

BOSTON, SATURDAY, JUNE 28, 1890.

NO. 16.

TABLE OF CONTENTS.

- FIRST PAGE .- The Spiritual Rostrum: Evolution from Orthodoxy to Spiritualism. The Reviewer: Hypnotism-Spiritualism.
- SECOND PAGE.-Poetry: What Does it Matter? Spiritualist Meetings: New York City; The North Collins, N. Y., Fes-tival; New Hampshire State Convention. Criticism of "Answer to the Shaker Question." In Memoriam. New Publications. Death's Shadow; or, The Fatal Warning.
- THIRD PAGE.—Pearls. Banner Correspondence: Letters from Massachusetts, Rhode Island, and New Hampshire. Fannie Burbank Felton, etc. FOURTH PAGE .- " Honest Spiritualists and Dishonest Spir
- itualism." What Spiritualism is Doing. Decease of Dr. H. T. Child, etc.

FIFTH PAGE.-Newsy Notes and Pithy Points. Was Defending a Principle. Meetings in Boston. New Advertisements, etc.

- SITTH PAGE .- Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long-ley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
- SEVENTH PAGE .- Spirit Messages. Poetry: The Hour of Dawn. Mediums in Boston. Miscellaneous Advertise ments.
- EIGHTH PAGE.-" Spiritualism-First, Last, and Always. Camp-Meetings: Onset Bay "Opening Day"; Onset Bay, Mass.; Clinton, Ia.; Queen City Park, Vt.; Etna, Me. Meetings in New York, etc.

The Spiritual Rostrum. Evolution from Orthodoxy to Spir-

itualism.

Given before the American Spiritualist Alliance New York City, by L. O. ROBERTSON.

[Reported for the Banner of Light.]

I do not feel that I am sufficiently developed in the knowledge of Spiritualism to say much of interest to those of you who have been long in the study of our beautiful philosophy, of that grand existence built upon and above this earthly life. But there may be those here who have recently begun to learn its truths, and perhaps others who have not yet been convinced by its phenomenal evidence, which to my mind is the distinctive mark of Spiritualism, and by its phenomena I mean every manifestation of spirits which is in any manner appreciable to our ordinary senses.

I often think in my own life I have been more helped by a few simple words of personal experience, coming fresh and warm from an honest heart, than by the most subtle argument and logical presentation of a matter. In the line of this thought 1 will relate briefly some of my own struggles and wanderings, and gropings in darkness, and searchings for light. How empty, dark and dismal are the life and thoughts of one who believes that existence ends at the death of the body: I know something of this, and can say that the sensitive

when comprehended and scientifically explained, would do away with the "absurd claim of spirit-power." I had formerly made some little investigation of the subject through public mediums. I thought that much was pretense and fraud, some sleight-of-hand, but through it all detected something that I could not explain. It now occurred to me that I had an excellent opportunity, with one I could trust, to look further into the subject.

With some hesitation, knowing my views, my friend consented to sit with me. I was nonplussed and bewildered from the first. I sat as often as opportunity offered, having implicit faith in the integrity of my friend, but I required the most complete and convincing tests. I was thrown into confusion; my whole structure of thought and opinions came tumbling about my head. Evidence of an external, keen, subtle intellect, having knowledge of facts beyond any possible information possessed by my friend, was overwhelming. Some remarkable tests were given me from time to time in connection with business and other

matters. My mother and other relatives and acquaintances came and conversed with me through my friend, and proved their individuality and identity beyond question. I required test after test and proof on proof, and got them in every case, and of such a character that no man could reasonably doubt. With kindly patience and courtesy friends, relatives and strangers from the spirit-world met all my requests for evidence, and all my persistent cavilings even after I had been given "line upon line and precept upon precept." Within a few weeks my mind underwent a complete revolution, recoiling upon itself to early dogmatic views, especially to old orthodox views of heaven and hell, a fixed state in one or the other; the immaculate conception and deity of Jesus. I became badly entangled in these dogmas again, though repeatedly when asked the question, my mother, who had lived and died in the old faith, told me that she did not hold such views now. I knew her to be a woman of strong intellect, and unyielding in her opinions in this life, but of charitable, tender, loving heart withal; yet

the old hideous theology made me even question whether after all she might not be one of those in darkness, one of "the lost," who had, through the immutable workings of God's plan of salvation, failed to reach heaven. For I read, broad is the way that leads to destruction and narrow the way unto life. Finally I turned to the study of Swedenborg's works, through the influence of a gentleman of acute mind, of education and deep study, who had accepted the writings of the Swedish seer as a man has not sufficient strength of mind and the morasses of dogmatic Swedenborgianism, ture? May not spirit-return be reasonably as snow," is the old text. Spiritualism, as it scientific rigor, and the information which

unexplained and not fully developed, which, | tions, laws and principles are uniform and log- | ence is before us, in which we shall grow in ical with all established facts. Strange and knowledge, and ascend to higher levels of unexplained phenomena which the ancients attributed to God directly, and were in awe very life of all; where the welfare of the humand terror therefrom, modern scientists have | blest is as dear to each one as his own; where classified as expressions of nature, and like all self is forgotten, and universal good is the deother manifestations of a more simple or bet- sire and thought of all. And, my friends, the ter understood character, strictly in accord day will come, not only in the world beyond with all the laws of nature, within the prov- but upon this earth, when all shall dwell toince of man's comprehension, and more or less gether in harmony and heavenly joy; when the within man's control as useful agencies in his development both materially and spiritually. The wider man's observation of the phenomena of nature becomes, and the more perfect his comprehension of the laws of such phenomena, the more certain is he to dismiss superstition and assign all manifestations he does not understand to natural causes, which he, or those who come after him, will finally comprehend and classify." Take electricity as an illustration. In an-

cient times the thunder and the lightning were the voice and the expression of God's power to warn or otherwise impress mankind; and he or retard the coming of that time of uniwho questioned this was profane, presump-tuous, and in danger of God's avenging wrath. Even among the Bible writers this electrical phenomenon was so spoken of, not in a figura- | plete until every soul shall have been educated, tive sense, but literally. To-day man controls this subtle element, and utilizes it for his comfort and advancement. The lightnings of the heavens have no terrors for him if he can apply that life is and ever will be upward and onhis knowledge to them.

Science finds no evidence that God ever for depends largely upon ourselves. one moment interfered with the laws of nature. His laws, which apply to any of the phenomena, are expressions of nature. The scientist finds no restriction placed upon his investigation, and no limit to his ability to gradually understand the laws underlying all manifestations which he observes.

Man in ancient times saw shining forms, forms of fire, and heard mysterious voices, and was "afraid, and did tremble." The voice was the voice of God to him. Upon such manifestations were founded the relations of those early times, and of to day. The Bible was written by men thus inspired. Men in earlier est: the joy of helping others—the joy of doing times saw the heavens open, and walked within, as did St. John, the revelator, and Swedenborg, and supposed they were under the guidance and inspiration of God himself. Neither | true? Why need I deny myself any pleasure, of them ever saw God, or had other than the words of some spirit to guide or voice the words they claimed were the words of God. Others supposed they saw God, and listened to his own voice and words, but there is no tangible evidence that such was the case.

May not all, both ancient and modern, phenomena of this character occur naturally, and ments than the old theology, which gives the in accordance with law, fixed and unchange- greatest sinner a free pass to heaven, if he resecond revelation, practically infallible. Un-der this influence I soon found myself deep in laws governing all other manifestations of na-your sins be as scarlet, they shall be as white number of experiments, conducted with great classed as one of the expressions of nature not | comes to me, says you cannot escape the con-| these learned men give us, throws a flood of yet fully understood, but strictly within the sequences of your acts. If they be evil, they light upon the important questions which they line of the development and progress of the | will burn into your soul through ages, until human race? God has never interfered with the true or false conceptions of man regarding the laws of highest conception of right, you are smearing the universe, the movements of the heavenly not only this life, but your spiritual life, with bodies, planets and suns, but has left him to defilement. If you give yourself up to selfish learn by experience, by toil, by investigation. Why should he change his plan, applicable to suming and withering your spirit-life that you physical laws, and instruct man specifically will be as dry bones-little life in you, helpless and definitely regarding himself? Man learns and miserable. Not because of any punishthat if he runs contrary to the physical laws of the universe he suffers, and the suffering is inevitable. Through such suffering he conserves his life. In laws we call moral the same is true; man finds by experience what is best, what is in a moral sense right. Through countless ages he has been learning what is best, and has been led moreover to definitely act from such knowledge. Each step in his progress and advancement incorporates some higher principle into his philosophy, and eliminates some lower principle of action. Everything in this world shows man to be part and parcel of the grand whole, not a special creation for a special purpose; logically he must be in his relation with the spirit-world. He can elevate or degrade himself. He can cultivate himself physically, morally and spiritually. He can become completely selfish or wholly unselfish. He can do this without any knowledge of God other than his own conception-without the Bible-even denying that there is a God. Such cases are not rare. Now what shall the searcher after knowledge do? Shall he go according to one code in investigating physical phenomena, and another in spiritual matters? Is he left to his own judgment and resources in the one, and if he thinks and believes what is not true, what is wrong, set himself right when he discovers the fact; and in the other is he under written laws and instructions, not so clearly authenticated that he can recognize their authority? Such a condition seems wholly unreasonable from every standpoint, illogical and inconsistent with everything else in the universe. I am free at last, thank God! Reason is my guide, and "to do good my religion." "The fatherhood of God and the brotherhood of man" is my star in the east. This new light has brought blessings to me and mine beyond anything ever hoped for. We have had wonderful evidence of the presence of our excarnated friends at our own home, and in the scanceroom elsewhere. They have been with us in materialized form, and in other ways. The light has been truly a light shining in dark places. Death is no longer horrible; it is no whom I was closely connected in business, whom I respected and knew to be honest and truthful, was a clairvoyant and clairaudient medium. I had always been fond of investi-gation, and held that beneath the claims of Spiritualism lay some natural force, thus far

thought, in which the most exalted love is the lion shall dwell with the lamb, and there shall be no more strife. Then our friends from the spirit-world shall walk and talk with those of earth at their will and pleasure, and shall be only as those who have gone just across the river to a better home, and who come back to visit earth's people and help them prepare also for that better home, that summer-land where angels dwell. God speed the day!

But that day will not come through bickerngs and strife, selfishness, or indulgence in the selfish pursuits and pleasures of life. Every human being can help or hinder, can speed versal, unselfish, holy love, when the happipiness of each will be the happiness of every other soul. The joy of heaven will not be com ennobled and exalted into the divine. I do not mean that we shall reach a state of uniform development and exaltation. It seems to me ward, and the rapidity of that advancement

We shall never see God-ultimate good; we shall never reach perfection; were it so, then life would have no object, and, having no object, we should cease to be. The reason for living is to develop, to reach out continually never reaching the limit of our possibilities; and as we grow and expand in knowledge, and reach out Godward, we shall also reach down with joy to grasp the hands of those below us, to draw them upward with tender sympathy: good!

But some one may say: "What need of this higher living in this world, if Spiritualism be any indulgence, however gross, if I have countless, endless ages in which to progress, to remove these mortal stains?" Of all men, can a Spiritualist make inquiries like these! There is no need, my friend, if you want to take the consequences of your acts. Spiritualism is, to spiritism is the magnetism of the reputed my mind, far more exacting in its require-

The Rebiewer.

HYPNOTISM-SPIRITUALISM. Translated for the Banner of Light

BY W. N. EAYRS, BY W. D. EALING, From "Compte Rendu du Congrès Spiritualiste Internation-al," Held at Paris, France, September, 1889.

The theory of magnetism is based upon this great principle: that there exist in nature two classes of substances, essentially distinct in their characteristics and their functions. namely, spirit and matter. These substances operate one upon the other, but each has its own peculiar mode of operation. Many of the laws which control the action of matter have been successfully recognized by observation, determined by calculation, and demon-

strated by experiment; such as the laws of motion, attraction, and the transmission of light.

The case is not the same with spirit. Although the existence of the soul is fully demonstrable; even though we know many of its faculties and can conceive of its union with organized matter, we do not yet know even a small part of the laws and conditions under which spirit operates upon spirit. Living bodies, composed of spirit and matter, operate upon living bodies by the combination of the properties of these two substances. The knowledge of the laws under which these elements act constitutes the science of magnetism. It is by observation only, by careful comparison of the different phenomena, that these laws can be traced and investigated.

