the forces which lie within and the existences which precede in the subsensible domain, fails to grasp the general and the particular impulses of phenomena. The causaive world is equal, and more extensive, let me say, than that which to the man's soul is purely phenomenal. Man stands in this unfortunate, sensational position, that he only senses very small part of existence; his finite capabilities sweep but a small horizon of nature. He does not penetrate deep, he does not ascend high, but he swims in a state of consciousness. And reasoning from this consciousness alone will hardly put a man upon solid ground in relation to soul-existence. This is the reason why there has been a tendency in cultured civilization to blot out all existence of a spiritual nature. Materialistic terminology has correctly proceeded upon the assumption that sensation is the totality of the avenue to human development and capability. So far it is changing states. The changing consciousness right; but it is only a stepping-stone to a higher and a grander view of nature. The à priori original ego is all the same. It never loses or the exclusive method in philosophy can never be correctly subjected, never justly advance and as an indestructible quantity in nature it from its alliance with sensation. It is not this is ever entering into new combinations. The causality that is to be the solvent; man is marching in another direction. On the intellectual plane of mind first there is sensation, then perception, then memory, then inference and deduction, then perception again, which is as spiritual perception, and calls into existence in the constitution of the consciousness what is popularly termed clairvoyance and clairaudience, capabilities which are senses, and come from the new relations in the consciousness, the conscious capability being continually rising. It is not a moral but a biological rise. That is to say, clairvoyance, or psychometric capability, does not depend upon moral states, but upon biological, and naturally tells of progress inherent in the changing relations of phenomena. me to make clear to you. It is naturally ambiguous, but I must try to elaborate it more. For ages man has associated spiritual progress

Those acts are good which comply with nature. This capability of perceiving phenomena by clairvoyant power and psychomet ric power is a capability that results from a relation having sprung up between the soul and its environment. The environment is greater than the study. I have told you before that we do not see all of the phenomena and the existences beyond the senses. Inspiration, or the inspirational power, is a sense. All senses lead to inspiration. The external world is ascertained by an inspiration and interior perception on the magnetic plane of being of the thought-forms of existence.

This power which sees, this soul which is conscious, and which knows as a conscious power, is limited in the circumference of its perceptive being, and limited in its constitutional knowledge. The soul has no conscious constitutional knowledge. That is, its constitutional knowledge already attained is attained through its objective knowledge drawn by sensation, perception, analysis and deduction. This comes into the consciousness, but in the realm of the unconscious consciousness, in that realm where the objective states of soul-knowledge are different, that realm of the transcendental into which you will more and more enter by processes of development, there are data of another kind, capable of another method of study and of analysis. But this morning I can deal with only the objective aspects of my subject. The phenomenal phase of consciousness lever penetrates beyond the phenomena. Those things which appear do not settle themselves in any order but that of transition. One thing succeeds another in consciousness. Consciousness reveals a panorama, and there springs in that relation a knowledge of self, engendered by the action of these sensations upon it. The continuity of change does not give a continuity of experience of change in the soul itself. You know that you are the same personality that gazed upon the phenomena twenty years ago. You know that self is the same self, that there is no break in the continuity of the ego, the original self. This original self persists; it is what is called the soul, the man's soul in his present relationthe spiritual soul in my relation. These varied relations give me a higher knowledge of myself. I know more of myself than I did twenty years ago. I know more of myself than

twenty years ago. I know more of myself than I did a hundred years ago. In a hundred years from now I shall know more of myself, because I shall have developed relations of conscious-ness I have not now. And this development of relation is not a creation. I am not making my soul; nature is not manufacturing my soul; nature is not a manufacturing my soul; nature is not a manufacturing it same it always was. It loses not anything; it makes not anything; it is just what it always wasso far as stuff is concerned. It makes noth-ing, it destroys nothing, but it is changing its re-lations within itself. All that takes place in the lations within itself. All that takes place in the lations within itself. All that takes place in the making and in the destruction of a world is the dissolution of one community and the ar-ranging of another. No community persists, but the members of the community persists, the confound religion with ethics, with morals. Matter is phenomena. Existence covers all that pertains to the common stuff of the universe. And this common stuff of the universe is eternally changing. The atom of an archangel, the atom of a glowworm, the atom of carbon, the atom of oxygen persist, but they are eternally changing their relations; entering one community for a time, then let loose, entering another community. The matterstuff of the body came out of the atmosphere, the ground, the food you take; a portion of their elements, transmitted, incorporated by the process of life, becomes the body. And these bodies wear out. They burn up, burning being the process of disintegration; separating, going away, but going somewhere else into a new community. And the soul of man is an atom, just as an atom of carbon or an atom of oxygen. It flies off to a new relation; it never loses relation. It persists, it mechanically co-relates. It has no power of choice, any more than the planet Mars has the power of choice to fly out of its orbit. If the body of the planet Marshad consciousness, that consciousness would say, "I am free." Its relation to phenomena would impart the impression of personal freedomfreedom within its constitution. The right of social relation is different from the natural relation. This natural relation of consciousness to phenomena is a changing relation, and the states of consciousness are is not the destruction of the personality. The combination is a new combination, and it is a combination which draws out some new phase for conscious power. The endlessness of the variety is the most amazing thing in this persistent self. With a realization of thyself, or a partial realization of thyself, such a view, such an aspect presented by thyself sailing through the phenomena and existence of nature, is a power and a promise so great to thee to-day that the faintest realization of it should banish all thought of pessimism, should destroy thy woe, should exalt thy conception of the value, the growing dignity and the glory of life. The social aspect sinks into insignificance; the combinations of life dwindle to a minimum when thyself contemplates its potentiality in undeveloped relations in the domain of infinite This is somewhat of a difficult problem for possibility. Great is the glory of consciousness. Then causation-a term which has been theological, but which in a more limited soverwith moral culture purely. But the whole do-main of nature is progressing upon biological and not upon moral lines. You cannot say that these phenomena are good only as they are related to the vital welfare of all; you cannot

say that this combination in cosmic matter is good or bad; you cannot speak of nature as good or bad; It is theological to say that God is good or that God is bad; you cannot qualify God in this way; you cannot qualify causation in this way; Nature is sovereign—it can do no wrong. [Applause.] Its processes cannot be impeached, it is neither moral nor immoral. It is above morals; it is biological in its process of evolution—this state of consciousness to which I refer. You cannot say in regard to the late cyclone that swept over a part of the Western country, that that power did wrong; that death did wrong. When death killed a man itdid not do wrong; for a manto eat it is not a wrong. Wrong is the act of transforming those habits of nature which tend to the devel opment of a higher and a more harmonius state of happiness, happiness being the greatest expression of compatibility or harmony. Those acts are good which comply with whole.

But what a vast field of existence comes into the discussion of the cause in the simple pump-ing of the water. The constitution of the uni-verse itself is involved — the nature of the verse itself is involved — the nature of the water, the nature of the relationship of water and air, of gravity, of the unknown something which is presented in each phenomenal rela-tion. So that in the simple manifestation which takes place in nature when traced back to the realm of cause is involved the discussion of the constitution of nature; and the human mind limits the field of causation by its neces-sary constitution. sary constitution. Then causation is that process which is eter-

Then causation is that process which is ever-nally outworked in phenomena and in ade-quate existence, giving ever new relations, and which science defines as power, power being that unknown which is the cause of the change in phenomenal existences. Man's nature builds In the unknown which is the cause of the change in phenomenal existences. Man's nature builds with poetic power upon the foundation thus laid. Imagination does a magnificent work. It builds up an imperial structure, and it raises a pile of artistic work upon the idea of cause. The more ignorant the imagination, the more fertile will be the gorgeous details of the di-vine panorama. It was this which led the an-cient critic to observe that poetry flourished with more luxuriant power in the ignorant ages of the intellect than in the more cultured and civilized forms. Another Shakspeare can never come. That form of intellectual, imaginative fertility has ended until the same stratum is reached again. In New York City the spirit-ual and the mental states are largely the cul-ture, the criticism. The mechanical united form of the intellect promotes a fertile, free and grotesque imagination like that of Shak-speare. The classical, intellectual form does not make nor perceive nor depict the Indian. The idealing the unsultation of the intellectual of the Indelian not make nor perceive nor depict the Indian. The idealization, the visualization of primitive character, existence and life are beyond the cultured, intellectual power. Culture and genius, inspiration and fertility, do not depend upon the school. The school is not everything; it may crush a genius, but it cannot make one. Applause.] The development of the imagination in its

past state, the fertility it manifested when it was ignorant, made causation assume the poetical and magnificent proportions of polytheism Polytheism was the gorgeous pandemonium when the gods were rich in sovereignty, when when the gods were rich in sovereignty, when they presided over destiny, when they made nations and institutions, when they greeted the grand panoramic displays of nature. Man made in his brilliant imagination this gorgeous pantheon. The progress of intellect and the subjugation and the limitation of imagination produced monotheism in relation to causation. Personality resisted the naked force of gods. The adoption of three gods as one in Christianity was a great compromise with polytheism; it was the bridge across the chasm from ignorance to knowledge. It filled the gap, and fills the gap to day. Christianity is the scaffolding on which the soul of man rises from stage to

to confound religion with ethics, with morals. Be good; live a religious life by doing works suitable to thy moral performances, and thy religious life will be perfect. It is all false doc-trine. Morals and religion are eternally sepa-rate. Paul was right, it is not thy works. Evo-lution is not of morals, it is of the spirit of the mighty food within thee. [Applause.] Spiritual culture is the drawing to thyself those existences in spirit-nature which have not yet become phenomena. The poet Words-worth could feel the presence in the spirit of the scene around. "I do not like this room," says a sensitive. "I know not why, but I am depressed here." No phenomena, but a pres-ence. "I do not like that person, I do not like this person. I can give no reason, I can preence. "I do not like that person, I do not like this person. I can give no reason, I can pre-sent no facts, I have no object, but I feel some-thing above facts and logic; I feel I do not like the ruling power." You may try to correct your feelings by your reason, but you fail. You see that power in the social world, you see it undermine homes, destroy happings and it undermine homes, destroy happiness and dislocate the conditions of social life. It is there. It is an existence in the domain of nature pressing hard upon the phenomenal consciousness. It is the spirit of the unseen stirring the action of thy spirit. Seek then to understand causation. First, by the study of phenomena. The unknown quantity exists. Bearing upon thee is that force in nature working up into thy knowledge. It is upon this unknown that thy religion must play; it must depend upon the power of inspiplay; it must depend upon the power of inspi-ration to let in, to bring into the subjective realm of thy being brighter and happier glimpses of thy spirit possibilities. The stage we have thus only entered upon in a prepara-tory way is so sublime, it fills the mind with such rich ideals, that any mind which is stand-ing face to face with the spirit of nature must feel that an angel has touched with the odors of neare his despairing soul. of peace his despairing soul. The presence of the departed is within you. They are not phenomena, but they are in the realm of existence—not below, but above. They are reaching down to you, you are reaching up to them. They fill the places of your mental strength; you insensibly feel there is there being bridged. Inter in the photes of your mental strength; you insensibly feel there is there a redemptive, awakening consciousness bring-ing you into relation with them. The gulf is being bridged. Imagination is building that bridge with beauty; it is making a religion of relation; it is putting a practical, impulsive, poetic spirit into the shaking of hands of the two worlds. The griefs which have afflicted man gravitated to the Church and its faith. Religion soothes the wounded soul, and the re-lation, practical and true, between the two worlds shall be more potent than the faiths of the world. There is no grief like wounded love; there is no woe like that which death can make. That communion established brings to light the world we love. It brings your friend, it brings you hope; it opens with light; it cheers again with love the desolate cham-bers of your soul; it fills the want; it paints the temple; it adorns the world's life with tints of glory it never had before. Religion is the springtime of your highest hope, and the spiritual world has the bighest appression. thats of glory it never had before. Religion is the springtime of your highest hope, and the spiritual world has its highest expression; you look, and in those fields untrodden you see, guided by eternal persistency, the darlings gone before, not lost. Abysmal darkness no-where, but onward, in a brighter land where sunshine never fades, eternal mind and con-sciousness, enveloped in its friendship's aura, in the companionship of eternal love, runs on in the companionship of eternal love, runs on

face that seemed already lighted by the glory of heaven.

Just beyond sat Mrs. Corwin, with her little girl upon her lap, near to Mrs. Blinker, and side-by-side at the foot of the couch were Madam Hartine and Florence Percy, the two who loved their "saint" so well. After a while she opened her eyes once more, and there was a new light in them; her face, if possible, had grown a shade paler, not ashen nor waxen, but white, like shining snow. She turned to each one and smiled, and then, fixing her eyes upon the ceiling, she began to speak again:

"Hark!" said she, and those who listened almost held their breath as they caught the faintest sound of exquisite music, as if far away: "Do you not hear the melody? Oh! how sweet! Yes, I see them now; they have come for me at last. There is mother-not my own mother, but the dear one I have always knownand yes, that sweet face, so free from pain, so full of joy now, near to hers, must be her sister's face, my own mother's. I see others: there is Zola, my faithful attendant, and I see dear old faithful Saunders and his Bessie. They are coming to greet me now. They will take me home to heaven, where all is love. Ah! who is this that comes? How grand his smile, how noble his bearing, how exalted his mien. He is an advanced, an unselfish soul. It is Hebron, the one who met me when I went before; he who conducted me through pleasant places, and he who told me I must return and labor, nameless and alone, with and for humanity. He has been my blessed guide, and he comes now to lead me home. Do you not hear him speak and call me his 'beloved child'? He is Hebron, and-Hebron-is-yes, he is my own unknown father; he who suffered for another's sin, who died and went to heaven. Hebron, I am so thankful thou art my own dear sire. And now he is leading me onward; I see the trees waving with verdure and the banks starred with flowers; how sweet the perfume of those lilies that turn their cups to catch the light. How beautiful everything is, Hebron-more fair than when I came before. My work is done now; then it had not commenced. How bright your city seems; its dwellings shine like frost-work; its temples are like the sun in golden light. Oh! I shall be happy here; but I will not forget, Hebron, those whom we left below; there is dear papa Trenton, and so many others whose hearts are sad. I shall not forget, but I will cast my lilies down upon them to fill their lives with fragrant peace. Yes, I will come with you; but no sad bells must toll, only the silvery chime of the passing hour must tell the opening of the new day. In heaven, where all is love-it is here, and God is good, and life is mine at last !"

last breathed themselves away, as the gentle eyelids closed once more and the quiet breast grew still. They folded her white hands, and never doubted that she had seen and heard the sights and tender faces and sounds she had

Lydia Maria Child" is a paper that in its text and il-

lustrations will prove eminently satisfying to those who appreciate the qualities that made that Massachusetts woman renowned for her liberality of thought and humanitarian labors in a period when such traits were not as popular as now. Nearly a dozen engray ings illustrate a very readable sketch of "The Early Home of Henry W. Grady," among them a fac simile of a letter written by him when eight years of age. The third of "Stories of Fugitive Slaves " has Thomas Sims for its subject. A paper upon "Oklahoma and the Indian Territory" is informable of an area large than the whole of New England, of which the people have but a limited knowledge. Poems, stories and editorial miscellany combine with the above to form an excellent number. Boston: 36 Bromfield street.

THE BIZARRE. NOTES AND QUERIES contains "A Remarkable Dream" experienced by John Hargrove. of Baltimore, Md., in 1806. Mr. Hargrove was for several years the only minister of the Swedenborgian Church in America. The interpretation of the dream was that that church would be principally established among the Africans, after they should become a great, free, and sovereign people in the land where they then were slaves. Symptoms of this were to take place shortly after Mr. Hargrove's death (which occurred in 1839), but "its full accomplishment would not take place before two hundred years had rolled round." Other contents of interest are: "Antonomasias of Cities," Decimal Notation," "Legend of Adam's Bones," Odd American Bibles," "Rosicrucianism," "Pythagorian Symbols," and "Cosmic Evolution." Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE LADIES' HOME JOURNAL contains the first part of a new story by Kate Upson Clark, entitled "Myrtle's Mistake"; a new summer diversion, " Progressive Conversation"; new chapters of Mrs. Whitney's "As cutney Street"; "Outdoor Sports for Girls"; "All About Flowers," and several fine poems, one of which The Eternal Will," is by Ella Wheeler Wilcox. Philadelphia: Curtis Pub. Co.

THE PHRENOLOGICAL JOURNAL continues its series of "Studies from Lavater," "Notable People of the Day," and "Phrenological Biography," with other articles of practical value. New York : Fowler & Wells Co. THE KINDERGARTEN in this month's contents fully

sustains its reputation as a valuable guide for parent and teachers. Chicago: A. B. Stockham & Co.

Philosophy versus Oxygen.

"What is it to die? If we will only look at it apart trom the fearful mask which fancy has imposed, we shall see that death is natural after all; and he who ireads the course of nature, in which everything is for good, is a child." This is philosophy. But before you resort to philosophy. drea

This is philosophy. But before you resort to philoso-phy, try Compound Oxygen. It has effected wonderful cures in desperate cases. Here are a few testimonials or to its worth. as to its worth:

Cures in desperate sets. Here are a rew testimonials as to its worth: DBS. BTARKEY & PALEN:—"I am fully satisfied that your Compound Oxygen Treatment is an excellent remedy." DR. O. A. DARBY, President of Columbia Female College, Columbia, B. C. DRS. STARKEY & PALEN:—"I fully endorse your Compound Oxygen Treatment." J. F. SPENCE, Presi-dent of Grant Memorial University, Athens, Tenn. DRS. STARKEY & PALEN:—"I regard your Com-pound Oxygen Treatment as a wonderful discovery of science, and a blessing to suffering humanity." REV. A. A. JOHNSON, President of Wesleyan College, Fort Worth, Texas. We have many more of them. You will find hun-

forevermore. [Applause.] May life's aspirations lead to the cultivation and the contemplation of those themes which enter into the joys and happiness of man. May the study of the great themes of social and spiritual progress be our work forevermore. ۲

JUST BEYOND.

When out of the body the soul is sent. As a bird speeds forth from the opened tent, As the smoke fles out when it finds a vent, To lose itself in the spending—

Does it travel wide? Does it travel far To find the place where all spirits are? Does it measure long leagues from star to star And feel its travel unending?

And caught by each baffilm, blowing wind, Storm bossed and beaten, before, behind, Till the courage fails and the sight is blind-Must it go in search of its heaven?

Oh never believe that it can be so, For weary is life, as all men know, And, battling and struggling to and fro, Man goes from his morn to his even.

And surely this is enough to bear, The long day's work in the hot sun's glare, The doubt and loss which breed despair, The anguish of baffied hoping.

And when the end of it all has come, And the soul has won the right to its home, I truly know it won't wander and roam, Through the infinite spaces groping.

No; wild may the storm be, and dark the day, And the shuddering soul may clasp its clay, Afraid to go, and unwilling to stay; But when it girds it for going,

With a rapture of sudden consciousness, I know it awakes to a knowledge of this, That heaven earth's closest neighbor is, And only waits for our knowing :

That 't is but a step from dark to day, From the worn out tent and the burlal clay To the rapture of youth renewed for aye, And the smile of the saints uprisen;

And that just where the soul perplexed and awed Begins its journey, it meets the Lord, And finds that heaven and the great reward, Lay just outside of its prison!

-Susan Coolidge.

Banner Correspondence.

Massachusetts.

BOSTON .- "J. W. II." writes: "The friends of Mrs. H. W. Cushman, to the number of two hundred, met on the 31st of May to celebrate her sixty-fifth birthday, the Ladies' Aid kindly offering the use of its parlors for the occa-sion. In the afternoon a circle was formed, Mrs. Loring, Mrs. Logan and others enter-taining the friends. Supper was served from six to half-past seven, seventy-five to a hun-dred partaking of the same. The entertain-ment for the evening commenced at about quarter of eight, Mrs. Waterhouse presiding. Mr. Lillie opened with a song. Remarks were made by Mrs. Waterhouse, in which she spoke highly of Mrs. Cushman's mediumship at home and at Lake Pleasant. Recitations were ren-dered by Miss Clark. Mrs. Loring remarked upon Mrs. Cushman's mediumship as having offering the use of its parlors for the occadered by Miss Clark. Mrs. Loring remarked upon Mrs. Cushman's mediumship as having been exercised for the benefit of mankind nearly forty years. Miss Willis gave a parody on 'Lochinvar,' by request, an encore follow-ing. Mr. Simonds, of Cambridge, recited the well-known poem, 'Nothing to Wear.' Mr. Lillie sang 'From Shore to Shore.' Mrs. Shackley, under control, gave a number of ex-cellent tests, Mrs. Whitlock sang, and Miss Jennie Rhind, Mrs. Clara Field-Conant and Mrs. Kate R. Stiles spoke in eulogistic terms of Mrs. Kate R. Stiles spoke in eulogistic terms of Mrs. Cushman's mediumship. The reception, which was a success financially as well as socially, closed at about ten o'clock by singing 'Auld Lang Supe'. Lang Syne.

WOBURN.-"S. R. D." writes: "I have read with interest your reply to Prof. James's 'call,' and have thought that in its connection a voice heard at Maud E. Lord's circle some ten years ago may be of interest. Mr. Jacob Wright and Hall Wright, his brother, were Spiritualists, and Dr. Wright, another brother, scouted at their belief. Many discussions were held by the Doctor and Mrs. Jacob Wright. Said she, 'You'll acknowledge it to me sometime; you see if you don't.' At the circle in question, consisting of some twenty persons, with hands joined, I having Mrs. Wright's, Sheriff Colla-more the hand or wrist of Mrs. D., with Maud L. sitting back to us and on the opposite side of the circle talking to one or more there, and patting her hand as usual, while a guitar was floating overhead and being thrummed, the instrument alighted on Mrs. Wright's hap with loud raps, and she asked, 'Is this Hall?' 'No.' 'Is it the Doctor?' (both having then passed over.) Three raps came in reply, and the pecu-liar voice from the air said, 'I've got the devil out of me at last.' 'Ah!' said she, 'I told you you would acknowledge it to me sometime,' and then she related to me the story of their discussions. There were other voices heard there, hands materialized and other phe-nomena. Another voice I have heard, but it was not heard at Maud E. Lord's circle some ten years

BANNER

said the questioner, 'Mr. Edgerly is deceiving you; he is a learned man, and has studied for his information.' The fact was, they could not understand how one who did not claim to be educated, could elucidate the laws and princi-ples of life and trace history as he did. Mr. Edgerly said if they would not take his word they could write to a certain individual, naming him, in Newburyport, who knew him well, and they could got his word for it. Mr. Ed-gerly declares that he ceased going to school at the age of fourteen, and does not claim that what he gives forth is from any other source than that of the influence of spirits upon his organ-ism while he is in a semi-trance condition. Like others possessing his phase of medium-ship he does not study the subject of his lec-tures beforehand, but gives out thoughts with-out knowledge of his own being connected therewith. Col. Crockett has engaged his ser-vices for Onset this season, at which place he will deliver two lectures."

BOSTON.-A correspondent writes: "The Courier, of this city, is my authority for the statement that four physicians, at the close of a consultation, resulting in the conclose of a consultation, resulting in the con-clusion that the patient, a young mother, had but a brief time longer in this life, so in-formed her husband and sisters, but ques-tioned the wisdom of telling the dying woman, quite unmindful of little Edith, her only child, five years old, who was busily playing with her clolls, apparently unconscious of what was go-ing on about her. But in a few minutes Edith left her toys, walked slowly upstairs, and went directly to her mother's room. With the aid of a chair she placed herself on the bed at her mother's side, when she kissed the wan check. nother's side, when she kissed the wan cheek, and asked in low, tender tones: 'Mamma, are you 'faid to die?' The mother was startled by the question, and hesitatingly asked:

asked:

Who told you?-do they think----'No matter, dear mamma, you need n't be 'faid at all; hold my hand tight, like this; shut you' eyes close, and I will stay by you, and when you wake up again you will be where 't is all 'No

light.' The eyes were closed as directed, the two hands tightly clasped for a few minutes, and when the members of the family reëntered the room the child looked up and said:

'I helped dear mamma to die, and she was not 'faid at all.' "

New York.

TROY.-Mrs. Lavina Barnes, of 709 Jacob street, writes: "At 47 Harrison Place resides Mrs. Ella Cady, who May 19th was suddenly deprived of her eyesight, and subject to great distress and pressure over the eyes and upper portion of the brain. The case became widely known by being reported in the daily papers

known by being reported in the daily papers of the city, and much sympathy was expressed for the lady. A physician well known, and said to be skilled in his profession, was immediately sum moned, who, after a close examination, said he could do nothing for her, and advised her removal to the hospital. I was an entire stranger to the family, but through the great sympathy I felt for her I called upon and urged her to resort to magnetic treatment. At first quite an indifference was manifested, but at length, in compliance with my carnest request, she consented to telephone to Dr. W. H. Vosburgh, No. 244 Ninth street. He came, and at once partially relieved her of the great pressure. The treatment was continued each day until the pain was entirely removed and she began to see flashes of light. At ten o'clock in the morning, June 3d, her eyesight was she began to see hashes of light. At ten o'clock in the morning, June 3d, her eyesight was fully restored. I have known many similar cases of wonderful cures done by Dr. Vos-burgh, one in my own family; therefore, in justice to him and in defense of magnetic treatment, and for the benefit of suffering hu-manity, I submit the above statement."

District of Columbia.

WASHINGTON .- Mrs. Flora B. Cabell says The May meeting of The Excelsior Literary Club was held at the home of Mr. and Mrs. Geo.

A. Bacon, Mrs. J. L. McCreery presiding. A A. Bacon, Mrs. J. L. McCreery presiding. A programme of much interest, and finely ren-dered, closed with a recitation from Mrs. Belle Bacon Bond, who gave the stirring account of 'The Ride for Life,' from 'The Fool's Errand,' by Tourgee, whose works were the subject of the evening's discussion. Later in the month, at the suggestion of Mrs. C. Fannie Allyn, the First Society of Spiritual-ists held memorial services in G. A. R. Hall.

The exercises were unique, poetic and patri-otic, and in them the children of the Progress-

FF Sitting in the shador of the illao bushes, I read Lyman Abbott's letter to Col. Ingersoli, in the North American Relev for April. And as I read it, I could not hep thinking how fast the two schools of religiout thought, the thels-tic and the atheistic, as approaching one another. The Atheist still vociferates: "There is no God!" The Theist still vociferates: "There is no God!" The Theist still vociferates: "There is no God!" The Theist still contate the theist the the state still work the con-fidence that there is the or that particular kind of God. But it is pticeable that while the Atheist speaks with riverence of the attri-butes with which the Thest is fond of clothing his divinity, the Theist is learning to insist more and more that those attributes alone are the things that command his faith.-T. L. Mc-Cready, in Twentieth Centry.

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TO INVESTIGATORS.

Works of Spiritualstic Reference and Study for Investigators and Students.

It has been suggested to as by one of a party of investigators that we jublish a list of such books on MODERN SPIRTUALISM-beginning with those calculated to neet the wants of the new beginner in this research, and leading up to more profound and phiosophical works-as will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office :

Answers to Ever-Recurring Questions from the People. By A. J. Davis All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postige 10 cents.

Philosophy of Spiritual Istercourse. By A. J. Davis. Concerning Spirit Cirles, Guardianship of Spirits, etc., etc. \$1.25, postagi 10 cents. Real Life in Spirit-Land. Being life-experi-

ences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc 75 cents, postage 12 cents.

Apostic of Spiritualism. A blographical monograph of J. J. Morse, with an alstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Astounding Facts from the Spirit-World, witnessed at the house of Dr. J.A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Ooth, \$1.00, postage 10 cents.

Clock Struck One, and Christian Spiritual ist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. H. V. Wilson, Spiritual ist, and Eld. T. M. Harris, Christian. Paper, 10 cents. postage 2 cents.

Is Spiritualism True? Lecture by William Den ton. 10 cents.

Gist of Spiritualism. Bdng a course of five lectures delivered in Washington, D. C. By Warren Chase. 50 cents.

Witchcraft of New England Explained by Modorn Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author, 50 cents.

Is Materialization True? and Eleven Other Loctures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, 1.00, postage 10 cents. Light on the Hidden Way, with an Introduction

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LIGHT.

Miscellaneous.

THE SOWER: A Weekly Journal. THE ME-DIUM'S TRUE FRIEND. An advocate of the equal rights of Man and Woman, demanding justice for the latter. Subscription gl. 60 per annum. Address BLISS & BUROSE, Room 23, No. 42 Larued street W., Detroit, Mich.

W., Detroit, Mich. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Bat-urday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be turnished on application. Beelmen copies FREE to any part of the world. THE WAY PUB-LISHING CO., Cincinnati, O.

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BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the col-umns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, conven-ient and desirable form in which they are here presented. They bear the impress of spiritual thought, a liberal, pro-gressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances be may be placed and by whatever environments surround-ed.

he may be placed and by whatever environments surround-ed. A single glance at them will convince any one that they are not ephemeral productions, to be once read and then had aside, with no thought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe. To readers of the BANNER or LiGurt the book will be of special interest and value, even aside from its intrinsic enterts. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of ardious and faithful service in its be-half-should, as they unquestionably will, prove an irre-sistible incentive to every Spiritualist to become the own.

er of a copy. Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows :

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Another voice I have heard, but it was not for the outward ear; none but myself heard it.

I had long desired to know the method by which astronomers and engineers calculated the distance of an object by a known length of base line and the two angles, and when leisure was found 1 obtained the proper book on trigonometry, and puzzled over tangents, co-tangents, and artificial sines --which seemed to me like the minstrel's musical medley, begining somewhere and ending when it was done. I at last cut loose from books and set sail on the sea of desire, without chart or compass with my mind's eye on the long acute triangle the sun's distance must represent with either end of earth's half-diameter, (3,963 miles the base line used by astronomers,) and a voice said: 'As rate of convergence or divergence, the same thing looked at from the other end;' it was like the flash that doth heaven and earth enfold

Now every schoolboy of proper age knows, or should know, that every circle large or small, or part of a circle, is in fixed proportion to its diameter or half-diameter radius, and allowing diameter or half-diameter radius, and allowing the sun to be the center of a circle, and two lines starting from a point in the sun to go straight to either end of a cross-line represent-ing earth's half-diameter, 3,963 miles, and as astronomical instruments indicate the angle of astronomical instruments infinite to the angle of the sun from this base-line to be 8 85-100 sec-onds, and that is so much of a circle whose radius is what? But a simpler method would be to find out the radius of a circle that an angle of 8 85-100 seconds shall diverge to one

angle of 8 88-100 seconds shall diverge to one mile, and multiply by 3,963. This method brings it to the common under-standing, elucidates and is sufficiently accu-rate for small angles, but for large angles the chord of an arc and not the arc-or part of a

chord of an arc and not the arc-or part of a circle-would be perfection. But for the voice: Was it impression, intelli-gent or intelligence? 'A man is here not to work, but to be worked upon.' A spiritualistic

"To the persevering mortal the blessed im-mortals are swift," said Goethe. 'Yes,' says Emerson, 'for they can give you in one mo-ment the solution of the problem you have been trying for months to solve.'"

ORANGE.-William Alcott writes, in renewing his subscription: "I have just removed here, and am in hopes not again to make any break in subscribing for the dear BANNER; the few months that I have been without it have been dreary, for I yield to none in my love for the grand paper." Mr. Alcott will at-tend funerals, if addressed Lock Box, 609, as above, though the state of his health precludes labor on his part in the general lecture field.

BOSTON.-A correspondent writes: "Oscar A. Edgerly, of Newburyport, is making his mark wherever he goes as a lecturer. His guides astonish the people by their display of what appears to be their medium's learning. For instance, Mr. G. D. Parson, of Copenhagen, N. Y., while Mr. Edgerly was lecturing at Wa-tertown, N. Y., employed him to come to his town to give lectures, issuing circulars asking the ministers of the town to meet the young man in debate, and further, that if they would not do so, they hold their peace in regard to the truthfulness of Spiritualism. The citizens of all denominations turned out to hear the lecturer; among them was one who had rep-resented them in the Legislature; also the school-teacher; and when the lecturer and the mark wherever he goes as a lecturer. His resented them in the Legislature; also the school-teacher; and when the lecturer and the guides were questioned, a learned man of the town called upon Mr. Parson and asked him what he knew of this man. He replied: 'Noth-ing, except what he states himself.' 'Well,'

otic, and in them the children of the Frogress-ive Lyceum, the choir, led by Miss Jennie Parslow, organist, and the audience in turn, took responsive parts. The platform and walls were decorated with flags and banners and a rich variety of flowers. The stand in the centre bore the inscription, 'Our herces, not dead but arisen.' An address by Mrs. Allyn closed the services.

Mrs. Allyn, who has spoken with great acceptance in this city during the month of May, was, on its last Wednesday, tendered a dinner and reception by Dr. and Mrs. E. E. Conant. A large company of invited guests was present, and the occasion was one of complete satisfac tion to all

Arkansas.

HOT SPRINGS .- "A Spiritualist" writes 'Having not seen any report in THE BANNER

of an incident that took place here a few months since, illustrative of the guardianship of spirits, I send you a brief account gathered from the *Daily News* of this place. On Tues-day, Feb. 25th, a fearful hurricane destroyed the observatory on Hot Springs Mountain. Judge Hammond, an old gentleman, formerly a lawyer of prominence, was in charge of it, and his escape from death he attributes to his cristic friends. As the storm churge huild spirit-friends. As the storm struck the build-ing he says he was directed or influenced to stand at a spot where he was unhurt, and the stand at a spot where he was unfurt, and the only spot where it was possible for him to have escaped. As the timbers fell they piled up around him, and only space for his person was left, and that was where his person was. He said he knew as soon as the disaster was over that his spirit-friends had saved him."

New Publications.

CHRISTIAN SCIENCE HEALING: Its Principles and Practice. With Full Explanations for Home Students. Help for Mind, Body and Spirit. By Frances Lord. 12mo, cloth, pp. 471. Chicago, Ill.: Lily Publishing House. The author in his preface defines "Christian Science" to mean "the Science of Christ," with special reference, we are led to infer, to his power to heal the slck. At the same time we are told that " Spirit Agency, cures included, is considered by teachers of Christian Science to be entirely outside their province" (p. 100); and of Spiritualism: "It is no part of Christian Science to recognize the topic at all" (p. "Christian Science, as taught in America, re-100). pullates the doctrine of communication with 'spirits.'" (p. 255.) These statements constitute the foundation of the theory and teachings of the entire volume, which, we are informed, is not intended to cover the whole ground, but to give beginners ideas that they can at once put into practice.

MIDNIGHT TALKS AT THE CLUB. 16mo, cloth, pp. 298. New York: Fords, floward & Hul-bert.

These talks are full of clear thought and generous feeling, expressed in attractive words in a quiet corner of the Asphodel Club on Saturday nights. Their topics include temperance and prohibition, Sunday obser-vance and religion—with objections to making a fetich of the Bible-the value of human evidence and the power of personality. An animated discussion arises, in which one of the Club, while earnestly advocating the existence of God and the immortality of the soul as "the only reasonable explanation of things as they are," rejects all theological systems which "require negation of the intellect or the conscience of reasoning men." The book will lead many to think for themselves who have not before attempted to do so.

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Addendum to a Review in 1887 of the Seyber Commissioners' Report: Or, What I Saw at Cassa-daga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

After Dogmatic Theology, What? Materialism or a Spiritual Philosophy and Natural Religion. By Glies B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

Rays of Light : Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. \$1.25

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Quarterly Convention.

The Spiritualist Association of Southwestern Michigan will meet in Quarterly Convention at Lake Cora on Sunday June 22d, 1890.

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Speakers Engaged-Mrs. R. Shepard Lille of Boston (for-merly of Michlgan) and Mrs. E. C. Woodruff of South Ha-von. Mrs. Lillie has become a great favorite among all classes of liberal people. Bhe is said to be second to no speaker on the Spiritualist rostrum. Her services have been secured by a great effort and heavy expense. She will also speak at the Opera House in Paw Faw Sunday evoning at 7:30. Law-ton people will be returned after the lecture by special train. *Mais* by a competent choir. The Harris Twin Sisters and Prof. A. J. Davis have been invited. Order of Exercise-Speaking at 10:30 A. M. and 2:30 F. M. Poople not propared with hunch baskets will be fed at a lunch counter. Moderate prices. A beautiful steamer, and plenty of small craft, are among the attractions. Stabling and feed for horses can be obtained. A large hall can be used in cuse of rain. To defray expenses, a fee of 10 cents for each person will be taken at the gate, Simali children free. Also 10 cents for each team, double or single. Expectation of come and South Haven Rallroad Co. Come one, come all L. B. BURDICK, Pres., Mus. R. A. SHEFFER, See'y. Moses and Mattie E. Hull, and Hon. L. V. Moulton, are among the speaker engaged.)

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

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Girls Hypnotized.

ganism.' It is the power to withdraw all force | With people of sensitive temperaments and and action from any one part of the body, and to concentrate the same upon some other part | wise. To introduce sch inhuman dogmas into or member. It is also the power of drawing the mind into such concentration of will-force as must on the face of its equivalent to its overto enable it to rise superior to the body, and even, it is claimed, to act and to roam at will | such a belief is fairly proed but insanity. independent of the external organism. We submit, then, that inasmuch as the system of Miss Call aims at "mind concentration" and "to acquire the power to act independently of thought," the course pursued by that lady with her pupils belongs to the domain of "Statuvolence," and not to the realm of "Hypnotism"-or Mesmerism and Magnetism combined

–at all. In a late number of the Boston Globe the same affair is discussed in an article which states that President Bragdon of Lasell Seminary was interviewed by a reporter from that paper upon the story that hypnotism was in

the instruction given to pupils under his care. He said that the statement published in a Boston paper to the effect that the two Newton girls were prostrated as a consequence of the instruction conducted by Miss Call, the elocution specialist, was untrue. The faculty could not admit that the illness of the two girls, serious and deplorable as it certainly was, was in any way due to the methods in use in the class.

use in the class. "Even if Miss Call's instruction could be reason-ably said to be the cause," said Dr. Bragdon, "It would not be remarkable that a system, which in hundreds of cases produces benefit, should here and there in one or two cases meet with subjects whose condition of body made unforeseen danger. Many such cases are met with in gymnastics and military drill, but nothing is ever said about it. "Miss Call simply uses the first part of the Delsarte system, as it is used in hundreds of institutions all over the world. Delsarte's name for this particular process was 'devitalization,' I believe, but Miss Call prefers to call it 'mind concentration' or 'relaxation.' "I understand this practice is necessary to get out of the habit of involuntary muscular rigidity, such as accompanels great pain or excitement, and Interfores with natural and graceful action in the untrained. "I t is not true that the attendance on these classes mas required until those cases of illness were made public. Before that happened, as well as at present, bus instruction was free to all publis and all were

public. Before that happened, as well as at present, this instruction was free to all puplis, and all were expected to take it, but no compution was used." As a help to nervous organizations in overcoming that condition of tension and excitation in the system which leads to Neurasthenia and its evils, the power of "mind concen-

tration" may well be cultivated and employed. This, if properly directed, might be made of great use by all who desire the mind to regulate and control the body; and intelligent persons will seek to acquire such a habit by personal thought and study. But, as we have stated, this is very different from the indiscriminate employment of mesmeric power or hypnotic control over other minds than our own. Many individuals are endowed with a quality of positive will-force which enables them to obtain control over other lives. Accident or experiment may acquaint these positively vitalized persons with the power they possess; but ignorant of the laws of psychology, and not knowing how to intelligently direct, hold or withdraw their mental force as the case may demand, such natures may become very dangerous among sensitive persons who come under their influence.

We are personally knowing to instances long-established and traditional methods of where individuals endowed with this hypnotic power have operated upon certain organs of the cranium of a sensitive, producing an excitation of that particular organ, which became greatly accelerated in action at each operation, until, at last, the psychologist could not enter the room, or even step into the building where the subject was, but his presence would at once be felt, and the sensitive be violently agitated in the manner formerly willed by the operator. Now had these experiments been claims of the individual to protection, that so continued, the subject would have become so many real and pretended journalists send out thoroughly negative as to lose all power of their agents armed with books and pencils to

self-centrol, and to become merely the echo of the operating mind. A case in point wa that of a young lad who, after once having been brought under the mental power of a mesmerist, could not enter the room where the latter sat but he would at once be violently affected with laughter, and it was not till the operator -seeing the danger in continuing experiments, of making the lad a confirmed hysteric and irresponsible being-directed his attention entirely from the subject and remained away from his presence, that the power was withdrawn and an equilibrium of forces established in the mind of the child. A little knowledge is a dangerous implement in the hands of an unprincipled person, and none the less so in the hands of those who do not understand the laws governing the particular matter in hand. Better never learn of the occult powers in man or in nature, unless one studies how to intelligently direct these powers so as to make them a blessing to mankind. In the hands of humane and wise instructors mesmerism may be used to overcome evil habits and corrupted forms of character in other lives, and magnetism may be imparted to assuage pain, heal wounds, and remove disease. Mesmerism and Magnetism combined under the hypnotic system may prove a blessing to the race, by not only removing disease and strengthening the moral force, but also by bringing the patient into a harmonious state through which the higher nature may be appealed to, and where the work of self-education and government may begin.

government of mind over its own external or- everything for which life was given them. upon a new stage, to be superseded by another sympathetic natures t could not well be otherthat will be as great an advance on itself as it was on the times when the laborer was, but a the human mind and airly lodge them there, chattel and a flef. It is plain enough that progress on this line cannot be arrested, however much it may he wished by some people that throw. There is no rfuge for those on whom things might be considered settled and left forever alone.

We are led to make the above utterances by reading in a recent day paper, printed in large letters, that an insaneman in Ohio had been uttering the cry agai and again-"I am the Christ! I am the Chist!" as if calling on all who heard him to mke the coveted acknowledgment. It is his on wild outery all through the day. He calls to his mother continually in the same tones-" am the Christ, mother, and if you are the Vigin Mary, why don't you acknowledge me?" When the poor woman attempts to reason with her demented son, his uniform reply is afterce threat to kill her. Now if only a single case of this character does not furnish a sad and much-needed commentary on the teachings of the old and dark theology that has been the world's nightmare for centuries of its troubld life, then it would be an extremely difficultmatter to say what will supply such a commutary. A theology that can yield even one such product is evidently the bane of human intellect and the destroyer of human happiness.

The Danger to the Press.