The student of physical science, the physician, those also who are merely curious, who to greater, truer life, always approaching but | are devoting themselves to-day to experiments in somnambulism, are penetrating into a world to them entirely new, of the existence of which these wise men have had not the slightest suspicion. The subjects, hpynotism and suggestion, are now making their way into the academies and seats of learning, because so-called science, which before feared to degrade itself by inquiring into the subject of magnetism, now condescends to study the same subject, under a less offensive name. Unconsciously, therefore, science, which needs a safe conduct, when entering a new and unexplored field of inquiry, is also studying 'spiritism"; for hypnotism leads to spiritism

> by the purely experimental method. This statement may be safely made: "that magnetism is the spiritism of the living, and dead."

> Concerning the subject of hypnotism and suggestion, Messrs. Rossi Pagnoni and Doctor

body to stand up under the burdens of this life that come to most of us, and this additional load of darkness and horror.

I was reared in the New England school of Orthodoxy, by religious parents, who in fear and trembling taught me the tenets of their faith, and trained me in high moral views of life. I imbibed fully the old theology, and in | Him given a commission to supplement the early manhood sat under the preaching of a good man, who thought he was giving the truth. and who in the sincerity of his earnest heart was convinced that he must hurl at his hearers the damnation awaiting those who did not accept Christ as Saviour, and his blood as full atonement for all sins-of which the greatest was unbelief. I was put in fear of the wrath to come, was converted, and became a member of the Congregational church. I believed fully. and worked earnestly for a time.

During my first year in college I found my mind questioning very seriously the truths of my religion. I prayed earnestly to be saved from unbelief, but found that except I held my religious mind in an enthusiastic condition, I could not keep my faith and my belief. I became acquainted with liberal minds, and among them one who called himself a deist. I got from them new ideas. I began investigation, reading Darwin, Huxley, Spencer, Draper, Haeckel, Büchner, and other progressive and other materialistic writers, and finally became a believer in evolution, and a Materialist, in which belief I remained until recently.

I reasoned that things were as they seemed to our senses. The body at death returned to its original elements, and likewise the life, which I considered the result only of the chemical combinations and actions within the body. I had a part of the truth, but did not go far enough. Under materialistic views I reached some degree of stolidity; not peace and contentment, yet as much perhaps as under the "endless torment" religion of my earlier life. To have any comfort, however, I could not think of the end of my life. When I permitted myself to dwell upon the thought that within a few years I should be as though I had never been, that these few years ended all there was of me and of those I loved, a blackness of horror would come upon me and enwrap me within its depths so completely that it would have been relief to believe in continued existence, even in a literal hell of fire and brimstone. I found little rest or comfort, except in the sensuous gratifications of this life-and these were worthless. All finer feelings and thoughts seemed dulled: striving for material good, with constant discontent and anxiety. seemed to be about all there was of life.

After a time I discovered that a friend with whom I was closely connected in business.

which were even worse, more entangling and bewildering in some respects, than the orthodox views, because of Swedenborg's tedious and subtle logic, and his dogmatic claims and assertions that he was under the special guidance and protection of the "Lord," in his investigations of the spirit-world, and was by revelations of the Bible, certain books of which, he said, were the "Word of God."

My mind was unsatisfied, my sense of right and justice revolted; but still I was for some ime in great perplexity. My Swedenborgian teacher went energetically at work to save me from "diabolism," and a somewhat lengthy interchange of views and arguments took place. The arguments were, however, mostly upon his side; for I told him to write me fully from time to time his views, because he had made a study of the matter for years, was a far better man than I, and ought to know what was truth more correctly than I, who had devoted the best part

of my life to selfish and material pursuits. He presented the evil spirit and black magic theory of spirit phenomena with sincerity, earnestness and skill, driving me to a more careful investigation and consideration of the moral character of the spirits communicating with me, a more complete examination of the proofs of their identity, and a closer study of the reasonableness of the claims of Spiritualism. My friend was very dogmatic, and said that God

had clearly forbidden seeking communications and consulting with familiar spirits; that He had through appointed revelators revealed himself in the Bible, which, when rightly read in the light of Swedenborg's discovery and revelation of the science of correspondence, was all that man needed to guide him to a right life and to the essential beliefs necessary to salvation; that Swedenborg was appointed of the Lord to reveal hidden things, but in general God designed that the two worlds should be separate; that we had no right to look into or seek to know such hidden things save through these appointed channels; that only evil and disorderly spirits had anything to do with black magic and the tricks of mediums and Spiritualists; that when the spirits communicating appeared to be good they were only pretending or personating, the more surely to lead on to perdition.

In considering his presentation of the matter, and to answer some of his points, I wrote out a few of the considerations leading me to a rational view of the matter, and to a denial of dogmatic claims of revelations, such as he claimed for the Bible and Swedenborg's writings. These considerations I will here present, hoping they may assist some one in simi-

you have righted the wrong done. If your life is not pure and unselfish, according to your and sensual indulgences, you may be so conment of Deity, but because that is the natural result of your acts. Every effect flows legitimately from its cause. Nothing is clearer in physical life than if you put your finger in the fire it will be burned, and you will suffer until the injury is repaired; and even then the scar remains. Thus it is, and logically must be, in spiritual matters—any injury done must bring its suffering until the hurt is cured.

By bad living you can corrupt the body until it is a mass of pestilential disease; by bad moral living you can corrupt the spirit, the soul, until it, too, is pestilential and a mass of corruption. which will cost you ages of toil and care to purify and redeem—and it may be ages before you have the desire and make the effort to re-deem yourself; and, my brother, no one can

deem yourself; and, my brother, no one can redeem you but yourself. Then what is more vital from every standpoint than that every one live for the higher life, the beauty and joy of which cannot be told in earth language? Come up higher! come up higher, brother! is the call of every exalted spirit, of every purified soul. Since I first be-gan to learn of Spiritualism I have never had one word from the other side from friend relagan to learn of Spiritualism I have never had one word from the other side, from friend, rela-tive or stranger, that did not urge to purer life, to nobler aspirations. Often I have been led by the spirit to look into things I had not be-fore considered wrong or unwise, and upon closer examination have found the spirit speak-ing was right, the act was founded upon selfish-ness or some other false principle. I have not been permitted to rest with the feeling that I was all right, that I was a pretty good fellow. On the contrary, I have had to reform my life, uproot long-cherished habits and principles of action. It has been a power reaching down action. It has been a power reaching down into my inmost being, reforming the life within and without, and the work still goes on-there

is still much to do. Is not this good? You do not gather "grapes of thorns or figs of thistles." The tree must be known by its fruits. This was what Jesus taught, at whose birth the angels sang "Glory to God in the highest; peace on earth and good will to men." No purer, holier teacher even lived; man's ignorance, selfishness and duplici-ty have buried his pure spiritual teachings un-der the dogmas and rubbish of the church: He taught pure, unadulterated Spiritualism; he taught, none more perfectly, the fatherhood of God and the brotherhood of man; but his message has come down to us through corrupt the ology and under false colorings. In its purity it is life and light and joy! "Praise God for all His mercies, and for His

discuss with rare ability.

Here follows, in part, their reply to the learned Italian opponent, Lombrozo:

"If there exist invisible intelligences, a fact which we cannot doubt, they can easily penetrate and occupy the brain, and all the organism of the hypnotic subject, by reason of the extreme attenuation of the substance by which their force is manifested, and not only modify him as they wish, but cause him to express their sentiments, and even give to his voice such tone as they please.

But can the existence of these invisibles be admitted? What sort of beings is it claimed that spirits are? Certainly they are not such beings as M. Lombrozo's imagination invents, when, in addressing the Spiritists, he rebukes them in imperious tones, and exclaims:

'Give me a thousand new ways of conceiving of matter; but, for charity's sake, do not ask me to conceive of spirits as tables and easy chairs, with whom all organic life has ceased, and who have not even such life as vegetables possess. Remember that such conceptions are the road by which we go back to totems and fetiches.'

We beg the professor to pardon us; but we ask him in what book has he read that Spiritists believe that tables and easy chairs have a spirit? Are we dreaming when we read such extravagant language? Prof. Lombrozo has a large, courageous mind, free from the fetters of the academic world. He professes a sincere desire to find out the truth, and a contempt for vulgar opinions, to such a degree that one feels an admiration for him, in seeing with what independence of the prejudices of 'official'science he does justice to the old magnetizers and homeopaths. Why, then, does he so lightly cast aside the Spiritists? Why is he not, at the least, concerned about what they think, whether for good or ill? In all their books, even the poorest, he would have found, had he taken the trouble to read, that Spiritists believe that tables, and all objects, no matter what, are used by the spirits as instruments, and that these are freely put into motion by them, as the pen is by the writer, the brush by the painter, the chisel by the sculptor.

Besides, we do not know what spirit is; we acknowledge our ignorance; but, on the other hand, our learned opponents admit that they know no more about matter. What if, instead of being a thing of a different nature, opposed to that of ordinary matter, as the old metaphysics taught, spirit, were of the same substance, differing from matter only in the degree of its purity and perfection?

BANNER LIGHT. OF

fourth-namely, radiant matter-who can say with assurance that this fourth state is the last? may there not be many other conditions of matter at present unknown to us, to each of which special laws of organization may correspond? Why could not there result from this a being constituted of several kinds of organisms, not superimposed, one over the other, but co-penetrating and forming a complex unity, to which transformation, evolution and development are possible?

2

It belongs to science to observe, to investigate, as far as it can, and proceeding from the known to the unknown, to form for itself an opinion of what such a state of being ought to be. It is sufficient for us to be able to prove that these effects and phenomena of hypnotism and spiritism are due to some intelligences, independent of our own; that in revealing themselves, they do not manifest themselves to our senses in our normal condition Therefore we say that these phenomena are the work of ultra-sensible, not supernatural beings. It is a piece of great temerity to make the capacity of our senses and instruments the limits of Nature.

the work of ultra-sensible, not supernatural polang. It is a piece of grant the method in the method is a second in the method in

Spiritunlist Meetings.

New York City-The First Society of Spiritualists. To the Editor of the Banner of Light :

Sunday, July 15th, Mrs. Nellie J. T. Brigham's discourse consisted of answers to a number of questions given by the audience, closing with improvised poems.

Mr. Henry J. Newton presided at the meeting in the afternoon, opening it with the question, "What have you come here for?" replying to it by saying that they had come to obtain proof of phenomenal Spiritualism. The why and the wherefore of Spiritualism claims the attention of the most enlightened minds; and the re-sult is that the conflict to day is not between *any set*. Protestantism or Catholicism, but between Spiritual-ism and materialism. Mr. Newton felt that if he could succeed in inducing his hearers to ponder on the subject he would be satisfied that he had made good efforts in behalf of Spiritualism. The solution of this question will be made manifest in the near future. In the progress of the human family it has come to pass that skepticism for some cause or other has been supplanting antiquated ideas. Science presents facts; religion offers beliefs. The people have used up their faith pretty nuch, and ask for proof of the existence of the soul. Scientists also call upon you for proof of the same, but have not got tt. Nature, as a rule, provides for her offspring, and if ever there was uttered an earnest prayer by humanity, it has been this one asking for light on the surrounding dense darkness. had come to obtain proof of phenomenal Spiritualism.

and most substantial citizens were present, to some of whom what was said revealed a new gospel. Nucli credit is due our friends in Hillsborough and vicinity for their earnest and uniting eforts to make the convention a success. Their generous hospitality will not soon be forgotten. The services of an excel-lent local quarteite were secured, and their choice and finely relidered selections gave a pleasing variety to the occasion. to the occasion.

to the occasion. At a business meeting of the members present the old board of officers was redicated for the ensuing year. GEO. D. EPIS, Secy.

Oriticism of "Answer to the Shaker Question,"

PUBLISHED IN "BANNER OF LIGHT" OF MAY 3D, 1800: VIZ.: "WHAT IS TO BE THE ULTIMATE OF THE SHAKER SOCIETIES?" ETC., ETC.