What is the right and real office of journalism

yet remains to be defined. Within the last three

decades it has made successful excursions of

discovery into new and untried realms, and es-

tablished its right and its authority without

asking any one's permission or offering any

reason of its own for venturing and claiming

before stating its purpose. Journalism began

a succinct record. Next it made a distinct pro-

rally dropped from the office of a news-gatherer

to that of a detective, out of which it has grown

by ominously rapid stages to be a self-constitu-

ted power to investigate, arraign, try, convict,

sentence and punish It hardly needs saying

that any kind of power, self-constituted or oth-

erwise, that can exercise all these varied and

most responsible offices with impunity, trans-

cends the limits within which the common

A late issue of the Boston Sunday Globe con-

tained a highly just and timely article from

the pen of W. H. H. Murray, in which the

most pertinent reflections were set down. The

article took the very view of the matter which

we have outlined. He properly considered the

power of the press as it is now exercised to be

greater than that of any known king, since it

acts without consultation with any authorized

body and is unchecked by any prescribed form

of proceeding. "Its eyes," says the writer,

are multitudinous, and against their search-

ing scrutiny neither the doors of men's houses

nor the walls of their domestic chambers are

a protection. It boasts that its detectives

are more efficient than that of our courts of

law. Untrammeled by any connection with

legal procedure, and so rich as to be heedless

of expense, it acts with the celerity and effi-

ciency of a power centered in one person, and

that person absolutely irresponsible." How

few in any community reflect and realize what

As it now stands, the publisher's power is

practically without bounds, and he is to all in-

tents irresponsible. It manifestly is on this

wild theory respecting private rights and the

safety is assured.

is thus plainly said.

Never before were all classes in the great community of men brought into such close contact as now, and by questions that closely concern all alike, and will not be put aside. Here we can readily see how great moral

issues are successively presented to the race, in direct consequence of its necessities for existence. The present ferment does not mean revolution and destruction, so much as it expresses the resistless tendency to reconstruct and reform our whole life, social and industrial, on a broader and better basis.

Never before were men made to feel as now

that each one is indeed his brother's keeper.

Now is the time for the leaders of thought in these and kindred matters to come forward and attempt a pacific, and so a more permanent, solution of questions which all the conditions of an advancing civilization render imperative and inevitable. They will have to be met and answered in some future time, if not in ours.

Spiritualism and The Investigator.

The Boston Investigator of May 28th has the following editorial comments upon a debate on Spiritualism which recently occurred in San Francisco between Moses Hull and S. P. Putnam

nam: "It was confidently expected by the friends of Mr. Hull that he would show, even to those who did not wish to believe it, that Spiritualism was true, while Mr. Putnam's friends depended upon him to demolish the faith in spirits. The debate occupied two even-ings, and was very largely attended. It is not claimed that any converts were made to either Spiritualism or Materialism, or that the disputants were less strong in their respective convictions after the debate than before... with commenting upon what it collected into fession of gathering the freshest intelligence from the widest space. Then it almost natuefore.

In their respective convictions after the debate than before... It seems to us that it is worse than time wasted to hold a debate on such a question. There is only one way to prove that Bpiritualism, as it is called, is true, and that is by producing a spirit. The attempt has been made to do this, and thousands of people think they have seen the dead alive, and talked with them, but it is a fact that in every case where the 'spirit' has been caught, the medium, or an accomplice, was all the spirit there was. Men and women do not want to be deceived in a matter of this kind. It is too serious, too sacred. It is time that the so-called 'phenomena' of Spiritualism were rigidly sitted, and if there is anything more than the illusion of trick and deception of fraud in them to have it known, and have the nature of such phenom-ena explained. An experience of any person with a medium is not the proof we want. A clever performer can deceive a clever person. We want *facts*, if there are any. If there are nome it is time for Spiritualism to be called another name."

During the discussion the usual refuge sought by skeptical debaters under like circumstances -i.e. a challenge-was resorted to: According to The Investigator, Mr. Putnam "gave Spiritualism an opportunity to number him among its adherents by offering any medium in the world one hundred dollars to produce writing between slates that he should fasten together," which challenge Mr. Hull is reported to have declined.

In the above remarks our esteemed contemporary shows a lamentable ignorance of the vast array of scientific facts that phenomenal Spiritualism has given to the world. Such careful investigators as Prof. Wm. Crookes and Prof. Alfred R. Wallace, of England, not to speak of scores of learned and analytical minds in our own country, have received and tested manifestations made by excarnated intelligences, until they have become satisfied, not only of the reality of the phenomena, but of their scientific basis and value.

The Investigator inquires why the challenge made by Mr. Putnam to Mr. Hull was not at once accepted. The reason probably is, that knowing no mortal has a right to command

wage system for labor has evidently entered Children's Progressive Lyceum in England.

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JUNE 21, 1890.

It is a somewhat singular fact that the excellent form of organization for the education of the young in the truths and principles of Modern Spiritualism, known as the Children's Progressive Lyceum, has been more widely availed of in England than in this country, where it originated. Our attention has frequently been directed to this subject by reports of the institution of new Lyceums and the considerable degree of interest taken in them not only by Spiritualists but by those not reputed such in England and its colonies, and more especially of late by accounts given of the annual conference of delegates from the various Lyceums held in the Spiritual Temple, Oldham, on Sunday, May 11th, from one of which, that published in London Light, we learn that at the hour of opening the Conference a full muster of delegates and friends had assembled. After the usual preliminaries, the President of the Conference, Mr. H. A. Kersey, assumed his official duties. The Secretary, Mr. Alfred Kitson, presented his annual report, from which it was seen that the Lyceum movement had increased nearly fifty per cent. since the Conference of last year. At present there are sixty Lyceums in operation, at which there is an average attendance every Sunday of five hundred and seventy officers and three thousand six hundred and seven scholars.

The election of officers for the ensuing year resulted in the unanimous reëlection of Mr. H. A. Kersey, Newcastle, as President; Mr. Alfred Kitson, Batley, as Hon, Secretary; and Mr. Joseph Sutcliffe, Sowerby Bridge, as Treasurer. The question of a suitable recognition to Mr. Alfred Kitson for his many years' devotion and unselfish service to Lyceum work was raised, and a committee comprising Dr. and Mrs. Britten, and Mr. Kersey, with power to add to their number, was formed to consider how effect should be given to the suggestion. The Conference, which extended over two sessions, terminated in the evening with a suitable lecture through Mrs. E. W. Wallis, of Manchester, upon "Our Children; Their Claims and Duties," at which there was a good attendance.

The interests of the Lyceum have been sustained in England by the united labors of all the schools in what has been termed a Federation, but which is in future to be known as "The Spiritualists' Lyceum Union." This Union is to have for its objects the promotion of the movement by an Annual Conference; by district assemblies; by establishing Lyceums in new localities; by cultivating a close sympathy between the Lyceums; by holding to a uniformity of working; by encouraging the publication of suitable literature, and by all other methods it may be thought advisable to adopt.

Determined effort on this line by the Spiritualists of this country would produce results that would astonish the people. The trouble is the Lyceum work here has been too fragmentary; it has been left to a few earnest souls, while the great mass of avowed Spiritualists have exhibited a lukewarmness, we may say, an indifference that, in view of their knowledge of its importance, is most surprising. The children of Spiritualists number tens of thousands. It cannot be supposed that any very appreciable portion of them are deprived of Sabbath instruction, and it necessarily follows that they are having instilled into their minds teachings called religious that are diametrically opposite, if not condemnatory of those their parents know to be true, and the only foundation of a life here that will qualify them to fully avail themselves of and enjoy the life beyond.

A Union similar to that our English brethren have instituted is desirable for this country. the attendance and service of a spiritual intel- It is unnecessary for us at this time to state

addi nder the above heading, with several tional headlines, a recent number of the Boston Daily Record prints the following:

ton Daily Record prints the following: AURURNDALE, June 10th.—There is a system of in-struction in vogue at Lasell Seminary which is be-lieved to have produced nervous prostration in two well known instances [*t. e.*, two members of the class, living in Newton]. It is known as the art of mind-concentration, and during the year just drawing to a close this department has been conducted by Miss Annie Call, to a class of about one hundred and twenty young women. Miss Call believes the system one of great advantage to her students, teaching them entire and full submission to the will, and placing them in such positions that they may entirely relax their ner-vous systems, and gradually learn to economize their new force. The catalogue of the seminary thus de-scribes the new department, which, by the way, has never been introduced elsewhere in this country in an institution of learning: institution of learning:

NERVE-TRAINING.

We have introduced a systematic training in the use of the mind in itself, as well as in its guidance of the body and the results should bring young women to a better nerv-ous balance, and so prepare them to meet life, out of school, with strong nerves, thoroughly controlled according to natural laws. to natural laws

The two girls from Newton, referred to by The Record, were reported by their family physician to be "thoroughly hypnotized or mesmerized, and in a serious condition," and are now, it is stated, only in a convalescent state after a six months' illness.

In explaining the system of instruction Miss Call says:

Call says: "I work to obtain a perfectly quiet mind, and then to get that mind well centred or focussed by its owner at pleasure; and to secure a better direction of the mental faculty. We aim first to secure a perfectly passive body, and then to be able to use any muscle or nerves necessary, whether we are to play the plano, sing, or sustain a part in an act on the stage. In this way the body is left more perfect for natural expres-sion in any form. In pursuing the study the first thing we secure is the power of mind-concentration pure and simple, and the second is to acquire the p wer to act independently in thought."

The system under discussion, as explained by Miss Call-who is reported to be a cultured lady of much experience and varied erudition -deals with the method of breathing by the various parts of the body, independently of the other-the mind being centred upon the one thing being done at the time.

Miss Call evidently does not consider the system itself to be primarily chargeable with the affliction of the two invalids specified.

This would seem to be, from our standpoint of observation, not an instance of hypnotization at all, but rather one of "statuvolence," so-called, taught and explained by the late Dr Wm. Fahnestock. Hypnotism, as practiced in France and elsewhere, is but the psychological control of a sensitive individual by an expert operator, to such extent as to make the subject utterly unconscious to pain or to surgical operation.

Hypnotism is the careful direction of combined mesmeric power and magnetic force upon the system of a patient, which has the effect to overcome existing ills in the person of the subject, and for the time to stimulate into action | the Paul sufficiently attests the reality. The any higher quality of mind or body than is result has been that, through an insane appreusually employed in the normal state. The soanother name for that occult operation of mind | maniacs for life. It is in no sense surprising over mind which Mesmer first introduced to that, in view of the reiterated terrors of infant public attention, and which was received with | damnation and of eternal torment for recalciderision by an unthinking world.

The Fruits of Old Theology.

What the human race has suffered, and still continues to suffer, in consequence of the old time preaching of cruel hell fire and brimstone terrors, it will never be possible subject, also the separate use of the muscles in | to compute. The deep and lasting injuries wrought by the relentlessly steady inculcation of these most woeful of dogmas can never be compensated for in untold generations: Think of the murderous wars between different peoples : of the reckless dismemberment of empires; of the barbarous sacrifice of innocent and unoffending lives; and, not least of all, of the insanity caused by these events and the tenets that were their undeniable cause; and then say, if it be possible, that the world has in the whole course of its experience undergone equal paroxysms of torture and wretchedness from any other cause, or because of any combination of circumstances whatever.

But for man's dual nature, the temporary but mysterious conjunction of the spiritual and physical in his present existence, these fatal falsities of belief never could have effected a lodgment in his nature and taken such firm root. Of this generic fact the acute Aposhension of being finally lost, armies of impressi-

minutely report and extravagantly color th happenings and doings, and even the sayings of anybody and everybody, no less in private than in public life, that they, the journalists, may be able to boast first of their enterprise, and finally of the responsibility that rests upon them to make all things straight according to their idea of rectitude, and to keep them so. The result is a complete turning of private and social life upside down and inside out. As Mr. Murray truthfully says, in our country journalism is practically an exercise of irresponsible power. The great journal of to-day is a group of irresponsible and concealed personalities. They report what they please, and publish what they please.

The day will surely come, and it is not far off, when all this must be stopped where it is. People in the future will wonder at the patient endurance of the time in which such an unrepressed license was tolerated. They will rightly describe our age as one in which the world became a vast whispering gallery and gossip was universal. It is indeed an anomaly in social life that it does not rise and demand the repression of a habit in publishing that has grown into a power without limitations. At any rate, it ought to be settled once for all that this irresponsible invasion of private rights and trampling of individual character has passed beyond the bounds of toleration. It ought to be further understood that the press is not to usurp the functions of a police, nor afterward to assume the duties of prosecuting attorney, jury and judge.

Changed Conditions.

It has been said many times that the conditions of labor are almost entirely changed, so that it is fast becoming necessary to reorganize all our industrial activities on a new basis in order to meet the requirements of the case. The methods of business have changed suffi- blind they will not see. ciently to make necessary a corresponding change in the methods of work. New material agencies have appeared to make an entirely different domination of business and industrial life the inevitable result. So that it is becomof the latter and proceed after a new way. The labor class, so called, is out with a declaration of its purpose to obtain increased wages for diminished hours of daily work. Capital and labor are practically at war with each other. tighter place, which promises shortly to become and ferment, as likely as not to develop into one of open hostility.

On one side are ranged the great corporations and monopolies, and on the other stand the organizations of labor. Interests that all acknowledge ought to be in harmony, are at open variance, and measurably threaten each the which Wendell Phillips uttered in a public other's life. Public economy seems to require speech many years ago in regard to the tento be recast. What is needed is a harmonizing dency of wealth, that gigantic mobs would yet erision by an unthinking world. trant adults, such a multitude have been de-"Statuvolence," on the other hand, is the prived of their reason, and made wrecks of and in the genuine spirit of brotherhood. The well as those of like standing in other cities?

world, the spirit-operators might object to being made the subject of challenge and dispute, and refuse to become participants in the proposed trial, and therefore the slate-writing might fail to appear, whereupon the medium would at once be set down as an impostor by the ignorant world.

This, however, does not militate against the fact that slate-writing has been secured time and again by careful scrutinizers and investigators under the most perfect test conditions, and like all the other phenomenal phases of Spiritualism it has made its way and emphasized its truth in the hearts of its recipients through the presentation of undoubted facts. The Hon. A. B. Richmond-whose able criticism upon the preliminary and only report that the Seybert Commission has ever made on its investigations of Spiritualism we commend to the attention of Mr. Hull's opponent, S. P. Putnam, and to the editor of The Investigator alike-has published the results of his own personal observations and experiments with slate-writing mediums, which of themselves furnish an important amount of testimony as to the value of this phenomenal work. Mountebanks and clever charlatans will not hesitate to accept a challenge such as the debater has made, but genuine mediums have no desire to bring their spirit-guides to the tribunal by any such arbitrary action as that proposed. Those who care to give time and thought and service to the work of investigation can soon convince themselves by actual experience whether Spiritualism is truth or otherwise, and the facts that our contemporary calls for may be easily obtained by those who, in entering upon the field of inquiry and scrutiny, will do so in a fair-minded manner, and not after the spirit of those who are so

Monopoly.

How often we hear it said of late that there is scarcely anything in the full list of business ing an urgent matter to reörganize the methods pursuits that is not capable of entering a combination. That these great controlling organizations are dangerous to the welfare of the country there can be no question in the minds of all honest people. All such combinations drive The capitalist and employer on his part fears to compete with concentrated wealth. Not prejudices are doomed. from competition above everything else, while only are our capitalists combining under the the laborer is more and more getting into a name of Trusts, but English operators are doing the same thing on our soil, thus forming a actual distress. All is in a state of agitation step toward centralization. The great fact is coming home to us daily that for everything we eat and wear we shall eventually be obliged to pay tribute to a Trust. The result will inevitably be that the many will be controlled by the few, until finally those left out in the cold will rebel. May it not become true,

ligence, Mr. Hull very wisely understood that the benefits that would accrue therefrom, as even in the presence of the best medium in the they have been repeatedly alluded to, and naturally suggest themselves to all who give the subject a moment's thought.

Race Bigotry.

Nearly all countries have their Pariahs. It seems as if they could not thrive unless they possessed an outcast race. The blacks have formed such a race in this republic of ours, but the march of events has served to put them measurably on a level with the rest. They at least enjoy equal rights and privileges. The Jew is the one selected for social and civil ostracism and hatred in Germany, as he was for centuries in England. There he is loaded with a weight of prejudices which it requires all his stolid patience to carry. Even in educated Prussia this hatred of the helpless Jew is a strongly characteristic feature of its life and manners. In spite of the remonstrance of Herr Gossler, the minister of public instruction, the Prussian Diet has passed a resolution requesting the government to exclude the Jews from the higher schools, on the alleged ground that they "constitute a social danger." So it appears that a state calling itself Christian is so meanly unjust as to collect taxes from parents for the support of the public schools, and at the same time to exclude their children from all of their benefits. Such a record is in this age a disgrace to any country. As a contemporary well expresses it, it is taxation without representation, based upon that meanest of all motives, religious bigotry. The Jewish children go through the forms of Christian devotion in the public schools of Germany without a murmur or a protest, but that, it seems, is not enough. They are still accounted 'a social danger," and so they are to be excluded from the enjoyment of what their taxed parents are compelled to pay for.

The spirit of the age, however, is wholly opposed to the rule of such insensate race prejudice as this. It is the growing spirit of fraternity, not of hatred for any cause. The air itself is charged with revolt against such bigoted hatred and narrow persecution. The world moves. The course of things is not backward. Unless this fact is not only acknowledged but welcomed, we turn our backs on progress and spiritual enfranchisement, and choose the comout of business small dealers who are unable pany of darkness rather than of light. The old

> EP Persons leaving the City during the summer months can have the Banner of Light mailed to any address free of postage three months by remitting fifty cents to Colby & Rich, 0 Bosworth street, Boston.

20 Under the Camp-Meeting heading, in last week's issue, read the very full account of what visitors may expect at Cassadaga Lake this summer. THE BANNER, from week to week, will contain full reports of the proceed-

called science of Hypnotism is, we believe, but | ble people have lost self-control, and become

Indian Soldiers.

Major G. W. Baird, in The Boston Journal of Saturday last states what has driven the former United States Indian scouts, and what eventually drives the Indians generally, to come in conflict with the whites in the Northwest. It is important information :

To the Editor of The Boston Journal:

west. It is important information : To the Editor of The Boston Journal: The Journal recently published an account of an attack upon white settlers inade by Indians near the Tongue River, Montana, If the facts shall prove to be as stated, they illustrate an impor-ant point in the present and proposed Indian poilcy which the friends of the Indians need to be fully in-formed upon. From the position of the alleged at-tack, and from circumstances preceding it, as re-ported, it is probable that the Indians were some of a small band of Northern Cheyennes, who surrendered to General Miles in the spring of 1877, and were sub-sequently, for several years, employed as scouts-en-listed scouts-with General Miles's command. In that capacity their services were of very great value, their fidelity and loyalty above all susplicion. Every member of the command had the feeling of comrade-ship as toward them, and the Indians made commend-able advance in agriculture and in skill in the care of domestic animals. They were located on land along southern afluents of the Yellowstone, and scenned to be on the road to self-support in a civilized way. A recent private letter from that region Informed me that, as a result of three successive seasons of drouth, and of the fact that white settlers had taken up the best of the land, the Indians were on the verge of starvation. The report published in The Journal tallies with that; driven to desperation by hunger, and seeing their families atarving, they stole beef, and so cane into collision with the settlers. Assuming that the Indians who made the attack were of the band of which I write, it is quite within the truth to say that they are exceptionally well ewhite man's road." The Northern Cheyennes are bright, keen, intelligent people, and this band have had much palastaking instruction in civilized indus-tries.

bright, keen, intelligent people, and this band have had much palustaking instruction in civilized indus-tries. The purpose and point of all this is that "land in severalty" is not the end of the Indian question, how good soever it may be as a means to settle that ques-tion. On many of the reservations a sufficiency of good agricultural land for the Indians probably can-not be found. Irrigation is a necessity for agricul-ture in case of nearly all of the reservations east of the Rockles, and irrigation implies capital, skill and the coöperation of a large number of people. In New Mexico, where irrigation is also a necessity, the care of the main ditch, "Acceptian Madre," is relatively as important to each village as is the care of the Cochituate to Boston. The friends of the Indians must not expect that they will advance rapidly with out intelligent watchfulness under their exceptionally difficult surroundings even with "land in severalty," and so must be prepared to guard their interests for many years in the future. G. W. BAIRD. 12 Pearl street, Boston.

Sunday and the World's Fair.

The issue is raised already, and it is the very time to meet it in open and fair discussion-Shall the coming Columbian Fair at Chicago be open to the assembled representatives of all the world's people on Sundays, or shall it be closed? The Chicago Herald sees what is ahead, and declares that the struggle may as well be invited at once and debated to a finish. It promptly and positively answers Yes to the question whether the exposition shall be opened on Sundays. It is vain, it says, for narrow pedants and shallow preachers to remind us that the Sabbath was made solely for rest and prayer: In the first place, Sunday is not the Sabbath. Saturday is the Sabbath, and they for whom it was instituted keep the Sabbath holy in decreasing numbers. Modern Christianity is not under the Hebrew dispensation. Even the Hebrews acknowledge that the time has long since passed away when the Mosaic Sabbath, which was one of prayer and worship under a hierarchy, governed social conditions, and that we are under no more obligation to heed the old conditions than we are to rebuild Solomon's temple.

The Need of More Charity.

Would that mortals, especially those who have enjoyed direct communion with the spirit-world, would take more care in exercising charity toward their erring fellow-beings, and thus change the face of society without further effort! When a person has strayed from the path of rectitude, is it for any special one of his fellows to stop and adminis-ter condemnation? Who has invested such with all this assumed authority to sit in judg-ment on one or another? On the contrary, has not the one and only Divine Man bidden us to cast no stone, but to overlook and for-give, and tell the wrong-doer to go and sin no more? It is our first and last duty to take the erring by the hand in pitying kindness, and help lift them out of the slough of sin and shame to a higher moral level, where they can in time stand firmly alone and in their turn ings, and thus change the face of society without further effort! When a person has in time stand firmly alone and in their turn dispense true charity to other erring ones for their salvation. They who are favored above from Walter C. Wright, son of the late Elizur Wright others are morally obligated to help where help is most needed, and never to condemn lest they may fall into the same low estate themselves. 10 "The devil," (?) it seems, has got into the St. Paul's African M. E. church at Cambridge, Mass., and its pastor has been accused of "heresy, insubordination and disruption of the church," and been expelled. In his defense Rev. Mr. Brockett says: "By the belief of that church in the personality of the devil, God is represented to us as a monster of injustice and cruelty. Such opinions I could not hold and be true to my convictions and understanding of the Bible." And this is why he says he resigned nearly six months ago-hence the late action of the Worcester expulsion conference. What a cracking up among the dry bones of old theology is rapidly taking place all around the compass! Verily, a new era is dawning, when reason and common sense will take the place of blind zeal and rank superstition.

A Practical Idea.

A few weeks since a dog, thought to be rabid, created a panic in Winchester, Mass., and was finally shot, but not before he had bitten several dogs in the neighborhood. The Selectmen had an autopsy performed on the body of the dog by a physician from Bos-ton, who has made a study of cases of so-called mad dogs, who reported that he found the lungs diseased;

and it was his opinion that the disposition and character of the dog were changed, and his conduct occasion ed by the inflamed and congested character of his lungs. The Star says: " The brain and other organs, excepting only his lungs, were fodid to be in a perfectly healthy condition; but the dog had been without food latterly, and he was evidently half starved, being greatly emaclated."

That very useful publication of the S. P. C. A. calls attention to the fact that the above is one of a large number of cases of alleged hydrophobia, which Dr. Rufus K. Noyes, of 50 Chambers street, Boston, has, by post-mortem examination, shown to have no foundation; and it recommends that individual owners and the authorities of cities and towns, before muz zling or shooting their dogs, apply to him for advice. Doing this would not only save the lives of the faith-

ful animals, but much of mental suffering to others. It has been proven by a vast amount of evidence that dogs are in possession of faculties akin to those possessed by man. It is reasonable to suppose that they are subject to many of the ills and pains that afflict mankind. As their sense of smell, hearing and sight are often far more keen than those of men, so, too, may be their sense of suffering, and it doubtless is. A dog suffering the excruciating tortures of some pains that afflict man (as is often the case), cannot be expected to display very amlable traits of character. If the dog shows any signs of discomfort at such times he is at once said to be mad, and pursued by a panicstricken crowd, whose hootings and peltings intensify the sufferings, and add to them the yet greater of fright and bewilderment. Under such conditions and by such means the most faithful and steadfast friend of man, in all ages and among all nations, is driven to his death.

"When we become," says the editor of Our Dumb Animals, "as wise as the Turks in our treatment of dogs, there will be as little danger of hydrophobia here as in Constantinople, where some eighty thousand of them, male and female, roam the streets unmolested. It is not the fashion there, when a dog is sick or poisoned, to chase him through the streets as above described."

Look for this Book.

Early in September the firm of John W. Lovell & Co., of New York, will publish a book by G. B. Stebbins, 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.

The trial of Ezra H. Heywood, of Princeton. Mass., charged with sending obscene literature through the mails by circulating his publication called " The Word," was brought to a close in the United States Circuit Court Thursday afternoon, June 12th. It States Circuit Court Thursday afternoon, June 12th. It was six o'clock when the jury filed into the court room and announced that it had found the prisoner guilty on the second and third counts in the indictment and innocent on the first. Immediately Mr. Heywood's counsel gave notice that they wished to file a bill of exceptions, a motion for a new trial and a plea for an arrest of judgment. The court granted them ten days in which to make out their papers, and continued Mr. Heywood's ball at one thousand dollars, the amount of his bonds before the trial. The noted defendant received the following letter from Rev. M. J. Savage a day or two ago, says the Boston Globe: My DEAR MR. HEYWOOD-Understanding that you are

NEWSY NOTES AND PITHY POINTS.

BANNER OF LIGHT.

As The Banner is the people's paper, it expects that all true #piritualists will take every occusion to lend it a helping hand.

A PLEASANT OCCASION .- A number of the friends of Mr. and Mrs. J. B. Hatch, Jr., met at their new residence at Savin Hill Station, Boston, on the evening of Thursday, June 12th, to spread through the home the warmth that flows from congeniality of feeling and heartily expressed best wishes. J. B. Hatch, Sr., presided. Remarks were made by Spirit Robert Anderson-through the mediumship of Mrs. Longley-John W. Day, and Mr. Hatch; singing was participated in by Prof. C. P. Longley and wife, the host and hostess, Mr. George Hatch, Mr. Fred B. Shelhamer and others. The sprightly "Lotela" also had a word to say. The editor-in-chief of THE BANNER and other guests were present. The happy meeting closed with the partaking of a fine collation

> The Cause needs every sword to-day; Let no one lay it down, But boldly rush into the fray, And win a martyr's crown. -- GOTHAM.

A severe storm, in which wind, rain and hail joined n the work of destruction, swept over portions of Illinois, Ohio and Kentucky, June 15th and 16th. The property loss is very great, that in Cincinnati alone being placed at \$300,000.

It looks as if that woman whose life was saved at the Roxbury crossing would add one to the census of hallucinations, says the Boston Evening Record. Why don't the Professor hallucinate her?

HAPPINESS.

Know, all the good that individuals find. Know, all the good that individuals find, Or God or nature meant to mere mankind, Reason's whole pleasure, all the joys of sense, Lie in three words, Health, Peace, and Competence, But Health consists with temperance alone; And Peace, O Virtue! Peace is all thine own. The good or bad the gifts of fortune gain; But these less taste them as they worse obtain. —Alexander Pope.

The Boston & Plymouth Steamboat Company comnenced the season with its fine boat, the Stamford (newly refitted), on Sunday last-Capt. E. W. Davidson commanding. Mr. L. L. Whitlock is the enterprising advertising agent for the steamer. The first trip proved enjoyable throughout to the numerous delegation from the newspaper fraternity on board. The steamer will make daily trips to historic Plymouth and return during the summer, starting from Lincoln's wharf, Boston.

He only is a Spiritualist to whom the grand truth of Spiritualism comes as a quickening light, arousing desires to gain a knowledge of spiritual laws, increas-ing his aspirations for spiritual attainments, and strengthening him to rise superior to all the selfish and sensual allurements of human environments.— *direct Morton*. Albert Morton.

Harvard College students who will be looking for a job after graduation might find it profitable to turn their attention to painting. The field is wide, and some of the students have shown themselves adepts in the art.

What a sad muddle they are in at our State House! Why, "The Doctors' Plot" was a mere bagatelle alongside of it, notwithstanding the Boston M.D.'s lobbled the whole State to bag members of the Legislature in advance.

PRINCE PUFF-UP. Prince Puff-Up was a haughty boy, And once, when it was showing, For fear the drifts would be too deep, He bade the wind stop blowing !

And once, when on the skating pond The heat was undermining The smooth, hard ice, beloved of boys, He bade the sun stop shining ! He strode about as if he owned

The earth quite to its borders— I 've never heard that wind or sun Obeyed Prince Puff-Up's orders. —Mrs. M. F. Butts.

It is reported from Rome that there are alarming fissures in the dome of St. Peter's. About a century ago a similar state of things was remedied by encir cling the dome with a strong band of metal.

A curious incident happened to a census man recently in Philadelphia. On a doorstep of a house on Mutter street he met a woman nursing two babies. As he approached, she inquired, "Are you the censusman?" He replied in the affirmative, when she remarked. " Them's twins! Put'em in the census."

Movements of Platform Lecturers.

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

Henry H. Warner, inspirational trance lecturer and test medium, is engaged at Onset, Aug. oth and 10th, 1860. Would like engagements for season of 1800-91 for Camps or by Societies. He will be in Helena, Mont., in March, 1801, and would like to hear from societies en route. Address 441 Shawmut Avenue, Boston, Mass.

Mrs. Emma Miner took up her abode at Lake Pleas-ant, June 14th. to remain until Sept. 1st. Address her "Lake Pleasant, Mass."

ant, June 14th. to remain until Sept. 1st. Address her "Lake Pleasant, Mass."
For the next two weeks Dr. A. W. S. Rothermel's address will be 8 Columbia Avenue, Rochester, N. Y. Abby N. Burnham lectured in Lynn May 18th and 25th, and June 5th and 12th; in Chelsea June 1st. She will speak in Lynn June 29th.
Mr. J. Frank Baxter pays his first annual visit this season to Plymouth County on Sunday next, June 22d, and will lecture in the town hall, Hanson, forenoon and afternoon. After, dentistry requiring his attention, he will take a vacation until Sunday, July 13th, when he will resume with Wachusett Park Grove Meeting, and follow with his round of the camps.
J. Gifford, President of the Watertown (N. Y.) Spiritualist Society, writes that Mrs. Mary C. Lyman (formerly Knight) is still doing efficient work thereabout for the best good of that organization and the advancement of the Cause.
Frank T. Ripley, lecturer and platform test medium, is making up his engagements for the fail and winter season of 1890 and '91. Societies desiring his services can address hint in care of BANNER of LOUT.

FOR NERVOUS EXHAUSTION USE HORSFORD'S ACID PHOSPHATE. DR. H. C. MCCOY, Algona, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results. Also think it of great service in depressed condition of the system resulting from biliary derangement."

To Correspondents.

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

MRS. K. H., BATTLE CREEK, MICH.-We cannot engage to advance spirit messages; each must take its regular course unless a request for earlier publication is made by the spirit who voices the communication. We would be pleased to gratify you, and also others of the friends who in all parts of the country are asking a similar favor, but the idea is utterly impracticable.

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 RKALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy 10 cents.

ruenta magazine. Fuolished monthly in New York. Single copy, 10 conts. THE CARRIER DOVE. Hiustrated. Published monthly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 19 cents. cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly

The Dicago, Ill. Single copy 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRUTH-SEEKER. Published weekly in New York.

Single copy, 8 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, Mogenite Science and Philosophy. 0 cents. THE THEOSOPHIST. Monthly. Published in India. Sin-

gle copy, 50 cents. THE GOLDEN GATE. Published weekly in San Francisco,

THE GOLDEN GATE. PUBlished weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTEE WAY. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. ALCYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5 cents.

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

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LP Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-June 21. Iw HEAVENLY DISHARMONY.—The editorial "W6" of the (amden (Me.) Herald has an ear for music, whenever it is made known that dishonest or import and honorable upon their face are accepted, and whenever it is made known that dishonest or import per fair and honorable upon their face are accepted, and PROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; boroscope free. Reliable on Business, Mar-riage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

DR. STANSBURY'S Spirit Remedies.

5

Prepared under Control of an Ancient Band.

Prepared under Control of an Ancient Band. Depared under Control of an Ancient Band. Depared under Control of an Ancient Band. Department of the most powerful Invigorator, Hegulator, Purifier, Restorer and Conservator of the Blood, Hrain and Nerve Forces. The first dose will convince you of its values in Premature Decay of Hody or Mind, or General Debility in either sex. Highest Testimonials. Try it. Slow per bot. Ite ait botiles for 8500. HEMODI, KLENNEY AND BHEUMATIC BEMEDY - A powerful vegetable specific for the cure of Rhenmatian, Neuraldis, Ecrofula, Heart Disense, Kidney, and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphilitic, Neuraldis, Scrofula, Heart Disense, Kidney, and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphilitic, Neuraldis, Scrofula, Heart Disense, Kidney, and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphilitic, Neuraldis, Scrofula, Heart Disense, Kidney, and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphilitic, Neuraldis, and Nusces, Stoe. DELEMEENE. - The great nervous antidote. Cures Palpitation, Nervous Headnehe, Nervous Dyspepala, Hys-tesia, Ovarian Neuralgia, Norvous Dysmenorrhœs, Biesp-lessness, Despondency, and all Nervous Conditions. A very pleasant, harmless and wonderfully efficacious remedy. Slow per bottle. DIMMAX CATARBHY CUREE, -Anti-Microbe In-haler and Shuff combined. Greats value in La Grippo. Slow per bottle. DYSPEPSIA TABLETS.-S0 cents per box. PALE HEMEDY.-Asovereign remedy. 50 cents per by. MITTE HOSE EYE WATEH.-S1.00 per bottle. WHITTE HOSE EYE WATEH.-S1.00 per bottle.

PILE REMEDY.-Asovereign remeuy. so cents po-box. WHITE ROSE EXE WATER.-51.00 per bottle. SEA-MOSS HALE TONIO.-51.00 per bottle. SKIN-MINT cures Skin Diseases. So cents per box. WILD-FIRE LINIMENT.-Bottle, 50 cents. TSYCHO-HY GIENIO FILLS.-Specially mag-netized for Health and Development. 50 cents per box. DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a chairvoyant diagnosis in full, send lock of hair and fee, 52.00.

send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, 52.00. The above sent prepaid by mail or cipress on receiptof price, with full directions, by addressing **DRS. STANS-BURY & WHEELOOK, 443 Shawmut Avenue,** Magnetic Healers, Mediums and Medicine Dealers supplied on liberal tarms. Sheelal inducements: send for cipripars on liberal terms. Special inducements; send for circular and terms. Also COLBY & RICH. tf May 24.

Administrator's Sale.

Addimining France Court for the County of Frank-Bin, Ishail sell at public auction on Saturday, July 5th, at 12 o'clock at noon, on the premises, at Lake Pleasant, in Montague, the Cottage and Lot belonging to the estate of Mrs. Caroline E Smith, late of Montague, deceased. The lot is finely located on First Avenue, and the Cottage is thoroughly bullt: three stories high, contains 10 rooms, and well adapted for taking boarders or renting rooms, for which there is great demand during Camp-Meeting season. On the same day, at same place, at 10 o'clock A. M. I shall sell an extra good lot of household furniture, consisting of Black Walnut Chamber Sets, Cot Beds, Mattresses, Feather-Beds and Bedding, Crockery, Glass and Silver Ware, Thr Ware, Mirrors, Clocks, etc., etc. Sale positive. I. OHENERTY, Administrator. June 21. 2w



 26 Clinton Street, Saratoga Springs, N. Y.

 Guests and Patients accommodated at reasonable rates.

 AUGUSTA WEBSTER FLETCHER, M. D.,

 REBIDERT FUFATCIAN.

 June 21.
 4w

 J. W. FLETCHER, MANAGER.

Relief to Care-worn Minds. A BUSINESS MAN, who was utterly worn out mentally and physically with overwork, has found a permanent cure for this condition by simple means, applicable to those of either sex who are "loo soon and too casily tired." Send stamp and he will communicate particulars. H. B. HOLT, Box 16. Station W, Brooklyn, N. Y. June 14.

Osgood F. Stiles,

TEST MEDIUM,

Will hold Test and Message Circlesat No. 11 Market Place, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stilles refers to DR. J. R. CockE, by whom he was developed. 4w^{*} June 21.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 38 Berke-ey street, Boston. Hours 10 to 7. is Nov. 16.

FOR SALE,

A T ONSET BAY, MASS., a good Modern House, with T large rooms, nearly new, with a well of the best water. Inquire of M. L. TRIBOU, Onset, or GEO. 0. WENT-WORTH, Stoughton, Mass. 4w* June 21.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. June 11. Iw

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M., Wednesday at 3 P. M. 344 Shawmut Avenue, Boston. June 21. lw*

Mrs. Fannie A. Dodd,

ET As THE BANNER, after thirty-three years of existence, is on a firm financial basis, all good and true Spiritualists should cooperate with its publishers to increase its circulation all over the world, to the end that the Spiritual Philosophy shall be engrafted upon light of the nineteenth century. Our spiritfriends state that it is the duty of all conscientious friends of the Cause, wherever located, to uphold the Spirits' paper, not only with their purse but with all the energy of their souls during the great mental revolution that is impending in the earth-life regarding the future state.

107 The Christian Endeavor Conference, at St. Louis, Mo., has passed resolutions against whiskey rings and millionaire syndicates of whatever description. The Canadian delegates were, it is inferred, in favor of annexation to this country, as one of them came forward and, after a very neat speech, blended together the folds of the stars and stripes with the Union Jack. From ten to twelve thousand people were present, the delegates comprising some seven thousand six hundred invividuals.

ET The Boston Evening Record significantly remarks that "it would be vastly entertaining if Prof. Wm. James, or some other of our able psychologists, could obtain and would give a public blackboard lecture illustrating the mental processes of the police commissioners." But he has got as much as he can do to look after Harvard's "hallucination" students just now, probably.

cerely, Boston, June 4th.

Mr. Heywood also received a letter of the same tenor of abolition fame.

Mrs. Helen Stuart-Richings writes us from Somerset, Ky., June 11th: " Mr. Richings and myself are spending some very pleasant days with Mr. and Mrs. J. P. Haley-good stanch Spiritualists-who unite with us in good wishes to yourself and your staff, seen and unseen."

F Read the card of E. M. Donnelly (massage and electricity) on the seventh page.

Five hundred "regular" Massachusetts medicos held their annual banquet in this city recently, at Cotillon Hall-the one hundred and continuously as a slight counter-irritant. and ninth. This association now numbers one thousand seven hundred and twelve members. The daily press report says that after the cigars were passed around, Gov. Brackett, an invited guest, was introduced, and said, among other things, that the Commonwealth recognizes the fact that new methods are coming into use, and also new diseases; that these improvements [we would say the spiritual] are constantly enhancing the skill of the practitioner [whether he belongs to the "faculty " or not] in warding off attacks on the public health.

So Several of our good friends in different sections of the country are writing congratulatory letters, assuring us how gratified they the hearts of the people who need this great | feel to know that the merits of THE BANNER are being testimentarily as well as in many other respects appreciated. A gentleman in New York writes: "I hope the legacies will come in thick (solid) and fast." We hope so, too. When they do, we shall hasten to reduce our subscription price, notwithstanding we print more than double the number of ems each week that go to make up any other Spir itualist paper in existence.

Tuesday of this week being a holiday, upon which business is suspended, we go to press one day earlier than usual, and for that reason are obliged to defer until next week several favors of our correspondents, received too late for this issue, among which are reports of the NORTH COLLINS (N. Y.) FESTIVAL, and the CONVENTION OF THE NEW HAMPSHIRE SPIRIT-UALISTS at Hillsboro Bridge.

Don't omit perusing MRS. LILLIE'S grand lecture printed on the first page of last week's BANNER. Back numbers can be had on application at this office.

For Read the call (third page) for the Quarterly Convention of the Spiritualist Association of Southwestern Michigan, June 22d.

Hear him:

"Ministers will preach and saints will sing of the other shore, but unless they first learn some of the principles taught in the old-fashioned singing-school, we would prefer our 'mansion' should be in the out-skirts, at least."

Prince Philippe, Duc d'Orleans, a crescent danger (?) to the Gallic republic, has been turned loose again after one hundred and seventeen days in prison. whither he was conveyed on his landing in France in despite of the interdict.

PREVENTIVE OF SORE THROAT .- People who are subject to inconvenient throat trouble, caused by a proneness to catch cold on slight exposure, says an exchange, are advised to place a few threads of Berlin wool around the neck and wear them continuously. From ten to twenty threads are enough for the purpose. They should only be removed for making ablutions, and should be left off gradually by discarding daily one thread at a time. The remedy probably acts by keeping up a belt of skin action, thus acting mildly

> A LESSON IN ARITHMETIC. A LESSON IN ANTIMIETIC. The boy that by addition grows, And suffers no subtraction, Who multiplies the thing he knows And carries every fraction. Who well divides his preclous time, The due proportion giving, To sure success aloft will climb, Interest compound receiving. Interest compound receiving. —London Temperance Caterer

On June 26th will occur the initial Meeting and Organization of the World's Fair Commissioners, in

It is announced that Phya Proph Soang Knam has started a rebellion in Chiengmai. The first clas geography will be startied at this news.—Herald. The first class in

The only woman in South American journalism is from Wisconsin. She is the wife of a secretary in the Brazilian war department, and is connected with The Cidade do Rio, edited by the great Brazilian abolitionist, Jose do Patroninio.

Milwaukee, Wis., is called the "Cream City."

"AWAY DOWN EAST." "AWAY DOWN EAST." Have you heard from Pattagumpus, Saccarappa, Wytopitlock, South Molunkus, Madawaska, Tunk, Skowhogan. Kennebago, Togus, Pemaquit, Sabattus, Damariscotta, East Sebago, Passadumkeag, Wiscassett, Deblois, Meddybemps, Masardis, Kittery, Kennebunk, Penobscot, Ogunquit, Monhegan, Rezar, Mattawamkeag, and Moose River?

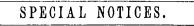
France has now the largest sailing ship in the world: Name: "La France"; rigged with five masts, on four of which square sails are carried; length, 344 feet; beam, 49 feet; cargo, no less than 61,000 tons. The ship is built of steel-masts and yards being of the same material.

"I am learning zee language varey fast. Zee leetle poy zare a spinning his top. He's a spinstor-eh?"

Says the New York Evening Deacon, with a sancti-monious snifile, "If the eight people who were drown-ed yesterday at Fall River had not gone out rowing on Bunday, they might be alive and well." Faughi What if they had gone on Saturday or Monday with too many people who could n't swim in the boat? Again, Faughi-Boston Transcript.

BEECHAM'S PILLS cure sick-headache.

so it seems, and wants the old-fashioned singing schools revived among the people: Otherwise he fears trouble when he reaches the "heavenly land." whenever it is made known that dishonet or improper persons are using our advertising columna, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertising columna, they have





Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Apr. 5. 13w* Apr. 5.

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, Lon-don, 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.

ADVERTISEMENTS.