To the Editor of the Banner of Light: In THE BANNER the medium voices for the spirit this reply: ... " Not being reinforced, undoubtedly the system will pass away. But our Friends need not de-plore this tendency, because all that is good, all that s spiritualizing, all that is ennobling of humanity that

system will pass away. But our Friends need not de-plore this tendency, because all that is good, all that is spiritualizing, all that is ennobiling of humanity that exists in Shakerism, and there is very much of it, will continue to live and exert a vital influence upon hu-manity. A higher, broader, more complete influence that system is somewhat exclusive; it is narrowed down away from the world's people, and so its spirit only enters the broad avenues of worldly life here and here, and not with a large influence of power, "etc. Responding to the foregoing sentiments" seriatim " we will first consider the sentiment "Not being rein-forced," etc. Some forty-five years since spirits, through media as pure and true as any now on the mundane plane, emphatically declared there would, unavoidably for a time, be a diminution of numbers embraced in the Shaker system; but, subsequently, an immense relinforcement to the number of its adhe-rents. This declassion of numbers we now witnessi Since this portion of the prophecy has proved true, why should not the other be witnessed also? But first it is proper to consider, What is the Shaker system." And let us first define the word "system." Webster says, among other definitions, "It is a com-plete exhibition of essential principles or facts, ar-ranged in a rational dependence or connection," etc., etc. " A regular union of trinciples or parts, forming an entire thing," etc. Accepting this definition, let us now consider what are the essential principles or facts of the system of Shakerism, "arranged in a regu-lar dependence or connection." is. That the True Christian's God is the God of the living and not of the dead. 2. That the true christian's God is a Heavenly father and Mother. Fatherhood not being possible minus motherhood. 3. It is a declaration of the God-system of sow-ing the human race, and the Shaker system embraces the God plano freqping the human race; constituting the "end of the world," or end of the generative order of life. 4. It is the institution

of civil law. 7tb. It is an institution of the reign of peace on earth, good will to man. No warfare with carnal weapons, nor with a carnal will has any place for ac-tion in the Shaker system. If a member numbered in the Shaker community gets overcome to quarrel and fight, he then and there gets back to the worldly plane, and cannot return without verbal confession and repentance.

and repentance. 8th. It is a church militant against all sin-the end

Sth. It is a church militant against all sin--the end of sinning. A Church triumphant over the powers of sin and death; the fruits of its salvation. 9th. It is a clean separation from the world's broad way. Heber Newton (a progressive preacher of New York) says: "The dissipating world is in a mad storm of greed and vice, strife, clamor, turmoil and glamour of social conditions, edging around the mael-storm of intemperance and ruin. It is like the Au-gean stable, sheltering stall-fed animalism." And is this the "broadening" the spirit would recommend to improve Shakerism? 10th. The Shaker system is the "Straight Gate and Narrow Way that leadeth unto life," as taught by Jesus Christ. 11th. It is the resurrection of the soul from death,

Jesus Christ. 11th. It is the resurrection of the soul from death, by sin, into life eternal by rightcousness—the life that Jesus lived, which, as Theodore Parker once said, was "The possibility of the race made real." 12th. The Shaker system is the order of the "New Heavens and New Earth" wherein shall dwell right-gone away, and its members share alike according to needs and circumstances. 13th. It is the God-ordered plan, as a balancing medium to prevent the over-population of the earth by surplus generation, instead of appealing to man's puglilistic nature to accompilsh the same by wars and bloodshed; or the sensuous and voluptuous nature

puguistic nature to accomplish the same by wars and bloodshed; or the sensuous and voluptuous nature introducing disease and death, prematurely. 14th. The prominent and peculiar character of the Shaker system consists in not only teaching, but in doing the precepts of Christ, the works of righteous-ness-the culture and development of the spiritual and heavenly manhood and womanhood. 15th. In temporal things the Shaker system enjoins honesty, industry upon every individual; allowing no idle class; no high, no low, to be supported by the labors of others, except those unable to labor. Yet none are required to labor beyond their strength and ability. A worldly statistician closes his March re-port with these words: "The community" (worldly) "is infested with swarms of non-producers. The curse of speculation blights and consumes the results of honest industry. Leeches fasten on every product of labor, and suck from it the blood of profit. Men who produce nothing, who neither toil on the farms, nor spin in the factories, are absorbing the wealth of the cuntry, by combination without conscience, and ser-vice without equity." 16th. The Shaker system requires of its members strict temperance, prohibiting entirely the use of both distilled and fermented llawors of every kind event as ed: or the sensu 16th. The Shaker system requires of its members strict temperance, prohibiting entirely the use of both distilled and fermented liquors of every kind, except a mere modicum in case of sickness. We record one in-stance in which, in a family of over eighty people, only one gailon of distilled spirits was used in one year for all purposes, internal and external, for both humans and the lower animals. No saloons are kept, and no private counters for stealthy drinks allowed. A worldly writer says: "A saloon can no more be run without using up boys than a flouring-mill with-out wheat, or a saw mill without logs. The question is, whose boys-our boys, or our neighbors?" But the Shaker system declares that all genuine religion has relation to life, and the life of religion is to do good! the Shaker system declares that all genuine religion has relation to life, and the life of religion is to do good! The foregoing 16 Articles are the chief elementary principles of "the Shaker System." Now can any good spirit point out which of these elementary prin-ciples should be eliminated from Shakerism in order to make it more "ennobling" to humanity, and thus prevent its "passing away"? Or what peculiar prin-ciple can be added to it to enable it to "exert a vital influence upon humanity, a higher, broader, more com-plete influence than the system itself can possibly do to-day," as our spirit critic on Shakerism suggests? But we are told "the Shaker system is somewhat ex-clusive." Indeed it is. And what in the name of good-ness should it include, of the Broadway worldly ele-ments that would make it more easily acceptable to the worldly man, which would make it a more complete road to the Kingdom of God? Jesus told his disciples, "I have chosen you out of the world, therefore the world hateth you." It always has, it always will hate the exclusive way of self-de-nial and the cross, that puts to death the wicked, sin-ful mature of man. And there is no broadway of descape from this system and yet attain salvation and redemp-tion from sinful nature and progress in grace and god-liness. "We will now refer to the spirit critic prophecy, "The from this system and yet attain salvation and redemp-tion from sinful nature and progress in grace and god-liness. We will now refer to the spirit critic prophecy, "The Shaker system not being reinforced, undoubtedly will pass away." Is our spirit critic so bilnd, or can any wide-awake Shaker be so bilnd, as not to see that the Shaker system is being reinforced? Why, the fact is, every report from every herald of human progress for the last forty years has been constantly declaring the reinforcement of the Shaker system in a very remark-able manner. The key-note of the "Song of the Lamb"; the Shaker testimony that Christ is come the second time, and manifest, primarily, through the order of the female; the Heavonly Bride Spirit is volced on many harps. Witness the different societies inaugurated by female media within a few years past, declaring that Christ is come the second time (but through them, of course, their vision extends no further), but all these embrace the virgin life of the Shaker system, which thousands of other individuals also feel called to live by the same divine impulse. Witness that the following theological tenets, em-bodied in the Shaker system for over one hundred years, have been accepted within a few years past by millions: ist. The Motherhood in God. 2d. The abolition of the doctrine of the atonement, as formerly taught. 3d. That the Christian Resurrection is spiritual, not carnal.

6th. The inauguration of the equality of woman in the government of human solidiy, both temporally and spiritually, and the admission of females to the practice of all the sciences and arts. 7th. The Community principle of the Christ-life. 8th. The abolition of all hostile wars advocated ex-tensively. 9th. The vocal confession of all sin to living wit-nesses advocated.

tensively. oth. The vocal confession of all sin to living wit-nesses advocated. All these, and more, constituting the Shaker system, have been accepted within the past forty years by multitudes, thus wonderfully "reinforcing" the Shaker system. This is all fruit that will, that must, by-and-bye, inevitably be harvested in the Heavenly Father's and Mother's garners, reinforcing the Shak-er system by the increase of number. If is only a question of time. Its delay is some cause of trial, to be sure, but should not be any cause of doubt of the success, duration and triumpil of the Shaker system; neither should it be, nor can it be, any justifiable ar-gument for remodeling of that system to conform it more to the ideas and feelings of the worldly man, who wants to find a broader way to the Kingdom of God. The Shaker system is preëminently the Kingdom which the Prophet Daniel predicted that the God of Heaven should establish in the last days that should never have an end! There is no cause of discourage-ment to the true Shaker because the present number of Shakers on the earth is few. The hosts of Shakers in the spirit-world-and their name is legion- are con-stantly reinforcing the system by bringing it to the conviction of many souls in time. Therefore let all Shakers pray, as did the Prophet Elisha, that the Lord would open the eyes of humanity, both of Shak-ers and others, to see the "moundar" of God's strength and saving power, filled with messengers and heraids of truth, teening forth with charlots of fire (of truth) and steeds of saving power, round about our Zion. *Mt. Lebanon, N. Y., May*, 1800.

Mt. Lebanon, N. Y., May, 1890.

THE SPIRIT'S REPLY.

We privately submitted the above article to the Spirit Chairman of our Message Department for his consideration, and received from him the following:

consideration, and received from him the following: Our critic has, in a measure, mistaken our position on the Shaker question. We certainly do not wish to underrate or to be unjust to the system of Shakerlam. We concede to its credit much that its advocate claims for it Shakerism embraces a code of moral ethics that the world may emulate and admire. We have no doubt of the purity of motive and carnestness of life of its followers. But, from facts gained by observation, we must repeat that the outlook is not promising for the perpetuation of the system on earth. Not that it will speedily die away, not but that men and women will still join its ranks, and little children be brought to it for adoption, but the tendency is toward a declina-tion of its power, rather than toward an increase of strength.

The sent join its fails, and the childen of the order of the format of the second strength. Our brother admits that there is "a declension of numbers" at the present time in the Shaker families, but hopefully believes it only to be the recession of power that is to precede a grand advancement of the Shaker system. Only time can prove if this beso; in the meanwhile we are glad to accept from this, and all other systems of humanitarian beneficence, the healthy moral influence and spiritualizing qualities it sends out to the world. We would respectfully question the assumption of our Shaker friend—In his summing up of the various advanced opinions and liberal sentiments now exercising the thinking world—In his claim that these are due wholly to Shakerism, and that their acceptance only proves that the "system" is being reinforced in silent but potent ways. To our mind, the sweeping away of old superstitions and ertors, the recognition of the dual parental character of the Supreme Spirit, the acknowledge into which the race has passed, and not to any special system or belief; although we think that, for the acceptance of these ideas, the world is quite as much indebted to the teachings and revealments of Modern Spiritualism as it is to any other form of religious or social life.

In Memoriam.

Passed to spirit-life from her residence, No. 5 Lindell street, Haverhill, Mass., after a lingering sick-ness of five months, MRS. MARGIE H. MOULTON, aged forty-eight years one month and two days.

She was born in Cheshire, Eng., May 1st, 1842, and came to this country when four years of age, making her home for a time in Newbury—Byfleid. She was afterward adopted by a family by the name of Calef, in Gloucester, Mass., where she received her educa-tion in the public schools, and at Pembroke Academy, N. H.

In Glourester, Mass, where she received her educa-tion in the public schools, and at Pembroke Academy, N. H. After leaving school she served as amanuensis for Rev. John Pike, of Rowley, and taught school in Salem and Danvers. She was literary in her tastes, contributing to the New York Weekly under the nom de plume "Kate Thorn "--and to local papers. She was married Jan. 12th, 1860, to Geo. H. Moul-ton-residing after marriage in Danvers and George-town, removing to Haverhill in 1881. She leaves a husband and four sons-three daugh-ters having preceded her to the spirit world. Clairvoyant from her youth, she developed into an unconscious trance-medium, and also a medium for physical manifestations. She was brave and ener-getic, and true to the cause of Spiritualism; of strong mind and clear judgment; of unbounded benevolence and tireless energy; full of charity--in the broadest meaning of the word--and for which showed it-self by word and deed to friend and needy stranger. She was a blessing to many through her mediumship as long as her health permitted. A devoted wife, mother and friend, she passed on to higher life in a full knowledge of a continued exist-ence, and usefulness in the life beyond. Her husband and children have lost a kind and affectionate wife and mother, who worked ever with loving heart and willing hand for their welfare. Haverhill, Mass.

panion among the trees, on the mountain side, by rippling brooks, placid lakes and rivers. To those whom circumstances hold to city life it will prove a great help in imaginative reamings.

MARION GRAMAN; or, Higher than Happiness, By Meta Lander, author of "Light on the Dark River," etc. 12mo, cloth, pp. 486. Bos-ton: Lee & Shepard.

A revised edition of a book published some years since, hearing slight resemblance to "Robert Elsmere," but differing from it in that while disallowing the absurdities, cruelties, and senseless traditions of popular teligion, it seeks to show the progress of a soul therefrom to a higher conception of God, and of the Christian faith.

ON THE INSIDE. By Florence Finch-Kelly, author of "Frances: A Story for Men and Women." 12mo, cloth, pp. 238. New York: Sanfred & Co. A story that deals with contemporary life in New York City and cities what the cuties areas

York City, and gives what the author assures her readers is a "relentlessly faithful picture of the actualities of our time." In view of this assurance, there are some things in the book which will cause a shock of wonder in the minds of not a few of its readers.