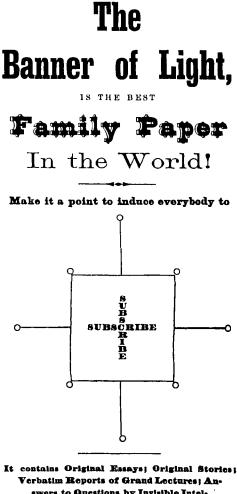
OBESITY SAFELY CURED by one who HAS BEEN a fellow-sufferer. Dr. Edith Berdan, 118 Elli-Send stamp for information. Jan, 26. NEW BOOK. In the Hands of the Printer. **Psychopathy**: OR SPIRIT HEALING. A Series of Lessons on the Relations of the Spirit to its Ou Organism, and the Inter-Relation of Iluman Beings with Reference to HEALTH, DISEASE AND HEALING. Accompanied by Plates illustrating the lessons. By the Spirit of DR. BENJAMIN RUSH. Through the mediumship of MRS. CORA L. V. RICHMOND. Price \$1.50.

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

ONSET Camp-Meeting Association.

Camp mouthing ASSOCIATION, on the Old Colony, because by so doing they contribute to the Camp Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for twelve years, costing over \$20,000, with-out asking for donations or collections. Any liberal Splitt-ualits should willingly cooperate to the extent of Duying tickets for Onese, and thus indicate a desire that the meet-ings should be continued. Station now open, and passen-gers, baggage and reight transforred therefrom. June 7.

ADIES! write for terms. \$3 sample Corset freeto agents. SCHIELE & CO., 387 Broadway, New York. June 21. is26w



swers to Questions by Invisible Intelligences of the Greatest Interest to the World at Large ; **Oharacteristic Mes**sages from Decarnated Individuals to their Friends and Relatives in the Earth-Life: Editorials on a Great Variety of Subjects: Current Events: Highly Interesting Correspondence from all over the Country, Etc.

Our Premium List, Which entitles each Subscriber to an Interesting Book or a Fine Engraving,

Is also a Strong Inducement for the People to Subscribe.

CO AS THE BARKER has a large Subscription List; is for sale at all the Periodical Depots in the United States, and has a wide circulation in foreign countries, it is a canicustomers. ILEMEMBER THIS FACT:

BANNER OF LIGHT.

JUNE 21, 1890.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS, AT \$ O'CLOOK P. M.

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

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-form on *Tweeday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

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

sucrapie expense and published each week in THE BANNER.
 It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them 'o the life beyond the characteristics of their earthly lives-whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these ooismas that does not comport with his or her reason. All express as much of truth as they perceive-no more.
 This our earnest desire that those who recognize the massages of their spirit. Friends will verify them by informing us of the fact for publication.
 Watural flowers for our table are gratefully appreciated from the friends in earth-life who may feel that it is pleasure to place upon the altar of Spirituality their floral offerings.

offerings. The Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNEH 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 25th, 1890. Spirit Invocation.

Spirit Invocation. Oh! Sacred Presence! Oh! Infinite Love! thou Spirit of Divine Wisdom, guide our minds in the ways of Truth, lead our hearts through avenues far extend-ing toward thy kingdom of sympathy and of purity and peace. We reach out our hands to thee, for we would be sustained. In the midst of sunshine the storm may come; even while we rejoice with exceed-ing great joy over the prospects of life, tribuilation may creep upon us. Without thee we are as naught, less than the grains of sand by the sea; with thee in our hearts, consclous of thy protecting power, recognizing thine infinite skill and wisdom, we are powerful and grand, even as lofty souls of human intelligence, capa-ble of expanding into higher perfection by-and-bye. We are thy children, oh! our Father God, and we know that we must clain from thee something of thy would feel this within our fives, uplifting us after the storm and tempest, and guiding us onward through all bitter experiences, even unto thy perfect day be-yond. We desire to learn of thy ministering spirits; we

storm and tempes, and kanne as the perfect day be-yond. We desire to learn of thy ministering spirits; we would receive instruction from gifted minds, those who have drank deeply the cup of wisdom, and un-derstand something of human possibility and power. We would receive from thy tender, loving ones such sweet ministrations of peace and of protection as will indeed lighten our lives of their burdens, and give us strength to press onward with the duties and the trials that beset our way. Oh! our Father, may we receive the influence of bright angels who delight to do thy will. May we catch the inspirations that come from above, and re-flect them unto other lives. May we come into sym-pathy with our kind here and beyond, that we may know something of the fraternal relationships of life, and realize that we are all brothers and sisters, bound in one beautiful chain, that will draw us on-ward and upward toward thy kingdom of beauty and of light. We ask thy blessing to rest upon all now and forevermore. Amen. and forevermore. Amen.

Johnnie McArthur.

I have the permission of your Spirit Presi-dent, Mr. Chairman, to say a few words to thank my dear father for his floral remem-brance of the anniversary which has come to me; and I wish to thank the gentleman for the beautiful song which he has just rendered, not only for myself, but for my dear mother, who stands by myside. She wishes me to say to father: "Dear, in heaven you shall know your own. There will be no parting there, no sepa-ration of kindred souls. I know of the shadows that sometimes press upon you and you feel that sometimes press upon you, and you feel that there is not in this physical life much of that there is not in this physical life much of sunshine and joy for you; but I am content to wait, even though these trying experiences and sometimes disappointments come to your life. I feel that you are a larger man now, spiritu-ally and mentally, as well as physically, than you were when I stood by your side, the moth-er of your children, the companion of your life, because we did not understand that spiritual nature which belongs to mankind; we did not realize what it is to be a progressive, thinking, enlarging mind, outside of this material form; our ideas were cramped and limited. We have learned more of life, we have eaten of the fruit from the tree of good and evil. Some of the knowledge that has come to us has been bitter, but it has been true, and we can afford to wait until the shadows disappear, the crosses drop from the weary shoulders, and you and I and our dear ones meet in the spirit-world, where ail is light." This is mother's message, with her dear abid-ing love to father. She also says: "I watch over our children. I draw near to them at such moments as I can come into their atmo-sphere. I find them sufficiently impressible to sometimes receive the influence I bring, though they do not realize from what source it comes. I shall always guard them to the best of my ability, until they, too, have crossed the shining river, and have found the spirit-home." And I want to say to my father that I feel so all is light. river, and have found the spirit-home." And I want to say to my father that I feel so strong to-day. Can you realize that I have been ten years in the spirit-world, almost as long as I lived on earth? It seems to me as if I had been there much longer, in some ways, because I have had opportunities of learning so much, of going from place to place, of seeing a great deal of life, and of studying human na-ture, as perhaps I never could have done here had I lived to be an old man; and so the spirit-life seems more like home to me, more of a relife seems more like home to me, more of a re-ality than the earth-life which I knew could possibly be. I send so much love to father, because I feel so strongly attracted to him. I know that his life is largely in the material, necessarily so because of his concerns and interests and business; but I gather from him, as he moves around among human beings on earth, a knowledge of life here that perhaps I could his organs of sight, I learn with his understanding, and I get a knowledge of those things that I might not do if I could not come so closely to his side. I do not want him to feel depressed; he must think of us as with him, as not far away, as waiting for him on the spirit-side. But we do not wish him to hasten; we desire him to get all the experience that he can here before he comes to take up our life with us. Grandfather desires me to remember him to father. The old gentleman feels somewhat depressed and disappointed because he cannot move material matters as he wishes to do. He feels like one under restraint, not having the influence or the knowledge how to exert a power on those whom he wighes to bring to his population, and to see things—I mean concerning mortal affairs connected with the family—as he mortal affairs connected with the family—as he sees them. He believes that the spirit of justice will triumph, but he says he can hardly cherish that belief in view of some of the facts that appear so tangibly to his understanding. He hopes and hopes on, but sometimes feels he will have to wait for the right to show itself until some have been removed from the body. Please to tell father that not long since I think I made Florie feel my presence. It seemed to me that she did, as I came close be-side her, in the old way—a little tensing, per-haps. She started, and it gave me satisfaction to think that she felt something strange and something invisible, and I am going to try and something invisible, and I am going to try and see what I can do with my sister. I visit them when I can, and my only sorrow is that I can-not tell them of this spirit-life as it seems to me, because they have not the slightest idea of what it is. Johnnie McArthur.

constitutes the breaking by man of a command-ment, and is considered WICKED. Now, remem-bering that man is animal-belonging to the ani-mal kingdom-and that animals throughout that kingdom, in the main, naturally prey upon one another: and further, that man in his natural state, and before being educated out of the prac-tice, is guite frequently a cannibal: In the light of all these facts, is it wicked in the sight of God (who created all things) to kill each other, as is often done in war, and out of it: Or, to be more explicit, is it wicked to kill? ANE.-That depends altogether upon the mer-

Ans.—That depends altogether upon the men-tal development of those who thus wage war against each other. From our enlightened point of view, in this nineteenth century, we all cry with one voice, it is monstrous for a man to with one voice, it is monstrous for a man to kill a fellow-creature; but from the point of view of the savage barbarian, who has perhaps had no advantages of education and enlighten-ment, who rather enjoys a full meal of meat from the body of his brother man, it is not wicked to thus destroy life. The cannibal be-lieves that he is perfectly justified in taking the life of his fellow in battle, and in consum-ing the flesh of that body afterward, according to his own tastes; but we trust that your cor-respondent does not compare the life of the to his own tastes; but we trust that your cor-respondent does not compare the life of the present day, among civilized nations, with that of the past, or of cannibal communities. To the more developed, and shall we say spiritual-ized, sense of humanity, that is reaching out through the mental faculties to know more of life, and to understand more of the interior nature of manking the thought of taking but nature of mankind, the thought of taking hu-man life becomes indeed oppressive. We say it is atrocious to even think of killing a human being, not to speak of committing such a deed; and he who does murder his brother or his and he who does murder his brother or his friend, or even a stranger whom he happens to meet by the way, is condemned by the right-eous indignation of the community at large. This is right and just, because you live in an advanced age, because your spiritual faculties are gaining the ascendency over the physical, because you, as intellectual beings, are some-thing more than mere brutes. Your correspondent tells us that man is him.

thing more than mere brutes. Your correspondent tells us that man is him-self an animal. Granted. You affirm that man is an outgrowth from the animal kingdom. Very true. But we must remember that he is an animal with an intellect, that he is given a brown that mere correct in such work on the brain that may operate in such ways as to awaken thought, and as will stimulate the moral sentiment. We must remember that man, even though an animal, so called, does not creep over the earth upon four feet, that he stands erect — his head nearer the bending heavens than are his lower extremities.—therefore he head heaten man of the minimum line are an that are his lower extremites—therefore he should eatch more of the spiritualizing atmos-phere of heaven than we expect the animal, per se, to do — the mere brute that creeps through the fields and over the plains, sensing physically those conditions that he requires

for the sustenance of his physical life. You are an outgrowth of that which has gone before. Animals may war with each oth er because it may be necessary for them so to do. They comprise within their natures and their forms certain of the grosser and more crude elements of this planetary life, which are turbulent, which are almost uncontrolla-ble, or have been through the past, through the development of this earth, and therefore they must express themselves in forcible ways even in warring upon each other; but general even in warring upon each other; but general-ly this warring upon each other; but general-specific purpose, either for protection of their kind or of their own life, or for the purpose of gaining necessary food. But what do we find in man? The ability to attempt and to achieve wonderful works. Man has an inventive genius. He can think quickly; he can plan and execute wonderful things, and therefore it is not neces-sary for him either to war upon the animal creation or upon his kind, in order to sustain life or protect himself and his family. There-fore there is a wide difference between the state of the brute creation and that of human-ity; there is a wide difference, almost a vast state of the brute creation and that of human-ity; there is a wide difference, almost a vast gulf, between the savage state of human life, where men have warred upon each other for selfish purposes, where they have killed each other in order to provide themselves with pal-atable food, and the present condition of en-lightened humanity among civilized nations. There can be no comparison in the line of thought which your correspondent has start-ed, because man, as an enlightened individual, in this progressive age, must, if he cares to ed, because man, as an enlightened individual, in this progressive age, must, if he cares to keep abreast of the advancing times and the world of thought, live largely in the mental at-mosphere; gain strength from the spiritual condition of life; and if he does this he will desire peace; he will not seek for warfare, he will learn to love his brother as himself, and he certainly will not care to kill one who has human life, that is as dear to him as is this ex-istence to himself.

the same.] Whom should we prepar

Such a spirit will be obliged to face himself. Porlaps he will put away the thought, and re-fuse to see himself as others have seen him; perlaps he will seek the associations he has known during the years of his life, when dwell-ing amid the marts and turmolls of busy exist-ence; perhaps he will refuse to listen to the inner voice, calling him up to repentance; but the time will come when this must be. The time will come when he will turn away from those allurements, satiated and slokened at heart, and to be spiritually slok is to be griev-ously unhappy. When he does turn, then will he face himself; then will be unhappy indeed. Perhaps his own mother may come to him as a ministering spirit, full of compassion at the fate of her son, anxious to give him peace and helpfulness; and while he may be glad to know his mother is a presiding angel, watching over his life, yet the very sight of that sainted face will be an added pang to his heart, knowing her holy eyes have watched his wrong-doings and understood the secrets of his life.

will be an added pany to his heart, knowing her holy eyes have watched his wrong-doings and understood the secrets of his life. Therefore we say it is wise for one to do the best he can, even though he be deprived some-what of material advantages and emoluments, to do the best he can, to allow his neighbor, brother and friend, and all the world, a place to live just as he desires to, not to crowd the oppressed, but to give that which he can of heart-wealth, if he cannot give any material aid, to to hose who suffer, by extending a cheerful, heart-wealth, if he cannot give any material aid, to those who suffer, by extending a cheerful, helpful influence to all that he possibly can; to try and do right, and as he would be done by; then when he passes to the spiritual world he will be prepared not only to face himself but to meet the loving friends who are waiting for him: the father, the mother, the child, the brother, sister, wife or friend, whatever dear ones have passed on before, and rejoice in the loving association and companionship he shall find. find.

Q.-[By the same.] Shall we ever meet a per-sonal God ?

sonal God? A.- We have replied to this question so fre-quently we shall not take up much time upon it. We have said over and over again that there is no personal God that you can possibly know anything about; and we speak not only from our own individual experience in the spiritual world, but on the authority of many advanced souls who are far beyond us in wis-dom and knowledge who have traversed more dom and knowledge, who have traversed more worlds than one in their search for truth, and worlds than one in their search for truth, and who have lived many ages more than we should care to tell to you in that spiritual world that is apart from and beyond this planet, Earth. They report that there is no possibility, so far as they can learn, of finding any personal be-ing, supreme and arbitrary; therefore we are not to look for any individualized God, al-though we believe in a Supreme Spirit that permeates the autime upware are deen light as permeates the entire universe, as does light, as does the electrical ther that you can hardly sense, but which you know exists by its opera-tions through nature, as does all the wondrous force of the meat immersive descent we force of this great immensity of space. We believe that this Supreme Spirit contains and comprises all intelligence, all wisdom, all love and power and goodness, else how could there have been any creation, any existence, any system of worlds, any law and order in the universe?

Q.-[By Lyman Harris, Luzerne, Pa.] A pas-sage in the New Testament reads as follows: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Who or what is the Holy Ghost?

A.-We do not accept such a passage from A.-We do not accept such a passage from the Bible as authority, or as even a literal translation. We do not believe one can sin against any divine power and be unforgiven. We do not believe that we can possibly sin against the Divine, because the Supreme, Eter-nal Power of this vast universe must be so grand and wise that it would be impossible for one to wrong it or to sin against it. A finite, human intelligence committing wrong against the In-finite, is absurd, to our understanding. But a finite, puny intelligence commits wrong against finite, is absurd, to our understanding. But a finite, puny intelligence commits wrong against itself, commits wrong against its kind, and in that light sins against the Holy Ghost, so to speak, or the spiritual presiding power of the universe. This term, "Holy Ghost," is inter-preted in different ways by varying intelli-gences, and therefore we could set up no stand-ard, give no authority, by expressing our person-al opinion. We know of no Holy Ghost that is higher and more divine than the human intelli-gence itself, in its perfected state, and we begence itself, in its perfected state, and we be-lieve that every individual has within himself the possibility of coming to the perfected state; therefore if you sin against yourself, you sin against the Holy Spirit, or Holy Ghost; you against the Holy Spirit, or Holy Ghost; you sin against the spiritual power that is within you, and you sin against humanity as a whole; therefore if you try, as we have said in the previous remarks, to do the best you can, to live as near right as you know how, and to seek, day after day, to know better how to live right, to learn something higher, if you do unto others as you would wish to be done by, you need not fear you will commit any unpardona-ble sin whatever.

I am very thankful for the privilege of speak-ing, knowing that some there will be glad to hear from each one of us. Hannah Brown.

Rev. William A. Braman.

Rev. William A. Braman. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go away, I will come again, and bring the Comforter." Now, dear mortals, I look at it in this sense; that the coming of the Comforter, spoken of in this passage, means the return of your loved ones, who live and have the power to visit you. Often do we hear it said: "No; spirits do not visit the earth." Have you any proof that we have left the earth? No, no, dear friends. Then do not make these strong assertions when you do not know of what you speak. We have you do not know of what you speak. We have been commanded to commune together, and this means that mortals should commune with spirits. While dwelling in the form I know I did not entertain these views.

In not entertain these views. I was called to preach the Gospel, to minister to the sad and sorrowing, but on entering the spiritual realms I found it was but little com-fort that I gave them. I did not understand, while here in the form, that we might common as used as in which

I did not understand, while here in the form, that we might commune, as we do in reality, but I felt that the spirits of our loved ones might be permitted to hover around us. I find now that heaven and hell are what we make them while dwelling here; all are builders in this life; then it behooves us to build our homes well while we have time and opportu-nity.

I know there are many errors mixed with I know there are many errors mixed with reacts. I cannot undo what was done. I must unlearn what 1 learned here. I cannot take from the people the teachings I left with them, but I will be honest, and acknowledge I was in the dark. As I said to you before, there are many errors mixed with creeds; then, as God has endowed each one with reason, it is our has endowed each one with reason, it is our perfect privilege to use that reason according to the dictation of the spirit. I would not come to find fault, I would not blame, but I would pity. When I have been called to min-ister at funerals, what could I say to the mourn-ing ones to take away their sorrow? Only, "Your loved one, we trust, is in heaven." Oh! it did not leave comfort. Could I have said: "Your loved one is here beside you," how much better it would have been. This was due in part to ignorance, in part to superstition. Yet, dear friends, in these days of enlighten-ment you have really no excuse for ignorance, ment you have really no excuse for ignorance, and I ask you, from the other side of life, to seek for the truth, and learn of the realities of

the life to come. Rev. William A. Braman, of Springfield, Mass., where I passed away. I have some friends in Lynn and Salem.

John Byington.

A long way have I traveled to speak a few words here, hoping to benefit those that are left on earth, and to induce them to learn something before they cross the tide. Not that I understood anything of spirit-commun-ion when in the form. I had been taught there were two places, but I rather hoped I'd get to the best one. That is kind o' natural, you

where I shart that is share had a statut, you Well, I suppose you'll ask me if I was suc-cessful in it. Yes; I got into a good place. I have n't seen the other place, and I'm pretty sure I shart thunt for it. I am satisfied with the home that was given me, but I find also, by coming in contact with higher, more adby coming in contact with higher, more ad-vanced spirits, I may learn a great deal. On entering spirit-life I saw people walking, and they looked just the same as you would here. I could hardly realize I had left the old tene-ment that they call clay, but when I looked back and saw that body I knew I did n't see double. I knew unmistakably I had shed the old coat, and I was very thankful that I had. There was no suffering in massing over.

old coat, and I was very thankfully I had shed the old coat, and I was very thankful that I had. There was no suffering in passing over. When I came to realize that loving ones crowded around me, friends I used to know, it is impossible for me to tell you of the happi-ness that overshadowed my soul. I knew then they would not desert me, and that through what is termed the law of attraction they came to me. I heard these words: "John, come; all things are ready. You have left the form that you once inhabited, and now there are many things for you to learn." I have friends in Lancaster, Ky., that I hope will be anxious to hear from me. Very few yet dwell in mortal life of my kindred, and they will well understand, if they see the mes-sage, that I have spoken here in your hall. It will be of some help to them. I have been there many times. In one particular house-you may call it a hot of if you pleare a subtime of wire near there?

In one particular house—you may call it a hotel if you please—a relative of mine, a travel-ing man, has put up several times, and in the course of the night he has heard something like people walking up and down over the stairs. These noises are made by a spirit that was sent out of this life rather in a hurry. The spirit ut of this life rather in a hurry. The spirit does not come to harm anybody, but wishes to make it understood by the people that dwell there that as soon as communication can be opened with any one, let it be kindred or no, the spirit will be satisfied and these sounds vill cease. This relative of mine possessing a great deal This relative of mine possessing a great deal of medial power, is the reason why, I think, he could hear it so plainly. One particular time I heard a lady say, as she passed up and down the stairs: "I don't like to come here, because there has been so much said about noises." Now I am going to make a pretty strong state-ment. I do not believe any spirits will trouble them if they will give them an opportunity to talk with them and explain things. When you talk with them and explain things. When you hear those noises that you cannot account for, you must readily understand, if you give it any thought, that there are some spirits that are rest-less, that would like to make some explanation in regard to themselves or some expanation with in the spirit-home; therefore when you are troubled, give the spirit or spirits an oppor-tunity to explain, and you will not be fright-ened by ghosts or spooks. John Byington.

Alonzo Crosby.