How TO PRESERVE HEALTH. By Louis Bar-kan, M. D. 12mo, paper, pp. 344. New York: American News Co.

The author remarks that while he gives instruction for the preservation of health, he does not intend to inform his readers what to do for themselves when they are sick, but advises that at such times a physician be called.

DEATH'S SHADOW; OR, THE FATAL WARNING.

When I was a divinity student at the univer-sity my most intimate friend was Jarvis Blair, whom I loved with the devotion of a brother. There was one subject, however, that we frequently discussed, and which was a great cause of difference between us. He believed that departed spirits sometimes returned, while I discredited such a possibility. When I was about to leave college he brought up the old discussion again, and promised to prove the old discussion again, and promised to prove the truth of his belief by coming to me should he die first.

We separated from that day and I only heard of him by letter. Then I married and settled down. In the postscript of one of his letters I

of him by fetter. Then I married and settled down. In the postscript of one of his letters I read this: "My DEAR---: You may see me sconer than you think. I intend to visit Virginia." I was greatly pleased, and so was my wife, for I had talked to her of Jarvis very often. In expectation of his coming she now furnished our space room and one day called me to look our spare room, and one day called me to look

at it. "Do you think Jarvis will like it?" she

"Bo you think Jarvis will like it?" she asked. "How could he help it?" I answered, kissing her. "Your hospitality is something he will appreciate, you dear little Virginian woman, even if he does not understand the beauty of the chintz and the delicacy of the embroidery on the willow cases" on the pillow cases." My wife was contented. However, we waited two or three weeks, and

However, we waited two or three weeks, and heard no more of Jarvis Blair. One Saturday night it occurred to me to add something to my sermon. I felt that I had not quite expressed my thought. My wife retired early, and the children were always safe in bed at nine o'clock. I heard old Minty fastening up the shutters, and afterward creak up the stairs to a little attic bedroom she had, and Sam, her son, with the small boy Bill, were whistling their way to their sleeping-place in the coach house. "All was very quiet except for an occasional shrick of the train. There was a station less than a mile away, and I was writing rapidly, when a sudden impulse made me turn my head, and I saw Jarvis Blair standing in the door-way.

way. He had arrived, and been admitted by Jim without my knowledge, I thought; and I was about to rush toward him, but found myself For his part, I noticed now that he was curi-

ously pale. "James, you believe it now, do n't you?" he

"James, you believe it now, do n't you?" he asked. "What?" I gasped. "This," he said. "I am not dead yet, but I am going to die. I have slipped out of the body. They think me asleep, but I can return to it for a little while. I was on my way to see you, but at Richmond fell ill. If you travel fast you may reach Richmond before I die." He was gone. A horror possessed me that I never felt be-fore in all my life, and I rushed away to my room, leaving the sermon on the study table, and my lamp still burning. In the morning I told my wife of the event. "I know it was a nightmare now," I said, "but it seemed very real to me." To my surprise she answered:

bility in ordinary bodies, the different laws of attraction and repulsion, and the possibility that other molecular laws, still more obscure, may exist, he concludes: 'Such an agglomeration of atoms, such an ethereal body, might be very near you, yet you would not see it; you could extend your hands, even through it, yet you would not experience the sensation of touch; this body could pass wholly or in part through your tangible body, without your knowledge. It is conceivable that such an ethereal body, endowed with intelligence, may be able to move and direct the motions of visible and organized bodies, by introducing itself into their pores, and acting upon them by some peculiar kind of molecular repulsion. It is a begging of the question to maintain that there is any contradiction of terms in the expression, 'Spiritual Fact, Natural Phenomena.'

Let the learned Professor Lombrozo know, then, that the advances made in Hypnotism will not cause, as he believes, the death of Spiritism; but, on the contrary, the progress of Spiritism and Hypnotism will destroy that false idea of spirit which comes to us from theology, a 'sort of nothing which does everything.' At the same time, these two kindred sciences will regard spirit as being neither supernatural nor superhuman, but strictly natural and human. Spiritism has long since gone far beyond the learned professor's sensible prayer: 'Give me a thousand new ways of conceiving of matter.' However, M. Lombrozo will finally agree

with us that it belongs to Spiritism to indicate the necessity of a new way, and to make that necessity felt; but that it belongs to science to trace that way and investigate it."

WHAT DOES IT MATTER?

Wealth and glory, place and power, What are they worth to me or you? For the lease of life runs out in an hour, And death stands ready to claim his due; Sounding honors or heaps of gold. What are they all when all is told?

A pain or a pleasure, a smile or a tear-What does it matter what we claim ? For we step from the cradle into the bler. And a careless world goes on the same. Hours of gladness, or hours of sorrow, What does it matter to us to-morrow's

Truth of love, or yow of friend-

- Tender catesses, or cruel sneers-What do they matter to us in the end?
- For the brief day dies, and the long night nears

summer outing. Too much space has already been taken for this no-tice, but "S." desires to ask induigence of THE BAN-NER to allow him to say that our Strawberry Festival on Saturday was one of the most enjoyable affairs the Spiritualists of New York have experienced for many a day, and was a *financial success*. New York, May 15th, 1890.

The North Collins, N. Y., Festival. To the Editor of the Banner of Light:

The Third Annual Festival of the Spiritualists of North Collins, N. Y., and Erie Co., was held on Saturday and Sunday, June 14th and 15th, in their new and spacious auditorium, beautifully located in a

and spacious auditorium, beautifully located in a large grove of easy access from station and village. The amount of rain of late, and the continuing storm of Saturday, deterred many from attending, and al-though Sunday looked only a little dublous, the roads were in such a condition that the attendance was comparatively small, not above three hundred being at any one time present. Those who were there had a feast of good things, the conferences being enlivened by the well known local talent. Taylor, Train, Sprague, and others. For speakers from away J. Frank Baxter and Miss Jen-nle B. Hagan were secured, the former as lecturer, elocutionist, organist, vocalist and test medium; the latter as inspirational speaker and improvisatrice upon any subject presented. Unexpectedly Mrs. Car-rie E. S. Twing was present at all the sessions, and willingly addressed the people in her own persuasive way. These speakers are so well known it is not necessary to specify just what each said and did. Each was at his and her best, and the result was a glorious occasion. A conference and two lecture sessions were held on

way. Inces speakers are so well known it is not necessary to specify just what each said and did. Each was at his and her best, and the result was a glorious occasion. A conference and two lecture sessions were held on Saturday, Mrs. Twing and Miss Hagan lecturing in the morning, with improvisations from the latter, and Mr. Baxter occupying the afternoon with lecture and a scance, which, by the way, was remarkably clear and forceful. On Sunday, the Children's Lyceum, a conference and a lecture by Mr. Baxter at 9, 10 and 11:16 o'clock respectively, and in the afternoon Miss Hagan lectured and improvised on subjects from the audience. Mr. Baxter concluded with a scance. Vo-cal and instrumental music was interspersed by local talent and Mr. Baxter. At 4:30 in the afternoon the meeting adjourned for one year. The yearly meeting of the Friends of Hu-man Progress was announced in this place for early September, and the "foreign talent" secured was advertised as Mrs. Elizabeth Watson, lecturer, and Mr. Edgar W. Emerson, test medium. Old Hemlock Hail, familiar to most speakers, is fast going to decay, and for three years has been abandoned, as also the old majestic grove in which it stands in ruins. Another, newer and bettor and just as grand a grove, was a few years ago obtained by the Association, and a spacfous, covered and well-appointed auditrium built. It is constructed to so open as to accommodate two thousand under cover, or to be closed, sides as well as top, in case of storn, and yet provide some five hundred comfortably with-in. In this grove and building the meetings of the past three years have been held. There is no other locality, probably in the States, where proportion-ately the Spiritualists are so numerous.

New Hampshire State Convention.

To the Editor of the Banner of Light: The tenth Annual Convention of the New Hampshire State Association of Spiritualists held, its' ses slons at Hillsborough Bridge, June 6th, 7th and 8th. The meeting was called to order at 2:30 P. M., in For the original day dies, and the long hight nears:
Passionate kisses or tears of gall,
The grave will open and cover them all.
Homeless vagrant, or honored guest,
Poor and humble, or rich and great—
All are racked with the world's unrest,
All must meet with the common fate.
Life from childhood till we are old,
What is it all when all is told? *The meeting was called to order at 2:30 F. M., in Knights of Pythias Hall, by the President, N. A. Lull, of Washington, and a conference held at which remarks were made and the time fully occupied by Mr. and Mrs. Craddock and Frank T. Ripley, who also gave tests. The occretises were interspersed with a subsequent sessions Mrs. Craddock. Mrs. Bisequent sessions Mrs. Craddock in this vicinity, as increasing audiences testified.
Among the remedies that do more than recommend Johnson's Anodyne Liniment stands first.*

carnal. 4th. That Election and Reprobation are not a flat of fate from Deity, but whosoever wills to be saved, let him, and he shall be rewarded according to his own

W. W. CURRIER.

MARY A. BREWSTER passed to the higher life May 31st, from her home in Hannibal, N. Y., aged seventynine years.

She was born in the village of Hudson, N. Y., May 11th, 1811. She was the daughter of the late Robert Walden, of that city. On April 27th, 1837, in the city of New York, she was married to the late Silas W. Brewster, of Hannibal.

Walden, of that city. On April 27th, 1837, in the city of New York, she was married to the late Silas W.
Brewster, of Hannihal.
Mrs. Brewster was the mother of five children: two girls who died when guite young, and three boys, Walden, Birney and Wadsworth J., the latter being the only surviving child.
The life of Mrs. Brewster, from an early age to the hour of her dissolution, was noted for plety, moral worth, and great faith in the power and wisdom of the great Over-Soul. Her long earth-experience was filled with the doing of good deeds-her alm being to be right irrespective of what others thought. With her a difference in opinion signified not dissension, but simply the path where in she felt it her duty to walk. The poor will miss her kindly assistance, and the community her genial and upiliting presence in the mortal.
The exercises at the funeral, on Sunday, June ist, were as she had desired: There was no formal service; the friends assembled to wish "good-speed" to an enfranchised soul, rather than to volee tearful farewells to a broken casket. "The Evergreen Mountains of Life" and "The lises of the By-and Byo" (both by James G. Clark) and other selections, were sung by a quartette; W. J. Brewster made appropriate remarks, and others offered tender tributes to her memory. Revs. W. C. Brass and H. Pethie also participated.
For years Mrs. Browster had been a firm believer in and advocate of cremation; therefore on Monday morning her remains were taken to the Buffalo crematory, accompanied by W. J. Brewster and family, and other friends.

was placed the body) was rolled noiselessly into the chancel, and then into the furnace. At the end of an hour the mortal remains were what they would have been at the end of a number of years in the gravo-nething more.

nothing more. The remains of the body were enclosed in an urn, and on Tuesday afternoon, June 3d, interred by the side of her late husband, Silas W. Brewster, in the cemetery at Hannibal.

New Publications.

VOYAGE OF THE LIBERDADE. By Captain Joshua Slocum. A Description of a Voyage "Down to the Sea." 16mo, cloth, pp. 171. Boston: The Author, 91 Oliver street.

This is a Robinson Crusoe style of story, but it has the advantage of its prototype in being a narrative of what actually occurred. In Februrary, 1886, the author, with a crew of ten, and two others, a lad of six years and his mother, sailed on the Aauidneck from New York for Montevideo. The voyage was one of disaster, pestilence, mutiny and shipwreck. Undismayed by the loss of their bark, they all set to work and constructed on the beach, in front of the wreck, the boat Liberdade-a miniature ship-in which they sailed for home soon after its completion, and with out sickness or serious accident of any kind success fully accomplished what they undertook. The course was from Paranagua, Brazil, to Washington, D. C. thence to Boston. The many incidents and adven tures that marked the voyage are interestingly de scribed in this book.

NATURE'S SERIAL STORY. By Edward P. Roe, author of "Barriers Burned Away," "Opening of a Chestnut Burr," etc. Illus-trated. 12mo, paper, pp. 486. New York: Dodd, Mead & Co. No lover of nature will fail to fully appreciate this

book, and revel with delight amid its scenes. Originally published in Harper's Monthly, it won a host of friends, and in this form adapted in price to the means sth. The abolition of the doctrine of predestination. of the throng it will gain many more. It is a fit com-

To my surprise she answered : "My dear, I think you must go to Richmond it once

At once?" I said. "Why, this is Sunday

"My dear James," she said, "Mr. Garner will preach at any time for you." (Mr. Garner was an old clergyman who was too feeble to take charge of a church, but who liked to be called upon to read a sermon at times. He was our neighbor.)

She took out her watch, called Jim, and sent him with a note to the Garners. An answer

"The thing is done now," she said. "Go, my dear. The train starts in twenty minutes. The carriage is at the door. I'll get a lift from somebody."

The carriage is at the door. I'll get a lift from somebody." "This is preposterous," I said. "My dear husband," she answered, "there is no doubt in my mind that your dying friend has called you." Accordingly, I was on my way to Richmond in half an hour. I felt ashamed of myself, but, after all, if nothing came of it, I knew the secret would be between Kitty and myself. When the train reached Richmond I alighted, and took my way straight to the hotel where travelers from the North usually stopped. The clerk was an old acquaintance of mine. "How do you do, sir?" he called to me. I advanced, and with a curious feeling of cer-tainty that the reply would be in the affirma-tive, said:

tive, said : ''I am told a friend of mine, Dr. Jarvis Blair,

" 1 am told a friend of mine, Dr. Jarvis Blair, is here. Is that so?" "Yes, sir," he answered gravely; "but I am sorry to say he is very, very ill." "I should like to see him," I said. The clerk called a waiter, who led me along the halls and up the stairs, until I reached a certain room, on the door of which he rapped softly. A nurse opened the door. To my whis-pered inquiry she replied: "Going fast." And entering, I saw my old friend once more; lying motionless on his pillow, his eyes closed.

And entering, I saw my old friend once more; lying motionless on his pillow, his eyes closed, his face pale as in my vision the night before. "He may not awaken again," said the nurse; "but we thought him gone last night, and he returned." She paused and gave me a peculiar half-frightened smile. "It seemed like a return rather than an awakening," she added. "Perhaps it was," I said. The tears filled my eyes. I took my dear friend's hand and touched my lips to it. It closed on mine, and his eyes opened: "James." he said, "that wife of yours is a good creature. Tell her I am glad she hurried you, or else I should not have seen you again. God bless you-and me."

God bless you—and me." With these words on his lips he closed his eyes again. This time he never returned. I have had no more experiences of the sort; but I never scoff at those of others now, however impossible they may seem.

The white man says: "The only good Indian is a dead Indian"; the red man in many parts of this fair land has n't yet made up his mind whether there are any good white men or not-allyee or dead.—The Pipe of Peace, published by Indian Students, at Genoa, Network Neb.

A LONG SERMON. - Holworthy (entering late)-"How long has Dr. Vox been preaching?". Secton-"Twenty two years, sir." Holworthy-"I guess I won't go in then."

BEECHAM'S PILLS act like magic on a weak stomach.

BANNER, OF LIGHT.

Pearls. 13 1 CE 8 And quoted ales, and joweis five words long, That, on the stretched fore-finger of all time, Sparkle forever."

Be not ashamed of the virtues; honor's a good brooch to wear in a man's hat at all times. - Ben Jon-

> SUNRIBE. Blooms in the east when darkness goes A radiant, cloud-petalled rose, Out of whose iridescent heart The yellow bees of sunlight dart. Youth's Companion.

To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any of our title deeds. The man who owns whole blocks of real estate and great ships on the sea does not own a single minute of to morrow. To morrow! It is a mysterious possibility, not yet born.

> Truth and justice are eternal, Born with loveliness and light: Secret wrongs shall never prosper While there is a sunny right; Truth, whose world-wide voice is singing Boundless love to you and me, Counts oppression with its titles But as pebbles in the sea.

Truth is a naked and open daylight, that doth not show the masques and mummeries of the world half so stately and daintily as candle lights.—Lord Bacon.

THE SILENT HILLS.

The hills around are silent evermore; In holy calm they rest beneath day's smile; And night has silence deep, and darkness, while We seem to stand on death's deep, silent shore! In field some voice will shout, or song outpour,

And echo speak in olden mystic style; But soon they sink in space, as some small isle That rising ocean spreads her waters o'er. No sound can be, for calm is like the sky; The depth of blue is calm; the woods are calm; The mind is hushed and silent as the eye, Yet finds in this pure bliss and healing balm: My soul was sick to death with noise and far. But here I visit home from fields of war! -Wm. Brunton.

Banner Correspondence.

Massachusetts.

BOSTON.-A correspondent writes, June 13th: "I recently met A. E. Tisdale and conversed with him in relation to his mediumship. He informed me that for twenty-six years he has not seen the light of day, and that a lighted lamp held close to his eyes does not affect him at all.

Here is a man who has been under spirit con-trol or unfoldment some six years. He cannot see to read; all he gathers of the news of the day is what is read to him; and still there is not a minister in the city of Boston who pre-pares his sermons during the week from diligent study that can excel him in eloquence, logic and philosophy—that, too, on subjects given by the audience at the moment of his rising to ad-dress them. His spirit-guides are of a high order of intelligence, and it is a great pity, un-der his blind condition, that he cannot find some society that would secure his yearly ser-vices, and thus relieve him of the trouble of traveling to the extent that he is now called to do in short engagements.

I learn that he is engaged at Onset and Lake Pleasant Camp Meetings. His guides have per fect control of his organism. Being blind, he cannot obtain a collegiate education if he de-sired to do so. The fact that he treats abstruse which under such conditions cannot fail to subjects under such conditions cannot fail to astonish all skeptics who listen to his logical and able lectures. Spirits are his instructors, and no one can fail to discover that the intelli-gent power that controls his organism is of a superior grade of intelligence." superior grade of intelligence.

LOWELL .- A correspondent writes: "Our Spiritualist Society has a Lyceum connected with it, which, though small in numbers, has done, and will, we trust, continue to do, good work in impressing happy influences upon the minds of children, and in stimulating useful thought on the part of those of older growth. Both children and adults have a separate ques-tion each Sunday. We closed, May 25th, our meetings for the season, but reopen with Edgar W. Emerson the last Sunday in Septem. Edgar W. Emerson the last Sunday in Septem. done, and will, we trust, continue to do, good

that nation, sentenced him to death at the in-stigation of the Macedonian regent. Demon-thenes anticipated his execution by taking polson. The tares will sometimes grow up in the fields of truth, proving troublesome and per-ploxing. We must be careful and vigilant in the weeding process, lest we pull up the wheat with the tares. Let it ever be our aim to be loyal to truth, whether easy or difficult of achievement, remembering that "He is a free-man whom the truth makes free, and all are slaves beside."''' CUMMINGTON.—Florence Sampson writes: "The Spiritualists and Liberalists of this vicin-ity are holding meetings which are well at tended. On Sundays, May 18th and June 8th, Mrs. B. W. Banks, of Haydenville, spoke for us, and it was unanimously voted that she speak one Sunday between those dates, but other engagements prevented. She spoke in West Cummington, June 15th.

Rhode Island.

PROVIDENCE. - H. B. Chapman writes: "Thinking my experience in development Kronberg, Baritone; also an engraving of Lillian might be of interest to those who are passing M. Stahl; interesting letter-press and some twentymight be of interest to those who are passing through that interesting and sometimes pain-ful period, I will briefly outline some of its events. I have always had clairvoyant sight, but to within about three years had looked upon all things pertaining to the spiritual with more or less fear and aversion. This, I feel, was owing to early training. At that time I became acquainted with one of the most sincere and devoted Spiritualists it has even been my good fortune to meet. While the lady possessed no marked phase of mediumship, she possessed no marked phase of mediumship, she was a good developing medium. After having some very interesting talks with her, I became so much interested that I determined to find out for myself the truth or falsity of Spiritualism.

ualism. With this idea I began sitting for develop-ment. The medium, my wife and myself spent several very pleasant evenings. We obtained no marked results, but a feeling of calmness would come over us that was of a most pleas-ing nature. Through inharmonious conditions that existed in our friend's family we were obliged to bring our sittings with how to an

ing nature. Through inharmonious conditions that existed in our friend's family we were obliged to bring our sittings with her to an end, but still determined to find the truth if possible. We continued sitting by ourselves for a long time, and failing to obtain marked results, my wife gave it up; but I continued sitting, sometimes doubting, but always feeling better after my hour spent in this way. After thus sitting alone about three months, I thought, one evening, I felt the small table on which my hands rested quiver. I spoke of this to my wife, but she thought I must have imagined it, and I felt half inclined to think so myself. The next night, to test the matter, she sat with me; then we had our first experi-ence in table-tipping, and it proved to us the friends who had passed on tried to manifest; we sat until long into the night, or rather morning, asking questions and getting names of our dear ones, and in receiving promises of what they would do for us as fast as circum-stances would permit. All of these promises have been fulfilled to the letter, except one, and I have every reason to think that will be. What makes these experiences more valuable to us is the fact that they came to us through

What makes these experiences more valuable to us is the fact that they came to us through our own mediumship. In all of this time we had never had one mo-ment's talk with any professional medium, but since we have become entirely convinced of spirit-return, we have had most interesting sit-tings with test and materializing mediums, confirming all that has been given through our own mediumship. These experiences have taught us that people passing through what is termed death do not become suddenly trans-formed into beings of celestial character, as our good brothers and sisters of the church would have us believe, but remain, for a time at least, just as they passed out, and in return-ing bring the characteristics they had while in the body. I would say to all who are making develop ment a study: meet all who come to you just are now would if they wave in the body.

teel that you can accept what they give you, do so; if you feel that you are being imposed upon, treat the spirits kindly, and see if you cannot induce them to bring you the truth just as they find it. If they persist in trying to mis-lead you, seek the advice of some reliable me-dium, and you will be shown a way out of your trouble trouble. trouble. From table-tipping my mediumship has de-veloped to trance, writing and healing; in all these phases I have met with marked success. I will be pleased to answer any letters in re-gard to my experiences, when I can go into details more fully than your space will permit."

The Spiritulinsts and Liberainsts of this view. ity are holding meetings which are well at-tended. On Sunday, May 18th and June 8th, Mrs. B. W. Banks, of Haydenville, spoke for us, and it was unanimously voted that she speak one Sunday between those dates, but other engagements prevented. She spoke in West Cummington, June 15th. Sunday, July 6th, Rev. J. W. Chadwick, of Brooklyn, is to speak for us; it is also expect ed J. Frank Baxter will be with us one Sun-day at an early date, and several other able speakers are looked for. On Sunday, the 8th, we had the pleasure of greeting Mr. and Mrs. Storrs of Boston; also a goodly number of friends from Haydenville and Williamsburg, among whom were Mr. B. W. Banks, Mr. Holmes, the venerable father of Mrs. Banks, Mr. and Mrs. Dewey, Dr. Hillman and wife—the Doctor a veteran Spiritualist whom the passing years seem to touch lightly. On the evening of that day the doors of Mr. L. A. Towers's hospitable home were thrown open to the friends, the parlors were filled, and an enjoyable evening was spent." **Rhode Island.** Boston, Mass.

THE FOLIO for June has a full page likeness of S. strumental-" Rondo-My Lover is a Cavalier," D. Krug; "Zither Sounds," Lange; "Longing," Zeise; Eddy; "Flowers of May Waltz," Mrs. Geo. Faures. Vocal-"Come to Me," song, words by W. Boosey, music by L. Denza; "The Sallor's Dance," by J. L. Molloy; "Meadow Song," and "The Dream," Davenport.

Sanitarians

Universally recognize the necessity of DISINFECTION, and the difficulty heretofore overcome, and by using the

Sherman "King" Vaporizer



is secured for every office, building. It is the ONLY

Antiseptic Disinfectant KNOWN, PROVED and WARRANTED

Each Vaporizer sold charged for use. No care except to replenish once in two months at expense of 4 to 8 cents, according to size. Three sizes, \$3.50, \$5.00, \$8. Illustrated Pamphlet free to all. SHERMAN "KING" VAPORIZER COMPANY,

Chicopee Falls, Mass.; Boston, New York, Philadelphia, or Chicago. SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.



BANNER OF LIGHT: | FREE !---- PREMIUMS !---- FREE ! THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE UNTIL FURTHER NOTICE. Spiritual Philosophy.

lowing Premiums:

Banner

ISSUED WEEKLY At D Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of BIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-

EDITORIAL DEPARTMENT, which treats upon spiritua

and secular events, SPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world at a state.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year Six Months	 	 .	
Four Months Three Months	 		

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

Specimen copies containing list of Premiums sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. 164

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on a Bank or Banking Honse in Boston or New York City, psyable to the order of COLRY & RICH, is preferable to Bank Notes. Our patrons can remit the frac-tional part of a dollar in postage stamps-ones and ticos pro-ferred.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logne, which Catalogue will be sent to any address free.

book published in England or America, not out of will be sent by mail or express.