Alongo Crosby. I feel assured there are some loved ones close by and some far away who will be glad to hear from father. Ohl dear friends, how real this is. As I look into the andience, I see the fa-miliar face of one that will readily understand who is speaking. I have gazed upon them be-fore in your meeting, and I know at times it has come over them: "Why is it that they do n't speak?" George is here, and sends love to each one of the family. I love to walk up and down the streets, where I have been one of your number while dwelling in the form. Years, I know, have intervened since then, but I have walked there many times since I have been what is called a disembodied spirit. I bring love to you to day, and your dear mother sends greetings to each one. We all come with the kindest feelings to you. Many things come up I would like to touch upon, but I must forbear, and not speak upon business matters in public. In East Boston I am not forgotten by many of the old inhabitants. Some have been called to pass on to the higher life, yes, a good many, since the form was laid away that I once inhabited. I found the spirit i world very different from what I had expected from the education that was given me and that I left with my children. But now, children, you have no excuse, for you have means of in-

I left with my children. But now, children, you have no excuse, for you have means of in-formation on the right and on the left, and when you shall be called to pass on to the higher life, you cannot say you have not had opportunities of coming into communication with those that have preceded you to the betwith those that have preceded you to the bet-ter land. You have been entreated by hun-dreds of spirits to learn on this side.

dreds of spirits to learn on this side. I was conversing not an hour since, as near as I can reckon your time, with Rev. Warren H. Cudworth, and he said to me: "I felt, when a mortal, that I was aided and assisted by the spirits all through my life, and I know it now." What is better, what is more encouraging than to feel that those who have passed on do return to assist us while we dwell in the form? Lizzie, heartfelt thoughts do I give to you to-day, and say to each one, go and learn all you can; use the reason God has given you, and it will lead you aright. I was a resident of East Boston. Alonzo Crosby.

Mehitable Whipple.

Mchitable Whipple. I am very anxious to reach my own dear daughter, yet dwelling in the form. She suf-fers much in mind, for she has been called many times to look upon faces dear to her that were to be borne out of her sight. Dear child, I know you gain a great deal by listening to what is said to you from the spirit-world. Mother will not leave you; not by any means. I never come empty-handed; I bring you blessings; I bring you greetings from the beautiful beyond. Charles is here, and sends love to his mother, and to Stella also. We bear messages to you, and take back your loving thoughts to those not present. His father comes beside him now, and also sends a message to you. When mother went it was hard, and when the dear child was called to pass on so suddenly, you felt you called to pass on so suddenly, you felt you could not endure that sorrow, but the angels helped you.

Say to Isaac, Elizabeth sends love also. I have gained a great deal in knowledge from hearing others speak. We are anxious to learn; we reach on in spirit for more light always. A part of that we gain we are eager to leave with you, and also to bring you the best influences and impressions we can.

How grand the thought that we all shall be reunited again, mother and child, husband and wife—all together, to part no more. I feel there would be no heaven if there were no children here. Dear little children! the Master loved them why not we? Be arguing Master loved them, why not we? Be patient, be tender with them. I am happy in speaking here to-day, for I know my dear child will feel happier; the sorrow will be lifted in part from her own soul, because mother has been able to control and give a message. She is in Haver-hill, Mass. I know she will convey my words to the others in different surroundings. Me-hitable Whipple.

James Low.

James Low. I feel very grateful for the permission to speak here, for there are some in Toledo who will be glad to hear from me. I do n't ever make an assertion unless I am pretty sure I can back it up; and when I say they will be glad to hear from me, I'm as sure of it as that I live. There are two, I know, and perhaps more, but I aint going to hunt them up. I want them to know that James Low is here to speak for himself. speak for himself.

pay. I've found a pretty good home. I did n't al-ways have one here, but part of it was my own foolishness. I aint going to tell what that was. I don't want anything now. It's all right with me. I've been hearing a good many tell, when they get back here, of kind o' hankering after something stronger than water. I don't want a thing, not even water; so, you see, I am blest. This is a grand place to come. I'd like to meet with a person in Logansport. I think there'll be a way; the chap will hear that I have been here.

to meet in the other world, God or ourselves?

A.-You should prepare to meet yourselves first of all, because that is just what you will spirit who passes from physical life must face itself. You will say: How can we do that? By passing through a process of introspection, that will, most certainly, reveal your true natures to your understanding, as they have never been revealed before. Every soul is a searcher of souls; it is given the power to read deeply into human life, but that power may not always find expansion or expression immenot always find expansion or expression imme-diately when the spirit passes from physical life. It may be held in abeyance; it may be cramped and clouded; the light and power of the spirit may not shine forth, because of ema-nations from the physical life, from the past career, which crowd upon and envelop the soul. But this will come sometime, and the spirit must face itself, read its past record, and judge it according to its merits. You may spirit must face itself, read its past record, and judge it according to its merits. You may also prepare to meet your kind, human beings like yourselves, who have passed through ex-perience and discipline, who have tasted the bitter waters of life, and have also known its sweets; those who are akin to you, who can understand your natures, your trials and sor-rows, your aspirations and your desires; the loving ones of your households, those who are in entire sympathy with your lives, will be

in entire sympathy with your lives, will be glad to meet you when you pass from earth. And here the question arises: Suppose one has sinned, has consciously and even willfully done wrong, enjoying the luxuries and the pleasures of earthly life at the expense of his primitical unfoldment: bleasures of earthly life at the expense of his spiritual unfoldment; suppose one has been selfish, seeking the allurements of material grandeur, in place of paying much attention to the welfare of others, or even the cultivation of his own spiritual powers? For instance: we take a man who, early in life, was surrounded by pleasant companionships and home associa-tions, who had a mother that thought well of her son, and prayed for his welfare, likewise other tender friends, who appreciated his worth, and perhaps valued him more highly than he deserved. These he loved, but they have passed; long since, to the spirit-world, out of his daily life and sight, and have become somewhat as a pleasant dream or tender mem-ory to his heart alone. The man, through the experiences of external life, has delved into all sorts of conditions; he has grown covetous, has sorts of conditions; he has grown covetous, has grasped after riches, and crowded his fellow-men in the search for influence, power and men in the search for inluence, power and wealth; he has grown selfish and exacting, and perhaps has done wrong in trying to gain those emoluments which he craves. How will it be when he passes to the spirit-world? Who will he meet? Will he meet his loving mother, ten-der sister, or his devoted friend, who knew and loved him when he was an innocent lad? This is a participant cuestion. Such a man need not loved him when he was an innocent lad? This is a pertinent question. Such a man need not expect to be taken into the society of dear and tender souls, who are pure-minded, who are doing God's service in blessing humanity, in seeking to assuage the pains and sufferings of the afflicted, those who have been crowded down by just such exacting natures as his has proved to be, because he will find no such ten-der association at first when he present to the proved to be, because he will find no such ten-der association at first when he passes to the spirit-world. He will not find-because there is no heaven such as the Scriptures describe, or because there is no place of torment such as we are told Hades was-that he will be immedi-ately received into the embrace of his own per-sonal friends of earlier times, and borne to a beautiful country, where all is love and light and beauty. He will not find that his wrong-doing has been condoned by even those who are sympathetic and loving, not even by the Questions and Answers. QUES.-[By T.P. S., New York.] According to the Bible, the taking of the life of his brother the Bible, the taking of the life of his brother

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

Report of Public Séance held March 14th, 1890. Dr. Benjamin Percival.

Good-afternoon, friends, for such we find you as we approach, and we come freighted with love from the beautiful beyond. It is somewhere about twenty-five or thirty years since I was known as a resident of Lynn, and also in Salem.

You may ask me if I knew anything of Spiritualism. Thank God! I did; and I would say to-day: God bless all true mediums! and may the work go on until each mortal may rise above every cloud of error, for many are suffering, groping in darkness. I felt while dwelling in the form I would stand up for the dweiling in the form I would stand up for the mediums, and I would try in every way to put down fraud. I ask you, dear friends, not to countenance fraud—but be careful that you do not censure those who are true. Because you find some chaff, you would not count all as chaff: "Try the spirits, and see if they are of God." I take it that means to find out whether chaff: "Try the spirits, and see if they are or God." I take it that means to find out whether Be charitathey are good and pure and true. Be charita-ble with your mediums, for true mediums are too few to part with one. I would repeat it: Be charitable.

May the time come speedily when you will hear very little of medicine and more of magnetism.

Many themes I would like to touch upon, but others are anxiously waiting to speak. Dr. Benjamin Percival.

Hannah Brown.

Hannah Brown. Many years, which have seemed short to me although long to my friends, have passed since I was called to the higher life. How happy we are to meet our loved ones, the new-born spirits that come, and to greet them so ten-derly. Stiliman, my husband, stands beside me and sends love and greeting to these in our own home, and to all he was connected with while on earth. He has been here several times, hoping to speak for himself, but as he has failed so to do, I have taken it upon me to speak, not only for myself but for him. In Wellfleet, upon the Cape, we shall be remem-bered by loving friends yet dwelling in the form. I know they will be glad to hear from the Summer-Land, and to know that we are to-gether and happy in our spirit-home; quite happy, although through the law of attraction we are drawn to our own. Oh! dear friends who dwell in the flesh, how little do you know of the disappointment we feel as we come into our own homes, and not a word can we get with you. We turn away, not to give it up, but to try again, to persevere until by some good angel-hand the scales may be removed from the eyes of our loved ones here, that they may know there is truth and reality in spirit-return. What gives more pleasure to mortals than to return.

What gives more pleasure to mortals than to feel that their loved ones who have passed on visit them? Often do we come in the still hours of the night to give them strength for their work in the coming day.

Mary Waite.

I think it is a very good idea, as the gentle-man says, to give the spirits a chance to speak, and you will not only help yourselves but help I think it is a very good idea, as the gentle-man says, to give the spirits a chance to speak, and you will not only help yourselves but help the spirits. I have known more than one in-stance such as the gentleman spoke of. I am very thankful that there are channels that spirits may speak through, but mortals don't always give them a chance to use these chan-nels of communication. We may come, and come often, but it would not avail much if you, dear friends, did not meet us part way. We might visit and re-visit, but still not knowing anything of our coming, it would be very little satisfaction. I have found it so since leaving the form, and many dis-appointments have come, not only to my-self personally, but to many who are with me, when we find the doors closed against us, for that is an expression we often use; if we come to you and you do not receive us, or you do not make any outward sign of feeling that we are there, we turn away with sadness; it is tha greatest disappointment we encounter. Can there be one mortal who loved his friends while dwelling in the form, who would do this if he studied a little more of spirit-communion? I think not. It is due to ignorance partly, and partly to the love of popularity; we know they go hand in hand. I do not speak personally to any one, but I find it so through my experience while dwelling in the spiritual realms. We are all eager to reach our own, but we come with love to all; we would help to lift the burden of life wherever we can. We do not feel selfish; we come with all kindness, speaking to you with love, trying in every way to help you gain more happiness. Often the question has been asked, what would be the benefit to us if you did? We receive more benefit than you can, for being encased in the spirit-form we are capable of feeling more happiness than you can be while dwelling in mortal life. I know there are three who will be eager to hear some-thing from those that have crossed the shining river. Often I have heard them make this remark: "I would like

river. Often I have heard them make this remark: "I would like to hear from Mary, to know how she feels in the spirit-world," I have tried soveral times to speak, but have failed. Now, dear loving friends, do not think me so far away; for I am close by your side often, try-ing to leave a good influence with you, that you may gain, through impressions, something to help you in this mortal life. I am assured this message will reach my friends in Sturgis, Mich. Mary Waite.

I think there II be a way, the enap will hear that I have been here. Now I used to say to Bill—we were boys to-gether—"What do you suppose is going to be-come of a fellow after he dies?" He did n't know, he said. "Some say they go down, and some say they go up."

That did n't give me much satisfaction. I

wa'n't sure, then, which way I'd go. Bill and I talked these things over a good many times. I kind o' come to the conclusion that after I got out of the form I should know. I did n't believe I was going to be annihilated

I did n't believe I was going to be annihilated and not know anything. [To the Chairman:] I find, sir, to-day, for the time I have been in the spirit-world I have learned a great deal. I have been a pretty good scholar. That's what I did n't do here. Thank the great God that we are privileged to learn beyond this vale of tears. I am happy to state to you I've got away from the life that I lived here. I feel I'm a better man, and I may use a good influence with those that are yet lived here. I feel I'm a better man, and I may use a good influence with those that are yet

use a good influence with those that are yet left. Now, while I was conversing with the person I spoke of in this life, you see there was a great deal of ignorance with both of us. If nothing more, it will be of benefit to you to change your home by coming to the spirit-realms and to learn, for through the ignorance that is here I cannot see how one can be of a great deal of benefit to another. Beyond this life there is one of progression, where we are permitted to learn, and where it is a part of our work to assist each other. I am grateful that we are anxious to do our work also.

our work to assist each other. I am grateful that we are anxious to do our work also. While I was speaking at first I partook some-what of the old ideas that I used to have while dwelling in the form. I am going to get entire-ly away from that. I am in a better life, and my greatest desire is to aid some poor unfortu-nate one on earth, some sister wonan or broth-er man who has fallen, to reach out the hand to help them instead of giving them a push and saying: "Go down; you're not of much ac-count." There is too much of that, I have found since passing over; we should lift them up and say, as was said in olden times: "Go thy way, and sin no more"; that is, do better. We all wish there could be more of it in this life.

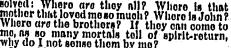
life. If William Morehead knows that I have spoken he will hug it close and say, "Jimmie, do n't forget me." Not by any means. We were good friends here. I find I can aid him, and I may be a teacher to him sometime.

John Dana.

John Dana. I have been very anxious to send a message to my own loving brother. Father and mother are here with me to-day, and all send greetings to him. Henry, there have been many times when you would almost doubt your ever reach-ing one of the loved friends, but to-day you feel, through the goodness and help of one of your fellow-men, that we live; you have learned something of us, and you will learn more and more. You have had more comfort in a few meetings that you have had with us, or even in thought, silently, by yourself, holding commun-ion with us, than you have in all the rest of your life. How many times have you sat, deep in thought, and it has been a mystery to you-almost, you would say, one that could never be

JUNE 21, 1590.

BANNER OF LIGHT.



solved: Where are they all? Where is that mother this loved meso much? Where is John? Where are the brothers? If they can come to me, as so many mortals tell of spirit-return, why do I not sense them by me? 'I would leave the kindest words to day for that friend who has talked to you so many times, and has tried in every way to have you seek to come into communication with those that have preceded you to the better life. But always there was a little shake of the head, for earlier teachings would come up. Many to day would say: "Our mother did n't believe this way." That is no excuse what-ever. Our mothers to day have learned the truth, those that have crossed the portal termed death. The waters cannot cover the spirit; they may cover the form, but the spirit is freed from the body. Dear brother, this message is particularly for you to bear the burdens and disappointments that come to you, and you will go through the battle of life much easier, what remains of it. In a little while, a few years—and how quick they will pass—we will clasp hands, Henry and John together again. I am not so changed but you will know me, although it is many years since they sheat of our mothers. [To the Chairman:] Hut a little distance from you does my brother dwell, in Charlestown. Dear old Grandfather Dana sends love to you, and asks me to bear messages of love from others that are not permitted to speak, but who wish to be remembered to you, dear broth-er. John Dana.

Annie Jenkins.

Annie Jenkins. [To the Chairman:] Please, sir, can I just speak a minute? My throat hurts me some, but not much. I wish I could bring you some flowers. You did n't know me, did you? You don't ever be cross, do you? You must n't be cross; there don't be any cross people in the Summer Land. That gentleman aint cross [pointing to Professor Longley]. He haughs. He makes the nice music, and I love the mu-sic. When you come to the Summer Land I'll know you, won't 1? and all the peoples here. Every one will come right along to grand-ma's house, you'll see me. Would n't you like to see me? This gentleman in front of me, would n't you like to see me when you come to the Summer-Land? He said yes, in his spirit. He don't want to talk loud. The Spirit President was nice to let me come here and speak. An Indian girl wanted to come, but there was only a little piece of time, so she said she was going to wait till she could have a long time to talk. She thinks this is big enough for me to talk a little. Do you ever go to Chicago? If you do, I want you to go right on Lake street, where I used to be, and if I'm there I'll touch you quick, so you'll know that's me. Annie Jen-kins.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 21. Thomas Kenny; Sarah Gleason; Loren Glover; Alice Fleiding; Mary Duvis; Charles S. Willis; Milly; Fran-ces Woodfm; Jonathan Pliney; Carrie Marshall Mason; Levi Taylor; Ella Motts.

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

As per dates will appear in due course. Jane 6.—John Glidden; Katle E. Floyd; Jane Jackson Buck; Joseph Churchill; Timothy Jackson; John Fowler; Amy Bela, Susan Glidding; Quinby Kipp; Ruth Shaw; James Engene Thompson; Mary Snook.

Proceedings

At the Quarterly Convention of the Vermont State Spiritualist Association, held at Tyson, Vt., Friday, Saturday and Sunday, June 6th, 7th and 8th, 1890.

Reported for the Banner of Light.) (Reported for the Banner of Light.) Met at Liberty Hall at 3 p. M. Called to order by A. F. Hubbard, Esq., the President, Lucius Webh, being sick, and, we regret to say, not expected to stay in the mortal form but a short time. Appropri-ate remarks were made by Bros. Hubbard and Lucius Colburn

Colburn. Erening.—A heavy thunder shower at the time of meeting so reduced the attendance that those present were Invited into the spacious parlor of the Echo Lake Hotel, where Mrs. 8. A. Wiley in well-chosen words opened a brief conference, after which Mr. J. Frank Baxter, of Chelsea, Mass., gave a few names that were proof, if any further were needed, of his wonder-ful ability to bring to light the hidden events of the past, events unknown to any person present in the form; Lucius Colburn followed with a highly satisfac-tory séance. SATURDAY, JUNE 7TH.

SATURDAY, JUNE 7TH.



Will be at 406 Shawmut Aveune, Boston, Wednesday and Thursdays until July 1st. tf May 24. SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps, MARGUERITE BURTON, 14 Washington street, Boston, June 7. present to select for themselves, with the privilege of e_x -changing for others without cost (other than recording fee),

MISS L. BARNICOAT, Lecturer, Test, Medi-cal and Magnetic Medium. 175 Tremont street, Boston MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 96 West Springfield street, Boston.

 $D_{waverley\ House,\ Charlestown.}^{R.\ A.\ H.\ RICHARDSON,\ Magnetic\ Healer,\ oct.\ s.}$

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NEW MUSIC. BY C. P. LONCLEY.

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form ; Lucius Colburn followed with a highly satisfac-tory seance. SATURDAY, JUNE 7TH. The Convention assembled at 10 o'clock. After be-hig called to order by the Secretary, a letter from our President, Lucius Webb, of East Granville, was read, containing the unwelcome intelligence of his serious illness at his home, and as all three of our Vice-Presi-dents were absent, Mrs. S. A. Wiley was called to preside, which she did to the satisfaction of all. Con-Herence was opened by D. P. Wilder, followed by other veteran workers, whose very acceptable re-marks were interspersed with beautiful music by the choir, composed of Mrs. J. E. Thompson, Mrs. Flor-ence Ely and Mrs. A. R. Ames. Lucius Colburn gave the address, which was well received by the farge audience present, and at its close an improvised poem. *Afternoon.*—Came to order at 1:30, Mrs. Wiley pre-siding. Mr. J. Frank Baxter occupied the entire ses-sion, to the great delight and satisfaction of the large audience present, most of whom had never met. Mr. Baxter before. The increasing delight manifested by frequent barsis of applanse, and their close attention for more than three hours, showed their appreciation of his splendid efforts. His detineations of spirits were remarkably accurate. Eighteen names were given during the session, all, with but a single exception, being recognized. *Erentag.*—The session consisted of a literary and musical entertainment, which was a decided success. Mr. Baxter presided, assisting greatly by his splendid songs and music, interspersed with readings that alternated the audience with tears and laughter. One of Vermont's favorite singers, Mrs. Florence Ely of Wallingford, added greatly to the interest of the occa-sion by the exercise of her beautiful gift of song. Recitations were given by Miss Maud Holden of Mt. Holly, and Miss Lola Allbee of Rochester, Vi., the lat-ter two of which were applanded to the echo. Miss Holden gave another recitation that was received with marks of appreciation. At the suggestion of Mr. A Science is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answors to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

SUNDAY, JUNE 8TH.

"Annie Laurie" by Mrs. Ely. SUNDAY, JUNE 87H. The Convention met at 9:30, Vice-President E. A. Smith presiding. The conforence hour was occupied by Charles Crane, of Hyde Park, Mr. Gillingham, of Woodstock, and Mr. Sawyer, of Ludiow; after which Mrs. S. A. Wiley gave us a beautiful address. The hall was so woll filled that many could not obtain ad-mittance. There were but few dry eyes during Mrs. Wiley's remarks. She was followed by Mrs. Fannie Davis Smith, who, with more than usual eloquence and power, held the close attention of a deeply inter-ested audience, glving us thoughts that cannot fall to quicken the latent energies of all who were so fortu-nate as to be within the sound of her volce. Her beautiful address closed the session. Afternoon.-Owing to the great number who could not gain entrance to the hall, it was decided to meet in the grove. Some six hundred people listened with pleasure and profit to Mr. Baxter's splendid lecture entitled "Splritualism, and the Good it has Accom-plished in the World." After music and song by Mr. Baxter and the choir, Mr. B. held a seance, during which twenty-four names were given, each accompa-nied with an accurate description of manner of death and incidents connected therewith, with a power and vividness that must have astonished skeptics. Dr. Smith presided with his usual tact and ability. Mrs. Mary E. Huntoon was with us, and held three seances, that were well attended and satisfactory. Prof. J. W. Cadwell put in an appearance, but owing to lack of opportunity could do but little. — The losing excretes were much missed. The usual vote of thanks was passed, and the very successful Con-vention adjourned. Fraternaly. — Eventswille, Vt., June 9th, 1800.