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

Miscellancous.

THE WATCHMAN. An Eight-Page Month-ly Journal, devoted to the Interests of Humaulty and Spiritualism. Published by Boston Star and Crescent Co., P. O. Box 129, Fort Wayne, Ind. Hattle A. Berry, Editress and Manager; Arthur B. Shedd, Assistant Manager. Terms of Subscription, in Advance: One Year, 81.00; Chibs of Ten, 88.00; Six Months, 50 cents; Single Copies, 10 cents; Sample

A choice of TWO of either of the following named **CABINET PHOTOGRAPHS**

FOLLOWING PREMIUMS BY COMPLYING WITH

THE TERMS ABOVE MENTIONED

OBTAIN FOR THEMSELVES AND FRIENDS THE

Persons sending DIRECT TO COLBY &

RICH, 9 Bosworth Street, Boston, Mass., \$3.00

for a year's subscription to the BANNER OF

LIGHT, will be entitled to a choice of the fol-

All New Subscribers, or Old Patrons, on Renewing

their Subscriptions

TO THE

of Light,

will be given for one year's subscription, or one of then for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. ISAAC B. RION, Business Manager, or MRS. M. T. SHELHAMER-LONGLEY, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are inely executed by one of the best photographers in this

eity. Price for additional Photographs, if desired, **35 cents eac**h.

Or a copy of either of the following Books:

Spirit Invocations; or, Prayers and Praises

Peblicly offered at the Banner of Light Circle-Room Free Meetings, by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Com-piled by Allen Putnam, A. M., author of "Bi-ble Marvel-Workers," "Natity, a Spirit," "Spirit Works Read, but not Miracu-lous," etc., etc., etc.

lous," etc., etc., etc. Mr. Putnam has with skillful hand arranged in this vol-ume. In comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages, the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's bighway. (both, pp. 256.

Visions of the Beyond,

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Higher Life. Edited by Herman Snow. This work is of exceeding in-terest and value, the Seer boing a person of elevated spiri-tual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the trutas of Spiritualism in their higher forms of action, illustrating particularly the infinate nearness of the spirit-work and the vital relations between the present and luture as affect-ing homan character and destiny in the hereafter. Bound in cloth, pp. 186.

Any person sending \$3.50 for one year's subcription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library

At "Crnigie House," Old Cambridge, Mass. The plate is 24x32 inches. The central figure is that of the GREAT POET. He is scated on the right of a circular table, which is strewn with his books and writing materials. The



Edgar W. Emerson the last Sunday in Septem-ber. At the Lyceum session of May 11th the following essay was read by Edward S. Varney, his theme being 'Truth': 'Truth, in its ceaseless struggle with error, not only has the open foes of wrong to contend with, but its force is hampered and its path-way clogged by those whose heart-sympathics are secretly with it, but who, through timidity, love of ease, or fear of running counter to pre-vailing sentiment, shrink from open avowal. vailing sentiment, shrink from open avowal. That this is so is amply proven by history. During the revolutionary period of our coun-During the revolutionary period of our coun-try timorous souls strenuously labored to dis-suade the Continental Congress from passing a Declaration of Independence. Had their coun-sels prevailed, it is doubtful if France would have aided us so long as we remained merely in the position of rebellious subjects, and with-out such assistance we could not have succeed-ed in attaining our position as a free and inde-pendent nation. In the religious and reformapendent nation. In the religious and reforma-tory fields, individuals are continually dampentory fields, individuals are continually dampen-ing the ardor of progressive truth by their timidity, their disinclination to boldly venture out of the smooth, easy-going ruts of accus-tomed prejudice, or their fear of encountering the powerfully entrenched forces of public opinion. There are many men and women, in all religious denominations, who in private conversation gladly endorse Spiritualism, but who shirk from public espousal of that prewho shrink from public espousal of that pre-eminent truth of the nineteenth century, be-cause they dare not "face a frowning world."

One objection to truth – from a popular standpoint – is that it is apt to be blunt-spoken, sharp-featured and incisive, or rough and an-gular in appearance. When William Lloyd Garrison, in *The Liberator*, announced his in-tention of standing by the truth; of using the plainest, most unmistakable language; in reference to truth, of calling a lie a lie, and a truth a truth, and wrote those memorable words "I will be heard," heshocked, with his straight-forwardness, the suavity and obsequiousness of the prevailing public sentiment. While in the enunciation of our ideas we should treat with wreast a supercomponent the avpression

with respect a sincere opponent, the expression of our opinions should be clear and pronounced. The difference between truth and policy con-sists in their foundations. Truth is outspoken, policy is equivocal and underhanded; truth is open, policy is sly; truth is honest, policy is ceptive. In short, truth is governed by the principle of right, regardless of personal emolu-ment or the enticements of ambition; while policy is actuated wholly by questions of worldly selfish interest, without reference to a question of right or wrong. with respect a sincere opponent, the expression of our opinions should be clear and pronounced. The difference between truth and policy con-sists in their foundations. Truth is outspoken, policy is equivocal and underhanded; truth is near policy is dear to the is bonnest policy is dear

New Hampshire.

HILLSBOROUGH .-- Geo. D. Epps writes: 'In view of the difference between facts and theories, speculation and scientific evidence, do we, as Spiritualists, appreciate our vantage ground? Are we willing to give, as we have means, of our time, our influence, our money, to the dissemination of these glorious truths? Should we not hold more conventions and camp-meetings? Should we not give a reason for the faith that is in us-without waiting to be acked? be asked? Was any great reform ever brought about by its disciples waiting till the world got ready for it? Friends, think on these things, and act!"

Fannie Burbank Felton.

To the Editor of the Banner of Light:

In the BANNER OF LIGHT of April 26th there appeared a communication from FANNIE BUR-

BANK FELTON, received through the medium ship of Mrs. Shelhamer-Longley. The tone, style and expression strongly identify it with the personality of Mrs. Felton, and assure me that it came from her. A brief history of her mediumship will, no doubt, be acceptable to many who are interested in the unfoldment of spiritual power. It cost time and earthly suffer-ing to have that power unfolded in her day and ing to have that power unfolded in her day, and

policy is actuated wholly by questions of worldly selfish interest, without reference to a question of right or wrong. One of the most insidious enemies to truth and virtue is slander. A falsehood started against the good name of a neighbor often travels with the velocity of the wind; and no one can tell what havoo it will cause ere it reaches the end of its course. It has been stated that the gossip of a single sewing society in Ohio broke up four families and caused a suicide. Policy and falsehood and wrong are from innate necessity impermanent, while truth has that inherent power of right which renders it enduring. Truth, by its own light and force, steadily grows from its bittorly-ular acceptance. It is one of the saddest phases in the progress of truth that he who espouses it and fights bravely in its defense connot depend upon receiving the gratitude even of those for whom he battles. Demos-the fickle-minued people unjustly convicted him of bribery, and after being subjugated by

Comprehensive and clear directions for forming Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by COLBY & RICH. Sent free on application to COLBY & RICH. tf

Sent free on application to COLBY & RICH. tf **Price Reduced from \$1.50 to 50 Cents.** SPIRITUAL COMMUNICATIONS. Present-ling a Revelation of the Future Life, and illustrating and confirming the Fundamental Doctrines of the Christian Faith. Edited by HENRY KIDDLE, A. M., ex-Superintend-ent of Schools, New York City. The following are the chapter headings: Introduction, Narrative of Facts, Nar-rative of Facts continued, with Various Sperits; Communications; Communications for un Various Spirits; Communications; Communications (Cerica, Sacred, and Biblical; Importance of the Spirit Writing; Appendix; Interview 10 conts.

idex. Cloth. Price 50 cents, postage 10 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH. **PRE-ADAMITE MAN:** Demonstrating the Existence of the Human Race upon this Earth 100,000 Years Ago! By DR. PASCHAL BEYERLEY RANDOLPH. In his preface to the fourth edition Mr. Randolph wrote as follows: "Since I printed the first copies of this work, the ophicons of mankind regarding the oright of the race and its varied divisions have resentially changed, and to-day the Spirit of Research is active as ever. It hash outlived adversity, hath become a standard authority in the world of letters on the subject whereof it treats, and in the future, as in the gast, will do much toward disabing the Public Mind on the subject of the STIQUITY AND ORIGIN OF MAN." 12mo, pt. 408. Price \$2.00. For sale by COLBY & RICH.

For sale by COLBY & RICH. VARIOUS REVELATIONS: With An ac-count of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the leaders of the wander-ing tribes. From the Age of Enoch, Seth and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Crucifixion and Resurrection, as related by Pilate and the different Apostles. Also, an Account of the Settlement of the North American Contherni, and the Birth of the Indi-vidualized Spirit which has followed. Cloth, pp. 391. Price \$2.00, postage free. For sale by COLBY & RICH.

For sale by COLBY & RICH. SPIRITUAL SPHERES: Four Lectures given by and through the Medhamship of CORA L. V. RICH-MOND. 1. THE SPHERE OF SELF. 2. THE SPHERE OF BE-NEFICENCE. 3. THE SPHERE OF LOVE AND WISDOM. 4. RE-VIEW OF "SPIRITUAL SPHERES." These Discourses are replete with thought, and scattered throughout their entire seight are sentences which coruscate vividity with the con-secrated fire of Trath. Paper, pp. 68. Price 15 cents. For sale b COLBY & RICH. TANEDED ADVICUALT AND TWO AND COMMENTS

INSPIRATIONAL, AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritual-ists, held in Lawson's Rooms, 14 Gower street, London, W. O., Eng., by Mr. J. J. Norse. This lecture will be read with interest, coming, as it does, room the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States. Paper, 5 conts, postage 1 cent.

For sale by COLBY & RICH.

ECONOMIC SCIENCE; or, The Law of Bal-ance in the sphere of Wealth. By JOEL DENSMORE, with introduction by Lois Waisbrooker. A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of the many.

ie many. Paper, 25 conts, postage free. For sale by COLBY & RICII.

A LAY SERMON, by ROBERT G. INGER-A SOLL delivered before the Tenth Annual Congress of the American Secular Union, at Chickering Hall, New York, Nov. 14, 1886. Paper. Price 5 cents. For sale by COLBY & RICH.

A NEYE-OPENER. "Citatour, par Pigault." A DEFUN, Doubles of Infidels: Embodying thirty important questions to the clergy. Also forty close questions to the Octors of Divinity, by ZEPA. Cloth, 75 conts, postage 5 cents; paper, 50 cents, postage 2 cents.

For sale by COLBY & RICH.

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be an-swered. By RAPHAEL. Cloth, Emilish edition. Price \$1.00. For sale by COLBY & RICH.

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

W., Detroit, Mrd. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Sat-urday, at \$2.00 per year, in advance. Advertising Bates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUB-LIBHING CO., Cincinnati, O.

LISHING CO., clinchnat, O. SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsachen, mit Beitragen von Carl du Prei, All. Russ. Wallace, der Professoren Barrett und Conet, mehrere Brahminen u. s.", herausgegeben von Dr. Hübbe-Schleiden. Subscription: §1.75 for six months, §3.50 per annum.

oer annum. Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

THE CARRIER DOVE. An Illustrated Week-THE CARRIER DOVE. An IIIIISTATED Week I y Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: §2.50 per year, single copies, 10 cents. Address all communications to THE CARRIER DOVE, 32 Ellis street. San Francisco, Cal.

A LCYONE. A 12-page Spiritual Journal, is sued semi-monthly (August excepted), ist and 15th by the STAR PUBLISHING CO., 93 Sherman street, Spring, field, Mass. II. A. Budington, Editor. Subscription, 8100 vear.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 53.00 a year, 51.50 for six months, 8 cents per single copy. Address J. P. MEN-DUM, investigator Office, Paine Memorial, Boston, Mass.

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

OUTSIDE THE CATES:

AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Medium ship of MISS M. T. SHELHAMER.

By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER. This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Out-side the Gates," in which the narrator graphically depicts her progress in spirit'life from a state of unhappiness outside the heavenly gates to one of pence in the "Sunrise-Land"-developing on the way stories of the dubut lives and expe-riences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found In Spirit'Life"-by Spirit Susle-a pure and simple relation of the life pur-sued by a gentle soul in her home beyond the vale. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond "Morma's Story" also tells of transitions from world to world, of sacret" close hit eresting stories to those who read. We also have here these here state stores to those who read. BANNE as there these here stores to those who read. We also have here these here sting stories of several (hap-ter sect," Here and Beyond" and "Bipper Pinces," which "Morma' has given to the world through the columns of the BANNE or Lifett'; and the book core, dies with a new story of sixteen chapters, which that interesting stories of several (hap-tere det here here these here study of the mind of "Morma' through the pen of Miss Blehamer, need not be told of what a treat they have in store in the perimation of the production. In one volume of 515 pages, neatly and substantially bound in cloth. Price 512, postage free. For safe by COLBY & RIOH.

THE AGE OF REASON.

An Investigation of True and Fabulous Theology. Parts I. and II. By THOMAS PAINE, author of "Common Sense," "Amorican Grisis," "Rights of Man," etc. Also, A Brice Sketch of the Life and Public Services of the Author.

Sorvices of the Author. By RAPHAEL Cloth, English edition. Price 21.00. For sale by COLBY & RICH. BERTY AND MORALITY, a Speech de-Thinkers' Convention at Watkins, N. Y., Aug. 26th, 1822. For sale by COLBY & RICH. Borvices of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of their edition of the above-need to employ the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the American Liberal Tract So-clety all the remaining copies of the Author. Having purchased from the Author. Having purchas

which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. This beautiful historic work of art is a lasting souvenir and ornament for sliting room, partor, library or office of any American home. We will mail the engraving free to any one sending us 33.50 for a year's subscription for the HANNER of LIGHT. or we will send the engraving alone for g1.00. The publisher's trade price for the engraving is 57.50.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets, or one copy of the beautiful steel engrav ing entitled

"THE SPIRIT DAUGHTER,

Representing the Spirit of Lizzie Florence, daughter of Mr. and Mrs. A. L. Hatch, when materialized, veiling her moth-er, whilst singing one of her favorite songs, in their home, at Astoria, Long Island, N. Y., during 1880 and 1881. Two copies will be given for one year's subscription :

will be given for one year's subscription: POST-MORTEM CONFESSIONS: Being Letters written through a mortal's hand by spirits who, when in mortal', were Officers of Harvard Coflege; with Comments by Allen Putnam. This volume contains several letters written by spirits who, while in mortal, were officers of Harvard Col-lege, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spir-tualism in 1857 miscalled *The Harvard Intestigation*. Two copies for one year's subscription, one for six months'.

SUMMARY OF SUBSTANTIALISM; OR PHILOSOPHY BY KNOWLEDGE. By Jean Story. 12mo, paper, small pice,

SUMMARY OF SUBSTANTIALISM: OR, PHILOSOPHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHI-LOSOPHY. By Mary F. Davis. Paper. AGASSIZ AND SPIRITUALISM: Involving the Investi-gation of Harvard College Professors in 1857. By Allen Putnam. DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper. TALES OF THE SUN-RAYS. What Hans Christian An-dersen tells a dear child about the Sum-Rays. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper. SERFENT AND SIVA WORSHIP, and Mythology in

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia, and the Origin of Ser-pent Worship, Two Treatises. By Hyde Clark and O. Stan-land Wake, M.A. I. Edited by Alexander Wilder, M. D.

PHILOSOPHY OF CREATION : Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit and the Spirit-World. By Thomas Paine, through the hand of George S. Wood.

Paine, through the hand of George S. Wood. ERRORS OF THE BIBLE, Demonstrated by the Truths of Nature; or, Man's Only Inhallible Rule of Faith and Prac-tice. By Henry C. Wright. Twelve years of the author's life were spent in an earnest study of the Bible, in the lan-guages in which it purports to have been writton, conscien-tionsly believing that in scarching it he should find eternal life. What he did find-its truths and its errors-is here stated with characteristic plainness and ability.

Or any two of the following Pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, Erc. Given before the Edwards Congre-gational Church, Boston, by Mr. and Mrs. A. E. Newton, RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D.

REVIEW of a Lecture by James Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan. SOLAR AND SPIRITUAL LIGHT, AND OTHER LEC-TURES, delivered by Cora L. V. Tappan. SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished improvisator and Lecturer, By George A. Bacon.

A. Bacon. INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzio Doten. Paper. RMS OF STDEADTONIAN THE

TEE	ims of sub	SCRIPTION,	IN ADVA	NCE:
Six M	onths		******	

All About Devils;

AD Inquiry as to Whether Modern Spiritualism and Other Great Reforms Come from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. BY, MOSES HULL.

Pamphlet, pp. 60. Price is cents. For sale by COLBY & RICH. in the second second

1.32

Many preachers freely admit the nearness of

many of their editors try to smother. The

stage is still another mighty preacher, a critic

and a purger of manners and thought. Com-

edies and tragedies acknowledge the prevailing

influence. The very conjurers have owned the

force of Spiritualism by their hollow imita-

tions. In the scientific world it is likewise

felt. The transference of thought is a familiar

topic. On earth we have all shades and condi-

tions of life tinged with the influence of spirit.

Theology is fading, and religious systems are

changing. A new dawn is upon us, and all

The Death Penalty.

The Boston Herald has been at the pains to

obtain and publish a body of interesting in-

formation, through its correspondents at the

several State capitals of New England, in re-

lation to the effect which the infliction of the

death penalty has upon the criminal classes

in the different States of this section. It sheds

a clear light upon the whole matter. We have

always maintained that the State has no right

to take human life as the penalty even for the

highest crime. Nor have we ever been per-

suaded into the belief that the fear of capital

punishment has been a sufficiently powerful

motive to deter criminals from committing

murder. On the contrary, our conviction has

steadily grown stronger that the execution of

murderers has incited to still more murders,

thus making our last social state worse than

It is ludicrous to us to read the papers

just now in regard to mesmerism-as though it

were some new thing because it is being dis-

cussed at this late day under the name of "Hyp-

notism." The Fortnightly Review is even talk-

ing about "The Higher Hypnotism "!-what-

this important subject in an extremely super-

ficial manner, last Saturday evening's Record

publishing nearly three columns upon this

We have mesmerized our late medium-Mrs.

J. H. Conant-hundreds of times, and when she

came into the condition that Dr. P. designated

simply "double consciousness," we have willed

her spirit to visit California and other distant

points to ascertain facts of a nature that no

double consciousness except from the spiritual

stances were in fact clear evidence of independ-

of the medium under our own exclusive will-

power, while her spirit-the intelligent part-

independently passed out into space, saw ma-

ligences, and reported to us what she had seen

We shall refer to this current "Hypnotic"

so often quarreling over their internal affairs,

especially when from their pulpits they incul-

cate all the cardinal virtues of life? when they

profess to be governed by the teachings of the

humble Nazarene? The different denomina-

tions at times seem to delight in finding fault

with their peers. It is said that Zion's Herald

roborated by material evidence.

crusade more fully in our next issue.

theme, contributed by Dr. Morton Prince.

ever that may mean. The papers are treating

things are to become new.

the first.

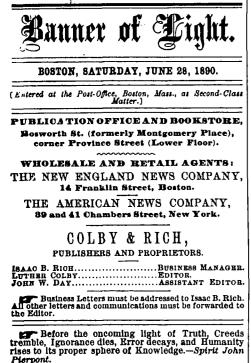
BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF BOOKS.

4

NOTICE TO PURCTASERS OF BOOKS. Colby & Hieh, Publishers and Booksellers, 9 Hosworth street (formerly Mourgomery Piace), corner of Province street (botton, Mass., keep for sale a couplete assortment of BriatTUAL, PROGRESSIVE, HEVORANONY AND MIS-ORLANEOUS BOOKS. of Wholediat and Retail. Turns Cash.-Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fail the order, the bal-ance must be paid G. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the samount of sech order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps -ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or Americs (not out of print) will be sent by mail or express. Bubscriptions to the BANNER OF LIGHT and orders for eur publications may be sent through the Purchasing De-partment of the American Express Co. at any place where that Company has an agency. Agents will give a money or-der receipt for the amount sent, and will forward us the money order, stucked to an order to send the paper for any stated time, free of any charge, except the usual fee for is-suing the estiest and best way to remit your orders. This is the safest and best way to remit your orders. Mail be bene to the American Express Sale by Colby & Rich BENT FREE.

SPECIAL NOTICES.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. If No notice is taken of anonymous letters and commu-nications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We can-not undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. The Men the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.



Trial Subscriptions.

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

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bosworth street, Boston, to

> NEW SUBSCRIBERS For Three Months.

at the reduced price of

17 50 Cents, 4

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

"Honest Spiritualists and Dishonest Spiritualism."

Under the above caption the Boston Investinator of June 18th publishes an editorial that

are constantly recurring to intelligent and how much the spirits have influenced men's careful observers, and that can call thousands | thoughts and deeds.

of reliable witnesses to attest to their verity. Spiritualists do not as a class depend upon | the dead to us, and that they are watching over the hearsay of others for their belief in Spirit- us. But when asked if it is possible for them ualism, for there are no more critical people in to communicate with us, they stop short and the world than these same believers, and they say-No. This is because it is for the preacher's interest to deny it. Spiritualism has are constantly demanding crucial evidence of changed the tone of current literature. This the truth of spirit manifestation and power, is especially to be seen in works of fiction. which they want first hand, and not from others' "say-so"; and we have yet to find half | The straws of literature show how the winds of human opinion blow. From Tennyson to a dozen in the ranks of Spiritualism who pin the penny-fiction writers the influence of Spirtheir faith to "what others .say they have seen itualism is active. The journals of the day and heard." are agents for propagating the very ideas which

The principal charge against Spiritualism in the article quoted from refers to that phase of spirit manifestation known as materialization

-a phase which, although important, is but one of many phases that are equally important and reliable. And here again the writer shows his ignorance of the subject, and plainly indicates that all he knows in this line has been gathered from the columns of the secular papers, which in most instances are notorious for their unfairness toward our Cause.

That we may not seem unjust in these asseverations we quote still further from the article in question:

"A great deal has been told about 'materialized forms,' and about what has been witnessed at 'mate-rializing scances.' We have no doubt whatever that men and women have at these places beheld certain forms which they were made to believe were not those of the medium and her accomplices, but we most seriously doubt that any other than earthly forms have ever appeared at a so called materializing scance.

forms have ever appeared at a so called materializing scance. "The recent exposure of a notorious female medium in Brooklyn, by several reporters of the New York World, is another blow to Modern Spiritualism, which is calculated to shake the faith of believers, and con-firm skeptics in their opinion that the whole thing is a fraud. This Mrs. Cadwell had enjoyed her reputation as a 'reliable medium' for over ten years, and had, during this time, reaped a moderate harvest of money from her numerous dupes. She had been furnishing 'indisputable evidence that the spirits live,' by fur-nishing the spirits themselves to those who paid her one dollar for the exhibition."

Why the writer should "most seriously doubt that any other than earthly forms have ever appeared at a so-called materializing séance. unless he has personally attended every such séance that has been held, and carefully examined the manifestations, is past our comprehension. Evidently he gives no weight to the repeated testimony of Prof. Crookes, Prof. Wallace, and other scientists. But what is worse, he shows no desire to investigate the subject for himself, but is contented to "seriously doubt " the production of anything outside the realm of his own limited understanding.

In regard to the medium whom he mentions, Mrs. Cadwell, we not only have the testimony of hundreds of intelligent witnesses regarding her genuine mediumship, but have had personal experiences in her presence that assure us positively of the same. Of the séance with that lady, an account of which--with the alleged exposure of its tricks-the New York World publishes, we know nothing; but we do know that the journal mentioned is a sensational sheet, and that it usually gives the strongest coloring to reports of this kind. However, if we grant that the séance in question was proved to be unmistakably fraudulent, it does not militate against the truth of those genuine spiritual manifestations that have occurred in Mrs. Cadwell's presence, nor invalidate the testimony of those who know they have received personal evidence of her mediumship.

The article under review concludes as follows:

lows: "The 'spirit' business has evidently been a lucra-tive one, and that certain individuals have profited by the credulity of those who trusted in the supermun-dane 'communications,' there can be no doubt. We see no way to stop the traffic in 'spiritual' things ex-cept by a complete exposure of the methods by which the business is carried on. A person who goes to a séance should go to investigate. An honest 'spirit' need not fear an honest investigator. An atmosphere of deception surrounds every cabinet in the very nature of things. The question arises, Why should a spirit 'love darkness rather than light'? Probably the me-dium can tell. The first thing for honest Spiritualism. Only by doing this will they be regarded as sincere." "An honest spirit" does not fear an "honest investigator," provided that sincere individual

Close of Our Seance-Room for the Season.