Passed to Spirit-Life,

From his home, North Windham, Vt., May 25th, 1890, Milton Orrin, son of Charles and Emma Slate, aged 5 years 6

months and 19 days. Ho was a bright, active child, possessing an uncommon minu for one of his age. The angels whispered to him, say-ing: "Such as you are wanted in our home." When the medicine was offered him he said: it was of no use—he was "geing to live with God and Flora," a playmate who had passed to spirit-life. It is hard for the parents to part with their only child, but the little boy is now with Flora; Eme will be his guide. When their earth-work is done they will meet their loved one in the land of eternal sunshine. Simonsville, Vi.

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



Modern Astrology.

A COURSE of lessons in the above by letter, also Planeta-ry Reading with Horoscope, and various questions an-swered. For terms and information, send for circular. GEORGE WINTER, Joint, Allegheny Co., Pa. June 14.

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YOUR Puture Business Prospects, consult FRED A. HEATH, the Billnd Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 6 Park Place, Detroit, Mich. 6100w May 24.

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The Writing Planchette.

and directions, by which any one can easily understaint now to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. — Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.

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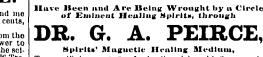
Song and Chorus

Song and Chorus.

A BIRTHDAY IN HEAVEN.

LITTLE RED SCHOOLHOUSE.

SILVER LOCKS.



Spirits' Magnetic Healing Medium, Trance, Clairvoyant, &c., for healing sick and infirm people of chronic and other disorders by Letter Correspondence. DR. PEIR CF will answer orders for treatment, from any distance, by Diagnosis the person's diseases, if curable, &c., Prescriptions of simple remedies, with need-ed advice, and one or more packages spirits' prepared mag-netized, medicated, powerful Healing Paper, letter or other article, upon receipt of a lock the patient's hair or recent writing, statement of ago, sex, full name, residence, descrip-tion of liness, and \$1.00 (for a trial); or for one Full Treat-ment (which may be all will need to carr), \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten (ents. 28 years successful and extensive practice. Permunent Letter Addreas, P. O. Box 1185, Lewiston, Maine. June 14.

Karl Anderson, Astrologer,

ROOM 6, 8½ Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment. Feb. 1.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by nail, 50 cents and stamp, Whole Life Reading SI.00. Magnetic Rem-edles prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2w⁴ June 21.

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MRS. HATTIE YOUNG, Trance and Busi-ness Medium. Residence, No. 72 Williams street, June 14. Dr. Hardcastle's

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A Delightful Tooth-Powder.

A Delignitul I Iooln-Powder. Tills Powder thoroughly cleanses the teeth, hardens the guins, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each bor of "tooth-Life" old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fall to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experionce as an American denists and student dating from 1660, of infinitely more benefit than twonty-five cents" worth of anything elso on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in a peat box. Sent postpaid on receipt of 25 cents. For sale by OLBY & RICH.

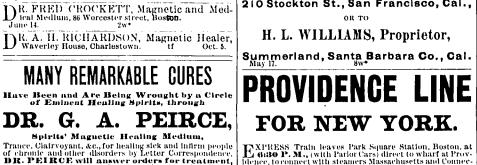
A OF BAILO DY VOLBY & RICH. CATARRH, Diphtheria, and all Throat Dis-eases, curable by the use of **DR. J. E. BRIGGS'S THROAT REMEDY.** Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Gatarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, 80 conts per bottle, postage 15 conts. War sale by COLBY & RICH.

THE DAY OF REST. By W. McDONNELL, author of "Exeter Hall," "The Heathens of the Heath,"

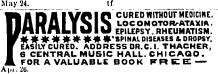
etc. This little pamphlet, from the pen of the well known au-thor, will be found to contain an able argument against the enforcement of a Puritanic Sublath, handled in a masterly wagner.

For said by COLBY & RICH. MARRIAGE AND DIVORCE; or, The Di-ter More Guestion, Should Lerislation Admit None, One or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Congress on Flural Marriage and the Mormon Problem," etc. Faper, 10 conta. For sale by COLBY & RICH. SEND two 2-ot. stamps, look of hair, name in full, age and sex, and I will give you a OLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Princi-pal, Magnetic Institute, Grand Rapids, Mich. 1m* Juno 7.

6



EXPRESS Train leaves Park Square Station, Boston, at B630 P. M., (with Parlor Cars) direct to wharf at Prov-idence, to connect with steamers Massachusetts and Connec-teut. Tickets and State Rooms secured at Park Square Sta-tion, and at 207 Washington street. Telephone 2888. J. W. RICHARDSON, Agent Boston. J. W. MILLER, O. H. BRIGGS, President. Gen. Pass. Agt. May 24. If



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RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE. Address DR. J. S. LOUCKS, Worcester, Mass. May 31. 13w*

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diaguosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Apr. 12.

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

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A T LAKE PLEASANT, a Furnished Cottage, located facing Speakers' Stand. Apply to DR. W. A. TOWNE, 98 Berkeley street, Boston. June 14.



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SPIRIT-MAGNETIZED PAPER. Address D. D. SCOTT. 1107 Broadway, Brooklyn, N. Y. (Enclose stamp.) State for what purpose magnetized paper is wanted. Apr. 19. 11w*

and Chorus. Words and Music by C. P. Longiey. Free 2: cents. "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Ehen E. Rexford; Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

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Come in thy Beauty, Angel of Light	••
Lam Going to my Home 25	**
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Two Little Shoes and a Ringlet of Hair	
We'll All Meet Again in the Morning Land25	
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The above songs are in Sheet Music. Single	copies
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We'll All Meet Again in the Morning Land (with	
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THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Broachitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and boneficial in regulating and strengthening the system; and as a BLOOD PURIFIER 18 TRULY UNRIVALLED. A box, taken accord-ing to directions, is carranted in all cases to give satisfac-tion, or the money will be rofunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth poind), 22 cents, postage free. For sale by COLBY & RIGH.

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THEOSOPHY, RELIGION AND OCCULT solence, with Glossary of Eastern Words. By HENRY 8. OLCOTT.

HENRY 8. O. COTT. HENRY 8. O. LCOTT. CONTENTS. - Forewords. The oscophical Society and its Aims. The Common Foundation of all Religions. Theosophy: the Scientific Basis of Religion. Theosophy: its Friends and Enemies. The Occutt Sciences. Spiritual-ism and Theosophy. India: Past Freent and Future. The Civilization that India Needs. The Spirit of the Zoroastrian Religion. The Life of Buddha and its Lossons From England Cich. Price 52.00. For sale by COLBY & RICH.

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Cassadaga Lake, N. Y.

To the Editor of the Banner of Lights

The Eleventh Annual Picnic of this camp opened on Friday, the 6th, and closed on Sunday, the 8th instant.

There were more people on the grounds than over before on the same occasion, and the addresses given upon the rostrum evinced an exceptional degree of spiritual research and inspiring thought; and the rapt attention and appreciative response which not only beamed in every face in the audience, but could be because in every nee in the attitutes out could be feadily felt by every sensitive soul, showed a unity of thought and aspiration which was in itself a prophecy of great results in the direction of spiritual unfoldment and the practical utility and uplifting power of that universal botherhood of man which forms the basis of our Spiritual Philosophy. There have been many material improvements made here since last year.

of great results in the direction of spiritual unfoldment and the practical utility and upiliting power of that universal brotherhood of man which forms the basis of our Spiritual Philosophy. — There have been many interial improvements made here since last year. — On Friday afternoon Miss Jennie B. Hagan gave the opening address, taking for her subject. "Cassadaga lake Free Association." The speaker was emphalic in her opinion that the word *freedom* in its broadest and truest sense—a free platform, free speech and free thought—was the only condition in which the progress and amelioration of the human race eould be lacilitated. The discourse abounded in sound reason-ing and well-chosen simile. — The subjects chosen by the audience for the closing preen." They were rendered in Miss Hagan's usual sweet and impressive style. — On Friday svening, at the instigation of Mr. J. W. Dennis, there was a large and very pleasant informal gathering of the people at the hotel parlors, and we were entertained by impromptu speeches from J. W. Dennis, there was a large and very pleasant informal gathering of the people at the hotel parlors, and we were an entertained by impromptu speeches from J. W. Dennis, there was a large and very pleasant informal gathering of the people at the hotel parlors, and we were a bigh tribute from usal. — The suital working and the stary experience. Dr. Carter's devotion to the cause he espoused in that so the outside world—and his unselfsh and nuremu-narated labors for the sick and afflicted in body and mind, during the forty years of his medlumship, de-serve a high tribute from usal. — The suital conference was held. In the auditorium, Sturday A. M. Most of the time was occupied by Hon. A. B. Richmond is a man who is well known In this vicinity and throughout the State of Pennsyl-vania. He has been an able and successful lawyer for many years, and was also a close student and practical lawyer, considers himself fully competent to detect traud, no matter how adrottly practiced. — Like others

We cannot make bargains for blisses, Nor catch them like fishes in nets; And often the thing that one misses Helps more than the thing that he gets."

Boys more than the thing that be gets." Saturday r. M., the 7th, Mr. Willard J. Hull of Buffalo spoke on the subject, "Progress and Responsibility." It was a masterly effort, and I shall endeavor to send you a more extended report of the same at a conven-lent time.

BANNER OF (dealt with above) he concludes as follows regarding Crow-Pie for the Rhode Island Allo-

the camp meeting for the season of '90: "The prospect for our August meeting is good; we hope for the best, and we see nothing to interrupt the quictude of our pleasant summer home. If there is any disturbance it will not arise among the Board of Managers, for all of them are devotees of the gospel of peace and harmony."

Ouset Bay, Mass. To the Editor of the Banner of Light: Saturday being stormy, and the only day on which

passengers could visit Onset on the "Opening Day" excursion, there was not as large a gathering as would have otherwise convened.

Col. Wm. D. Crockett, President of the Onset Bay Association, presided, and with appropriate words of

Col. Wm. D. Crockett, President of the Onset Bay Association, presided, and with appropriate words of welcome opened the services—a quartette of singers assisting. Dr. A. H. Richardson (himself a veteran camp-meeting official) was the first speaker. His ro-marks on the growth of Spiritualism everywhere were well received. Mrs. Ida P. A. Whitlock followed, taking a comprehensive view of the signs of the times in this regard. Col. Crockett then introduced Henry H. Warner as the son of one of the oldest lecturers in the field. Mr. Warner proceeded to give a scientific lecture on the future of Spiritualism, speaking of the law [natural] and philosophy of spirit manifestations. There was, he said, as much necessity for honesty on the part of those attending scances as on the part of the mediums —as far as obtaining genuine spirit manifestations was concerned. His remarks were considered by those present as truthful and pertinent. In the afternoon Dr. H. B. Storer gave one of his old-time addresses, which electrified the people. His guides presented a fine description of Onset and its purpose from the start, and reviewed the philosophy of Spiritualism, making some fine illustrations by comparing the old and narrow theological views with the all-embracing revelations of the New Dispensa-tion. He aliuded trenchantly to the remarks of Mrs. Chant, of England, at Rev. M. J. Savage's church not long since, wherein she declared that she did not con-sider Spiritualism worthy of her consideration— though she was *termed*, and probably claimed to be, "a free religionist" in belief. Mrs. M. T. Sheihamer-Longley closed the services of the day with some earnest thoughts in support of Spiritualism, first, last and always—which in its va-ried conditions included all the laws and problems of life. Both her guides and those of Dr. Storer al-luded appreciatively to the previous address by Mr. Warner.

luded appreciatively to the previous address by Mr. Warner. Mrs. Longley's guides controverted in strong terms the occuit theory of "elementary spirits" as applied to modern spiritual manifestations and communion, which went to fully show that this lady was controlled by an intelligent band of spirits keenly alive to the issues of the day. In the evening a complimentary séance was held at the Washburn House for Mr. H. H. Warner. The parlors were crowded; the entertainment consisted of singing and playing by Prof. C. P. Longley, and re-marks by the controls of Mr. Warner, Mrs. Whitlock, Dr. Stansbury, and Charles W. Sullvan. Mr. Warner received \$13 as the result of the séance.

Dr. Stansbury, and Charles W. Sullivan. Mr. Warner received \$13 as the result of the séance. NOTES. Mrs. H. B. Fay held a séance at Maj. Griffith's cot-tage Sunday evening. Dr. Stansbury and family have arrived for the sea-son, and taken the Bullock cottage on West Central Avenue. John Lumsden, Esq., of St. Louis, Mo., has hired three cottages for the season, and his family and others will soon join him at Onset. Mrs. Dr. Bland, of Washington, D. C., has leased Mr. and Mrs. Townsend Wood's cottage, and has moved into it for the season. The Gien Cove House and the Washburn House are the only two large hotels that are open at present to the public. The visitors were largely entertained at the latter: This house has gone through an improve-ment in painting, and is to be enlarged in part before the season fully commences. Mr. Warner was so well liked in his lectures that he received two engagements to speak—one at Fitchburg, the other at Brockton-the coming season. A séance was held at the Washburn House Saturday evening, some thirty five persons attending. Mr. F. E. Crane presided at the piano. Mr. Henry H. Warner, Mrs. Whitlock, Dr. H. B. Storer, Charles W. Sullivan and Dr. Richardson participated as mediums and speakers.

and Dr. Richardson participated as mediums and speaker

Guests at the Washburn House:

Win. D. Crockett, Dr. H. B. Storer, Frank E. Crane, Mrs. Mr. D. Crockett, Dr. H. B. Storer, Frank E. Crane, Mrs. M. F. Washburne, Mrs. L. L. Whitlock, A. S. Hayward, Dr. W. E. Wheelock, Mellie D. Cofran, Henry H. Warner, al-of Boston; P. C. Wright, Montpelier, Vt.; Dr. A. H. Rich-ardson, Charlestown; Aaron Bradshaw, Dorchester; F. M. Shaw, Brockton; M. C., San Antonio, Tex.; Dr. Collins and friends, New York City; C. Smith and wife, Avon, Mass.; Dr. Stansbury and family, San Francisco, Cal. Mrs. Wohb, astrophysical of New York Ofter headbaced

Mrs. Webb, astrologist, of New York City, has leased Mrs. Dr. Pratt's cottage for the season. Onset begins to exhibit signs of activity, and there is a general feeling that a good time is in store in the near future for all concerned.

Spectral Sights

AND SOUNDS AT THE ROXBURY CROSSING.

AND SOUNDS AT THE ROXBURY CROSSING. Are there ghosts at Roxbury Crossing? asks the Boston Record. People say there are. On dark, stormy nights, it is related, when the rain drives tem-pestuously against the windows of the locomotive cabs, and the engineers strain their eyes to distin-guish the signal lights which notify them that the track is clear, strange sights have been seen and un-explained sounds heard at the fatal crossing. Pale flames creep between the rails, and flicker with a spectral glare as the train rushes past, and indefin-able cries and groans mingle with the rattle of the wheels.

wheels

paths.

To the Editor of the Banner of Light:

The Rhode Island Medical Society (Allopath) held its annual meeting the 9th Inst. The President, Dr. J. W. Mitchell, very strongly recommended that action be taken to secure the medical logislation the doctors have been striving for these eighteen years, and in the course of the session it was moved that a committee of five be appointed—three allopaths and two homeopaths—to attend to the matter

and two homeopaths—to attend to the matter of legislation. This led to heated contention, the more radi-cal allopaths deprecating and denouncing the policy of affiliating with homeopaths for any purpose whatsoever. These prevailed, and the committee was appointed, all allopaths, so now the homeos will not be likely to help the old school follows null the chost putp out of the old school fellows pull the chestnuts out of the

After business there was a dinner, to which After business there was a dinner, to which several outside guests had been invited. Among them was Arnold Green, Esq., a lead-ing member of the Rhode Island Bar, who was called upon to speak on the question of the ad-vantages to be gained by the legislative conrol of medicine. He spoke substantially as follows:

trol of medicine. He spoke substantially as follows: "The subject might be treated very much like the famous chapter on snakes in Ireland, viz.: 'There are no snakes.' In his own profession he did not be-lieve the rigid examination required had ever kept a charlatan out of the bar or had ever reduced in any degree professional malpractice. The difficulty is that when these men enter the profession they neg-lect to pursue their studies, and devote themselves simply to money-making. The man who means to be a quack is perfectly sure to be bright enough to meet the requirements of the law, and sharp enough to pass any examination. 'You cannot make approximation, to out of your learning. You cannot make capital out of the breadth of your culture,' he said, 'and it is foolish for you to attempt it. You will make your money out of your profession. What legislation can help that? You cannot live in a community and keep yourself either above it or outside it, and how do you expect any permanent gain by any legal qualification or a fixed standard or certificate of admission, to keep people from abusing your good name in communities where astrologers still prove it to their interests to keep their advertisements in the daily papers, and Christian scientists can make a living by professing to cure by prayer? The standard both in your pro-fession and in others which we must maintain for our selves and our successors is the standard which our selves and our successors is the standard which our selves and our accessors is the standard which our selves and our successors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is the standard which our selves and our accessors is

There is a mint of common sense in the for-going remarks, which must have chagrined the M. D.'s, for doubtless they expected the legal science of the gentleman would be brought to bear on the furtherance of their scheme of mobear on the furtherance of their scheme of mo-nopolistic legislation. But the closing remark, "Legislation will not avail," was a double-edged dagger, which pierced the vitals. What the managers intended for a dessert proved to be crow-pie. WILLIAM FOSTER, JR. Providence, R. I., 50 Battey street.

W. J. Colville in Brooklyn and New York.

To the Editor of the Banner of Light:

On Sunday last, June 15th, W. J. Colville lectured to large audiences in Conservatory Hall, Brooklyn The morning discourse was on "The Theosophy o Buddha and of Christ."

Buddha and of Christ." The lecturer took the position that divine wisdom cannot possibly be circumscribed by creed, book, or society, and therefore the false impression prevailing in some quarters that Theosophy means a peculiar exclusive orientalism needs only to be perceived to be corrected. The truth of Spiritualism is in no way affected by a liberal recognition of the good in all re-ligions, and, indeed, no true Spiritualist can be other than a true eclectic. In the evening "Is the Country Safe?" formed a very interesting topic of discourse. As one of The BANNER correspondents has recently said, Mr. Col ville is a very earnest, enthusiastic advocate of the central proposition of Nationalism, and he is evidently inspired by some able jurist in his presentation of national and international questions of reform. The lecture was, in many respects, similar to that given in Boston, May 25th. Mr. Colville has been teaching a class in Spiritual Science in Kingston Hall every Tuesday, Thursday and Saturday at three, and delivering public lectures to very appreciative audiences the same evenings at eight. NE

NEW YORK.- On Sunday next, June 22d, W. J NEW YORK.- On Sunday next, June 22d, W. J. Colville commences a short series of Sunday services in New York City, at Adelphi Hall, 52d street and 7th Avenue. On Sunday next the topics of the discourse will be, at eleven A. M. "The houses we live in, and we who live in them." Eight P. M., "Truth and Fraud in Spiritualism, how to Present the Former and Crush the Latter." Week evening lectures Monday, Wednes-day and Friday at eight P. M., at 13 W. 42d street. X.

Maine Medical Association.

Meetings in Boston.

LIGHT.

Free Apiritual Meetings are hold in the DANNER OF LIGHT HIAL, NO.B Hosworth street, regularly twices week -on TUREPAR and FRIDAY AFTERNOORS. J. A. Shelha-mer, Chairman.

mer, Chairman. First Spirifund Temple, corner Newbury and Exeter Streets.-Spiritual Fraternity Society; Sundays, 74 P. M.-Dirs, R. S. Jako, speaker; H. A. M., Fraternity School (or Children; Wednesday ovening meeting at 7%. M. D. Weilington, Secretary. Twillight Hall, 750 Washington Street.-Sundays, at 10% A. M. 7% and 7% P. M. Ebon Cobb, Conductor. Excla Way, 60 Washington Street.

Engle Hall, 616 Washington Street.-Sundays at 10/4 A. M. 3/4 and 7/4 P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Tremont Street, Room 2. - Facts Social Seance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds moetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodgo, Secretary.

First Spiritual Temple, corner Exctor and Newbury Streets. - On Sunday afternoon, June 15th. Mrs. H. S. Lake, entranced, delivered an address upon "Spiritual Purpose, and the Purposes of Spirits." She said :

noti, Als. H. S. Lako, entranced, denvéréd an ad-dress upon "Spiritual Purpose, and the Purposes of Spirits." She said:
"The aims which rise above mere material acquire-ment, which fix upon those principles of equify and love, unknown to ordinary men, are spiritual pur-poses. They are born of long struggle and patient work. They did not grow in a century even, but are the product of unnumbered periods of Nature's effort along the ways of human consciousness. To do and be the beat and highest in the midst of things which fret the mind, or fall upon the body like a blow, requires that vigor of the soul which is not gained in drifting purposelessly about, the prev of every whim. This centralizing of ennobling sentiment secures the medium, as well as every other, against encroachments from unspiritual and undeveloped beings. For the purposes of 'spirits' are not infrequently as devoid of 'spirituality' as are the denizens of this ma-terial sphere. According to one's view of life and its experiences, whether we are incarnate or otherwise, must be the measure of our spiritual attainment. And if you were to gaze with me upon the myriadis of men and women who have cast their bodies off, and who yet linger in the atmosphere of earth, you would see how material their purposes are: here, one bent upon the exercise of acquisitiveness, although there is noth-ing to acquire in the earthly sense; there, another yio-lent, vicious or malignant, determined to destroy; yonder still another seeking heaven as a place of refuge from the lower self. All these, spirits with purposes most 'unspiritual'—that is, devold of those higher ends and alms which constitute devolion to the deep-est interest of mankind. Do we suffer when you grieve for our departure? That depends upon the structure of the spirit. May-hap we see your grief but liberates more spiritual power within you, and so we do not regret the disci-pline. You build these darkened walls around you by grieving over your loss; not ours, for wo, perhaps,

the defivery of the address, so interwoven with the body of the same as to seem a part of it. Miss Mary L. Packard and Mirs. Jennie H. Bowker sang appropriate selections. Next Sunday afternoon Mrs. Lake will speak upon "The Realm of Sleep and Dreams, and the Mystery of Hypnotism." Questions will also be answered. Children's school at 11 A. M. Tuesday evening, June 24th, last meeting for the season of the "Psychical Research Society." Usual Wednesday evening social. Friday afternoon lecture to women at 2:30. Subject, "Concentration." Friday evening exercise in song. All are cordially invited. Com.

Eagle Hall. 616 Washington Street.-Sunday morning, June 15th, the services opened with music by Prof. Hudson, and an address by Mr. Blackden,

See by Froi. Hadson, and an address by Mr. Blackden, followed by Mr. Haynes, Mrs. Lesile, Miss Jennie Rhind, Mrs. Clara Field-Conant, Mrs. Hillsgrove, Mrs. Stone, Mrs. Lewis, Drs. Coombs and Fuller. *Afternoon.*—Opened with singing, "In the Sweet By and-Bye," Remarks were made and tests given by Mrs. J. T. Lewis, Mr. David Brown, Mrs. Davis, Dr. Toothaker, Mrs. Chandler-Balley, Mrs. Dr. Bell, and Miss Knox. Miss Knox.

Toutnaker, Mrs. Chanoler-Balley, Mrs. Dr. Bell, And Miss Knox.
 Evening.- Opened with music by Miss Folsom, and remarks by Mr. Haynes. Mrs. Dr. Robbins gave some tests, Mr. Baseom a song, entitled, "There Is No Death," readings and tests by Mrs. Dr. Bell, Mrs. Chandler-Balley, and Mrs. M. W. Lesile. Remarks by Dr. C. D. Fuller, Mrs. Davis, Mr. Blackden, and Mr. Mathews.
 Wednesday, June 11th, the meeting was opened with music, and an address by Dr. Fernald. Remarks by Drs. Brown and Thomas. Psychometric readings by Mrs. Chandler-Balley. Remarks and tests by Mrs. M. W. Leslie and Mr. Mathews.
 Meetings will be held in this hall every Wednesday at 3 o'clock; Sunday at 10:30 A. M., 2:30 and 7:30 F. M., during the summer.

Hoston, Mass. In connection with his treatment Dr. 8. successfully em-ploys Animal Magnetism, which force is now recognized as a wonderful curative agent in dealing with disense: scientists and the medical fraternity alke acknowledging its uso-fulness in detecting and curing disease when other means have failed. The Editor of the BANNER or LLGHT, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Shelhamer through his magnetic powers and remedies. Address care BANNER or LIGHT. Apr. 5. Studies in Theosophy:

F. W. MATHEWS, Conductor.

Newburyport, Mass.-On Monday, June 2d, the annual business meeting of the First Spiritual Society was held; reports of Secretary and Treasurer were

IS LIFE WORTH LIVINGP

JUNE 21, 1890.

- Is life worth living 7 Yes, so long As there is wrong to right, Wall of the weak against the strong, Or tyranny to fight;
- Long as there lingers gloom to chase. Or streaming tear to dry,
- One kindred wee, one sorrowing face That smiles as we draw nigh;
- Long as at tale of anguish swells The heart, and lids grow wet,
- And at the sound of Christmas bells
- We pardon and forget; So long as Faith with Freedom reigns, And loyal Hope survives,
- And gracious Charity remains To leaven lowly lives:
- While there is one untrodden tract
- For Intellect or Will. And men are free to think or act,
- Life is worth living still!-Alfred Austen.



HUMORS OF THE BLOOD, SKIN AND SCALP, WHETH-er itching, burning, bleeding, scaly, crusted, plmply, blotchy, or copper-colored, with loss of hair, either simple, scrotulous, hereditary, or contagious, are speedily, perma-nently, economically, and infailbly curred by the CUTICURA REMEDIES, cousisting of CUTICURA, the great Skin Cure, OUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Puri-fler, and greatest of Humor Remedies, when the best phy-sclans and all other remedies fail. CUTICURA REMEDIES are the only infailible blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, §1. Prepared by Potter Drug and Chemical

RESOLVENT, \$1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases.

Backache, kidney pains, w. relieved in one minute by t ANTI-PAIN PLASTER. 25c.

Pimples, blackheads, chapped and olly skin prevented by CUTICURA SOAP.

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MAGNETIC HEALER, Office 81/2 Bosworth Street, (Room 5.) Boston,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor-

ders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the

above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by

letter must state age, sex, and leading symptoms. DR. SHELHAMER'S Great Remedy for Throat and Lung

Troubles-Balsamine-is proving its efficacy in numerous

cases. It should be kept on hand in every household, to be

used in sudden Colds, Pneumonia and kindred Pulmonary

Affections. Special directions are given for the use of this and all other remedies prepared by Dr. Shelhamer. These

have all been prescribed by Spirit JOHN WARREN, a most efficient physician of the progressive school.

Balsamine 50 cents per bottle. SPECIFICS for the following diseases, prescribed by spirits, S1.00 per bottle: Liver, Kidney, Gastrilis, Nervous Prostra-tion, Liver and Kidney Complication. Constipation Pow-disease in accorder to the second secon

Compounded and Sold only by DR. J. A. SHELA HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass.

ders, 50 cents per dozen.

Backache, kidney pains, weakness and rheumatism relieved in one minute by the celebrated CUTICURA

It was a masteriy endit, and i shall endervot to solid you a more extended report of the same at a conven-ient time. Sunday A. M., the 8th, Miss Jennie B. Hagan oc-cupied the rostrum and spoke upon the following sub-jects, given by the audience: "How can Spiritualists of Best Develop their Religions Nature?" "Is Egypt the Mother of Religion?" "Geometry?", also upon the following subject, which was laconically submit-ted by Lyman C. Howe: "What will be the Effect on Lost Infants and Heathen in the Interim while the same Presbytery is Making Up its Mind?" The speaker emphasized the fact of the eternal ex-istence of truth. Truth is eternal, and all great prin-ciples that bear the stamp of truth must in the nature of things be the same. If there is a fact in Nature, no matter how long was has to delve before he finds it, that fact has existed from the beginning of time. The closing poem was given upon the subject sub-mitted by Lyman C. Howe, and "Geometry," and was a very ingenious and pleasing production. In the afternoon Willard J. Hull spoke upon the sub-fect, "Destiny," to a large and appreciative audience. A mere abstract from this profound and chocely-word-ed address would fail to do justice to Mr. Hull. Hence by the unanimous sentiment of the people who heard him, I have borrowed his manuscript, and will at an early date send a copy to THE BANNER for publica-tion--feeling assured that all readers will appreciate its worth. its worth.

After the close of the afternoon services in the auditorium, an invitation was extended to the audience to attend the exercises incident to laying the corner stone of a building to be erected for the use of the Cassadaga

or a building to be crected for the use of the Cassadaga Home Circle—to take place at 5 o'clock. The plan and purpose of this building were projected by Mrs. H. T. Stearns, who is one of the veteran sol-dlers in the battle for freedom and reform. The ideal of it was given her in a vision some time ago. The building was formally dedicated to the following pur-pose. pose:

binding was formally dedicated to the following pur-pose: "These grounds of Cassadaga Island are owned by the Cassadaga Lake Free Association. Such Association was formed to carry out scientific, benevolent, religious and moral work, for the culture and well-being of its supporters. Hence we as co-workers in humanitarian reform and for the purpose of carrying out the aims and objects as herein set forth-and in order to open wider the doors of life-are pledged to no one issue of life, no one department of truth, no one field of progress; but to the many we do erect this building, and pledge its use to the scientist, the free-think-er, the philanthropist, the laborer, and the seeker aftor Na-ture's methods and problems in all directions. It shall be devoted to the use of the children who may be called here, that its walls may give them a home wherein to find the methods of truth. It shall bo open to the Cassadaga Home Circle, that it may find in its environment a place to unfold clairvoyant insight and spirit-impressibility, also for self-culture and sympathetic ministry. In all ways seeking the light, we will can this building Sunlight Lodge. HANNAH T. STEAINER, Builder. Cassadaga Camp, June 6th, 1890, Amnual Meeting of C. L. F. A." }

The following resolutions were offered by Mrs. H. T. Stearn

Stearns: "Resolved, That this day, in meeting here assembled in the dedication of this building on these grounds, we will cherish and hold in sacred remembrance the work of the 'American Republics in their Congress of this year, in the League which they have consolidated, in which it is agreed that all disputes of the soveral Republies of North, Central and Bonth America shall for the coming twenty years be settled by arbitration instead of war; that we look upon this movement as the most important of this or any age that it heraids the day in which the lion and the lamb shall lie down together, and all the nations of the earth be blessed. And it is further Resolved, That we hold this year memorable, in this, that the Judiclary Committee of our Congress have made a ma-jority report to Congress for a constitutional amendment in tavor of woman's suffrage-said report being approved without dissent." These resolutions were approved by the unaniment

without dissent." These resolutions were approved by the unanimous vote of the people assembled. Fitting speeches were made by Mrs. H. T. Stearns, Mr. Willard J. Hull, Mrs. Carrie E. S. Twing, Rev. Frank, Miss Jennie B. Hagan, and others. It was indeed a pleasant occasion, and an appropriate closing for our eleventh Annual Picnic. Mr. John T. Lillie is with us, and his pleasant face filting about the grounds, and his enlivening songs which contribute so largely to the attractions of our meetings, make us feel that "Jack" is a treasure we cannot afford to dispense with. The "Northwestern Band" has also been with us during the plenic, and favored us with soul-stirring music.

music. The dance on Saturday evening was largely attend-ed, and enjoyed to the utmost.

Lity Dale, N. Y., June 10th. ORPHA E. TOUSEY.

Mr. J. W. Dennis also writes us an account of the services, from which the following is extracted:

"The Eleventh June Plenie was held at Camp Cas-sadaga on the 6th, 7th and 8th, Friday, Saturday and Sunday, and a right nice time we had. The attend-ance was up to the average, and each of the surround-ing towns gave a good delegation. Miss Jennie B. Hagan (a general favorite at this camp) and Willard J. Hull were the engaged speakers."

After referring to other speakers and proceedings | Report, Aug. 17, 1889.

A few years after the construction of the railroad, when the Roxbury district was more sparsely settled than it is now, a sad accident took place at the crossing. A young lady, beloved by all, and very pretty, was struck by a train and killed instantly. Both arms were cut off at the ebow, but otherwise the body was not mutilated. She was engaged to be married to a young maw howas in business in Pittsburgh, Pa., and the wedding day had been set for a week from that time and her lover was even then on his way to the edity with all the speed that steam could give. The engine that drew his train was the one that killed his in see who it was, and, recognizing the face, pulled a plist to if from his pocket and sent a bullet through his to from his pocket and sent a bullet through his to from his pocket and sent a bullet through his to from his pocket and sent a bullet through his to form his pocket and sent a bullet through his to form his pocket and sent a bullet through his to form his pocket and sent a bullet through his to form his pocket and sent a bullet through his to form his pocket and sent a bullet through his at the construction and her base wather advance in their set. It does not need a very convenient doorstep, mounting upon which (should such a law be enacted) here advance in their set. It for a set of a

see who it was, and, recomizing the face, pulled a pis-tol from his pocket and sent a bullet through his heart. This was on the 11th day of June, and every year upon that date it is said that a velled figure, but dimly visi-ble in the gathering darkness, appears and stands on the track in the rear of the horse-car stables as a train from the south thunders around the curve. Just as the engine strikes the figure two stumps of arms are waved, and a wild shriek joins with the harsh clang of the bell. Then the apparition vanishes. Once a freight train broke apart at Station street, and the fact was not noticed until the locomotive and forward cars had passed Boyiston station. It was at night, and a brakeman named Reidy, a good-humored Irishman, was sent back from the caboose with a red lantern to avoid accident. He was run over and killed by a switch engine as he swung his warning light. It may or may not be remarkable, but often-times red lanterns have been seen to swing over this point of the road, which disappear when approached, and can never be satisfactorily accounted for. Be-fore the paving stones were laid between the tracks at the crossing, heavy planks put parallel with the ralls occupied their place. In more than one place black, indeitble stains of blood soaked the wood, and could be seen on close examination. It is even said that the outlines of the stains could at certain times and in certain conditions of the atmosphere be seen in the dark, glowing with a phosphorescent, greenish blue, which came and went fin waves of slekly light. People did not care to investigate this phenomenon very closely, and so it was never explained to com-plete satisfaction. When the stone was substituted for the planks the odd light was no longer seen. The Committee on Reform(?) connected with the

The Committee on Reform(?) connected with the General Assembly of United Presbyterians, meeting at Buffalo, N. Y., recently, stultified itself by urging a request that "the President incorporate in his Thanks giving proclamation a proper recognition of Jesus Christ as supreme ruler of the nation." This is union and reform-"with a vengeance."



of all in leavening strength .-- U. S. Government Mar. 8. ly

Maine Medical Association. To the Editor of the Banner of Light: The above named Society met at Portland June 10th, and held fis annual session. Among other recommend-ations made by this Society on this occasion was a "Registration Law." The citizens of Maine should not leave a stone unturned in showing the real object this organization has in its effort to oblige all practi-tioners to register before being allowed to heal the discover that these Maine "regulars" regard a "Reg-istration Law" to be a very convenient doorstep-they could easily make a further advance in their legislative warfare upon the citizen's right of choics as to means of relief in case of sickness in any way whatsoever. The constitution of the United States will not allow any individual to be deprived of the right to employ the mode of treatment or practitioner of his or her choice, under such circumstances. The people should be taught this, and further that the laws of each State now on the statute book will punish all persons en-ter-when such laws are enforced. The people must move in this matter, and not allow a doctors' quarrel and the Medical Society to circum-

The constitution of the United States will not allow as to means of relief in case of sickness in any way whatsoever. The Constitution of the United States will not allow any individual to be deprived of the right to employ the mode of treatment or practitioner of his or her choice, under such circumstances. The people should be taught this, and further that the laws of each State now on the statute book will punish all persons en-gaged in fraud and deception—of whatsoever charac-ter—when such laws are enforced. The people must move in this matter, and not allow a doctors' quarrel and the Medical Society to circum-scribe their liberties in the interests of any particular order of practitioners in the remedial field. When the people ask and demand laws that will enslave them in this regard it will be in season for legislators to enact them—not before. ANTI-MONOPOLIST.

Worcester, Mass .- The three Sundays in June

our platform has been occupied by Mrs. R. Shepard Lillie, whose lectures have been a rare treat to those Linie, whose lectures have been a rare treat to those who have had the privilege of listening to her. Last Sunday her afternoon subjects were: "Is Thought-Transference, so-called, a Fact, and to What Extent Can the Used?" "Is Mediumship a Gift, or is it a Natural Talent Common to All?" and "Can we Con-trol Our Own Destiny?" The answers to these ques-tions gave evidence of a deep research into the laws and philosophy of life, and were full of interest and in-struction.

In the evening she spoke upon "Spiritualism as a Philosophy, a Science and a Religion." The subject was treated by a master hand, and the lecture elicited warm anglause."

Philosophy, a becene and a second of the lecture elicited mark applause. Mrs. Lillie's presence among us has been like an in-spiration. Our rent had been advanced, and many had been in doubt whether it was best to keep the hall or suspend the meetings; but Mrs. Lillie's grand expositions of the truths of Spiritualiusm, and her ap-peals in behalf of the Cause, aroused an interest in the meetings which culminated in the Society keeping the ball and engaging Mrs. Lillie to open the season in September. The Society gave a social entertainment Saturday evening, June 14th, at the residence of Mr. Leander Bigelow, 142 Beacon street. The formal portion of the exercises consisted of songs by Mr. and Mrs. Gough, a whistling solo by Miss Julia Reed and Miss Lulu Isaacs; Mrs. Lillie gave excellent improvisations upon the subjects: "Stumbling-Blocks and Stepping-Stones" and "Our Spirit Homes." The occasion was a pleasant one, and enjoyed by all present. W. C. J.

Lynn, Mass .- The Lynn Spiritual, and the Children's Lyceum Associations have united in a series of grove meetings, to be held through the summer months every pleasant Sunday. These meetings are held in Science Grove, of Lynnleid street, Wyoma. Last Sunday was our first Extincting. The friends are invited to attend. No fee to enter the grove, but a collection taken to defray our necessary expenses. The Spiritual Fraternity, of Lynn, holds a meeting in Templars Hall every Sunday evening. Last Sunday, June 15th, Mrs. Abile N. Burnham occupied the platform, and her excellent address and clear, convincing tests and readings were listened to with close attention by a large audience. Next Sunday there will be local talent present. Mrs. E. B. MERRILL, See'y. 53 Lowell street. grove meetings, to be held through the summer

53 Lowell street.

Quincy, Mass.-Mrs. Kate R. Stiles speaks at Faxon Hall, Sunday, June 22d, Afternoon and ovening. HENRY OHUBBUCK.

The advice with each bottle of Johnson's Ano-dyne Liniment is worth many times the cost.

Card of Thanks.

TO MESSES. COLEY & RICH, Publishers of the Banner of Light:

Your very liberal donation of excellent and interest ing library books is received.

As President of the First Progressive Spiritual Society of Watertown, and in its behalf, I tender to you our sincere and soul-felt thanks for your most generous gift.

Yours for the Cause of Truth, J. GIFFORD. No. 9 Bronson street, Watertown, N. Y.

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 Harsurroundings than that from Font of Rocks to Har-per'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 eddles. 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 frowing. 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 Maryiand Heights, thirteen hundred feet high. The meeting of these three mighty forest-orowned 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 tow, the ruins of the arsenal, whose two tall chimneys alone romain, Jefferson's Rock high on the heights, and over all a September sky-expression fails the theme. The scene described above can be viewed from the windows of the Vestibuled. Trains, running hetween the great elties of the east and west via Baltimore and Ohio Railroad. All B. and O. trains run via Washington. per's Ferry. The Valley of the Potomac narrows, the

"HEAD WORK."- An officer of the Philadelphia (Pa.) Master Builder's Exchange, when in Europe, encountered the following example of unmistakable "head work ":

"In San Remo I saw them handle stone in a curlou "In San Remo I saw them handle stone in a curious way. Four men would lift a stone of great weight and set it on the head of a fith man, who would carry it to the point on a level, or to the floor of a building where it was to be laid, and then four other men would remove it from the head of the carrier, and set it in its place."

CONSUMPTION SURELY CURED.

To THE EDITOR:-Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully. T. A. SLOCUM, M. U., 181 Pearl street, New York.

This new volume, the latest exposition of Theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but

HISTORICAL AND PRACTICAL.

A Manual for the People.

BY W. J. COLVILLE,

Author of "Spiritual Therapeutics," etc.

and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and Instruct them. CONTENTS-The-Theosophy: what it is, and what it is not: The Teachings of Theosophy, as promulgated by the Theosophi-cal Society considered in a Review of a widely circulating Pamphlet; The Work and Possibilities of the Theosophi-Society and its Branches; Miracles and Modern Thought; Exyptian Theosophy, is graption of Porgotien History -or, Atlantis "reconstructed"; Oriental Theosophy-Brah-manism and Buddhism; Through the Ages-A Study of the Soul's Progression through Repeated Earthly Experiences; A Further Study of Embodiment—The Law of Karnia (Se-quence), and how it operates in Daily Life; The Mystery of the Ages-The Secret Doctrine contained in All Religions; Porsian, Greek, and Roman Theosophy; Chinese Theoso-phy-Confucianism; Electrical Christian Theosophy-Elec-tricity the Basis of Life-An Electric Creed-Electrical Therapeutics; Theism, Spiritualism, and Theosophy: their Essential Agreement and Necessary Union; The Attitudo of Theosophy toward Spiritualism and All the Great Relig-ions of the World; Theosophy, Spiritualism, and Christian-tiy; Why are there Contradictory Teachings through Me-diums? What is the True Studard of Authority? Ingersol-ism and Theosophy – Colonel Ingersol's Creed; "Robert Elsmere"-or, The Old Fettorsand the New Faith; Christ Re-conceived-or, The Basis of the New Religion; Appendix. Neaty and substantially bound in cloth. pp. 504. Price

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Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th Streets, on 4th Avenue, on the first and third Thursday of each month at 8 p.M. Paritie seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance, Prof. Henry Kildlio, President, 7 East 130th street; Mrs. M. E. Wallaco, Record-ing Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street. Adelphi Hall, corner 552d Street and 7th Area

Adelphi Hall, corner 52d Street and 7th Ave-nue.-W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. Conference at 3 P. M. All welcome.

The People's Spiritual Meeting every Sunday even-ing at80'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. 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 every Wednesday even-ng, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. . Snipes, President, 26 Broadway.

The Ladics' Society of Mercy meets at Columbia Half, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

Meetings in Brooklyn.

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

All cordially invited. Ballion Bogins, A. Soniervatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings overy Suiday, at 11 A. M. and S. P. M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday ovening at 750 o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

Meetings in Philadelphia.,

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

The Second Association meets every Sunday after-noon at 24 in the Church, Thompson street, below Front, T. J. Ambrosia, President, 123 North Third street.

L.S. Amorosa, resument, 123 North Third street. Keystone Spiritual Conference every Sunday at 23 r.M., Southeast corner loth and Spring Garden streets. Wil-liam Rowbottom, Chairman.

. .