The regular Public Free Meetings at this office, for the answering of questions by the Spirit President, and the giving of individual spirit messages, will be closed during the heated term, after the present week-to be resumed for the season, as in the past, next September. Due notice of the date of resumption of these circles will be given in our columns.

ET A new method of CONQUERING & Country like the United States has been adopted by the English. It is to buy up all the great industries here, and then if the Yankees ultimately kick, the "companies," like the "East India Company," will call on the "British Government" to see that they are indemnified / Just look at the last "block " in the grand (?) contemplated edifice for the aggrandizement of John Bull: A late dispatch from over the big pond is, "\$20,000,000 Worth of Good-Will!" The said English syndicate, according to a Louisville, Ky., telegram of June 15th, is negotiating for the purchase of all the tobacco warehouses in that city and Cincinnati! If there are Americans cravens enough to sell out their "birthright" in this way for "forty pieces of silver," they should be ranked as traitors to their country.

ET A highly appreciative article in regard to the neat volume, "Psychic Studies," which has recently been brought out by Albert Morton, Esq., of San Francisco, Cal., reaches us from Prof. A. E. Carpenter, of East Gloucester, Mass. We shall give it publication next week.

We have received from the Paris (France) publishers a sterling pamphlet titled "Compte Rendu du Congrès Spirite et Spiritualiste International Tenu à Paris, September, 1889"-a rescript from the contents of which appears on our first page.

First Spiritual Temple: The closing service of the season will take place next Sunday afternoon, June 29th, at 2:45. Subject of lecture, by Mrs. H. S. Lake, "Sowing and Reaping." Special music. Seats free.

Demise of Dr. H. T. Child.

Dr. Henry T. Child, of Philadelphia, well known in the early years of Modern Spiritualism as being actively engaged in a promulgation of its truths, passed to spirit life from his home in that city, Sunday night, June 15th, at the age of seventy-four years; the immediate cause of his decease being assigned by his physician to heart failure.

Dr. Child was of Quaker parentage, but soon after the advent of the spirit phenomena at Rochester he studied their nature, and becoming convinced of their verity and interested in the teachings they brought, allied himself with the friends and advocates of the New Dispensation. He associated himself with others in the formation of local organizations of Spiritualists, and as a correspondent of various papers and magazines, among them the BANNER OF LIGHT, and in other ways labored assiduously in its behalf.

standpoint had anything to do with. These in-Dr. Child was, in the opening period of Mr. Mumler's work as a spirit-photographer, very much interested ent spirit control, we having the physical body in the subject. In order to test the verity of this phenomenon he came to Boston from his home in Philadelphia, bringing with him collodionized plates which he had previously marked with a diamond, for their future identification. He had a sitting with Mr. terial things, conversed with excarnated intel-Mumler, and was much gratified with the result. We now have in an album at our office a copy of the pic and heard-which reports were afterwards corture he obtained, which to our view-as in the Doctor's established the fact and verity of the manifestation in Mr. M.'s presence beyond the shadow of doubt. Any person so desirous can see this picture-taken as it was under such satisfactory conditions in those early days-by calling at our office. BF Why is it that church organizations are

Dr. Child did great service for the wounded at the battle of Gettysburg, and aided in the formation of the Universal Peace Union, of which he was for many years secretary.

Retirement of H. J. Newton, Esq.

As noted elsewhere, the veteran President of the First Society of Spiritualists of New York City, has JUNE 28, 1890.

A Decters' " Combine."-The ductors of Ocala Fla., recently gave notice in The Ocala Banner "To the Medical Profession and the Public generally," that "any or all persons engaged in the practice of medicine and surgery in the Fifth Judicial District of Florida who have not received a certificate from the State Board of Medical Examiners, and had the same duly recorded, as required by law, will, without further notice, be prosecuted to the full extent of the law."

It is not a question of capability with these Ocala physicians, but one of dollars and cents; one may possess more ability in his line than they all, but if from any cause whatever he has not passed the Board, and is able to show his certificate, he is to be at once proceeded against, and either fined or imprisoned, or both fined and imprisoned, if he cures the sick or bandages a broken limb.

Under these medicos, protected by law, the sick poor find but little of the good Samaritan way of dealing. They say: "Men who fail to pay a just bill due any physician in good standing will not receive professional attention unless cash be paid in advance for such services."

The "good standing" is, presumably, the having of a certificate. Those who have not are privileged to give their services for nothing if they choose, and be jailed for doing so. The liberal disposition of these physicians among themselves is shown in this, the closing paragraph: "Whenever a physician is discharged from a case full payment must be made before employing another physician. No physician shall take charge of a case until full payment is made as above. Any physician violating these rules will not be consulted with by the profession."

This is the logical outcome of legislative enactments in the interest of the diploma doctors.

Another Attempted Wrong.

As THE BANNER has persistently declared for years, there seems to exist in the minds of certain parties on the frontier and nearer Washington, an idea that the Indian is fair game for whatsoever of armed outrage or of hostile Congressional legislation can be brought to pass to his hurt and duress. The latest instance of the exhibition of this detestable animus is presented—as reported by the daily press-in the case of a bill just and justly vetoed by the President. The account states that the discovery was made on the very last day on which that measure could be vetoed, that "the bill to readjust the boundaries of the Uncompaghre reservation contained one of the biggest steals and most unjust robberies of the Indians ever perpetrated by any bill passed through Congress. The bill was introduced by Senator Teller, amended by the committee, and finally introduced by Senator Dawes, who had been assured that the bill was all right."

The true character of the bill was, in this instance, fortunately discovered in time, and the red man's rights preserved by the strong arm of the Presidential veto; but is it not clearly the duty of Senator Dawes and others, who like him pose before the public as the friends *par excellence* of the Indian, to be more careful as to how they lend their influence, although innocently, to such "cunningly-managed" bills in future?

THE WISCONSIN STATE ASSOCIATION OF SPIRIT-UALISTS will hold its regular convention at Omro, Wis., Friday, Saturday and Sunday, June 27th, 28th and 29th, 1890, at Spiritualist Hali, Water street. Prof. W. M. Lockwood, President, Ripon; Mrs. S. M. Phillips, Secretary, Omro. Mrs. Mattie A. Freeman, Chicago, Ill., and Mr. Will C. Hodge, of Beloit, Wis., are the speakers.

Anna M. Bugbee, Milwaukee, Wis., writes that he has just been converted to a belief in Spiritualism, and wishes us to recommend some faithful medium to her address. To such she would extend a welcome, and try to assist in establishing him or her in that city, which she regards as a good field for mediumistic labor.

mrs. John M. Wilson passed to the summer-land from her home in Philadelphia, Pa., on Jan. 16th. She was, it is stated, one of the first and most ardent of the spiritualistic fraternity in that city, and a good private medlum.

Parties wishing to consult Mrs. A. E. Cunningham will do so before July 12th, as her address after that date will be Lake Pleasant, Mass., until September

TOPEKA, KANSAS.-An Interesting letter from G. W. Kates is unavoidably deferred until next week.

Movements of Platform Lecturers.

subject which it treats, is unworthy the pen of one who claims to be liberal-minded. The article mentioned opens as fellows:

article mentioned opens as fellows: "We believe there are honest Spiritualists: people who honestly believe that those who once lived on earth, but who have passed into the shadow and silence of death, are living still, and are able to com-municate with those left behind. We cheerfully ac-knowledge that some of the best men and women we have ever met have been Spiritualists-men and women, kind, generous, upright and true, and who are worthy of all confidence and all esteem."

We are grateful to our contemporary for believing there are honest Spiritualists, and that not all who accept the teachings and claims of Spiritualism are conscious knaves and tricksters. Personally we feel complimented at his high opinion of our kind. But what shall we say of the following remarks that write Spiritualism itself down as wantonly dishonest and vile?

vile? "We believe also that there is dishonest Spiritual-ism, and lots of it. In fact, we are not prepared to say that there is much of any other kind. The dishonest brand seems to be about the only one that flourishes. The amount of pretense and fraud that goes under the name of Spiritualism is legion. It is certainly in the interest of truth to destroy faisehood; it is cer-tainly for the interest of upright and honest Spiritual-ists to detect and expose dishonest Spiritualism. That there is work of this sort that ought to be done, no one can deny; that it is not done as much as it ought to be, is a reproach and a reflection upon a class of men and women who are engaged in support-ing so-called mediums."

Strange that the writer does not discriminate between a Movement or a Cause, and those human individuals who advocate its claims. How Spiritualism per se can be dishonest it puzzles us to understand. How certain professed Spiritualists who have been obliged to acknowledge the phenomenal facts of spirit-communication, but whose spirituality has not yet been developed, or who have entered the ranks of Spiritualism to serve selfish purposes, may be tricky and unreliable, we can readily see. Although there may be in the Christian Church men and women whose private lives are corrupt, no sound thinker will accuse Christianity of being dishonest in consequence. And because one who does not believe in any future life proves to be a trickster in daily conduct, none would be so foolish as to pronounce Materialism dishonorable thereby. But our contemporary continues:

thereby. But our contemporary continues: "No one would reject the philosophy of Spiritualism if it were true; if it rested upon facts. Those who deny or do not accept this philosophy simply deny the alleged basis of fact upon which it is said to rest. A great many Spiritualists are like Ohristians, they de-mand faith without furnishing any evidence; they ex-pect one to believe because another believes, or has had an 'experience' that is 'positive proof that the dead live? This kind of faith in Spiritualism, we imagine, is the general one-faith in what others say they have heard or seen." What right has the editor of The Investigation

What right has the editor of The Investigator to imagine anything concerning the subject? or by what right does he presume to write so extensively upon a matter of which he evidently has no personal knowledge? For if he did know anything of Spiritualism, he would have learned that it does rest upon facts ; facts that have occurred again and again in human experience; facts that are demonstrable by physical as well as mental science; facts that | forty years ago with those of to-day will show | observations while he is abroad.

for unfairness and for lack of knowledge of the investigator," provided that sincere individual does not come with a brutal nature, whose reckless conduct might lead him to care not what injury he inflicted upon a medium provided he served his own ends, which are generally to prove trickery at any cost rather than to show the reliability of a medium.

How dishonest Spiritualism can be exposed, we leave our esteemed contemporary to determine. That dishonest mediums and dishonorable Spiritualists may be checked in their career by being exposed, we earnestly hope, and where falsehood and imposture are really proven, all honest Spiritualists will approve. But where ignorance and intolerance are the exposing qualities, there is great danger of injustice and wrong being wrought upon innocent heads, and therefore we ask for a suspension of judgment upon this subject from all who have no knowledge of the facts until they have carefully investigated for themselves.

What Spiritualism is Doing.

A lecture abounding with prolific sugges tions on the ever-living theme of Spiritualism was the one delivered by Mr. J. B. Tetlow to the Macclesfield (Eng.) Spiritualists on the forty-second anniversary in March. He refused to reckon up the success of this modern movement by the amount of bricks and mortar gathered together and named "Spiritual Temples." In any such estimate as that it might with truth be said that Spiritualism would prove to have made very little impression on the world. The true way to look at it is to see if it has changed and altered men's ideas and thoughts. Ideas are what revolutionize the world. They live, whether we utter them or not. They are in the air. The sanest man is he who receives them the quickest. Thoughts are contagious, and prove all men kin. It is no assumption to assert that Spiritualism wins. Look backward forty years and note what the ideas were that were then propagated by the Church, and then listen to its utterances todav

It has always been preached that the spirit of man is immortal; but if in the past you asked them where it existed beyond the grave, the grave itself was not more silent than they. If the preachers were asked where hell was, they would answer that it was somewhere below, and heaven was somewhere above. The employment of souls was in singing praises to God forever. When the Rochester rappings newly-awakened the world, the spirits every where answered these questions respecting the future state and its employments. They have told men and women that heaven is not far away, and that wherever the human spirit is happy, with heart and intellect employed in blessing and aiding others, there is heaven; that hell is the devouring fire of a condemning conscience and remorseful memory, ever urging on the soul to make personal atonement will devote the winter to Paris and Rome, and for manetic paper will be forwarded to him, directed for wrong done. Comparing the teachings of purposes giving our readers the benefit of his as per advertisement on page seven of the present ing on the soul to make personal atonement

(Methodist) is about to publish a series of articles on "Ecclesiastical Politics," by means of which "it hopes to arouse such a sentiment of opposition to these unhallowed and un-Christian practices that the denomination shall not be scandalized thereby in the future as it has been in these later years." The Buffalo Christian Advocate (Methodist) also has this to say regarding one thing which it looks upon as a characteristic feature of the Methodist church. namely, "That the ecclesiastical polity of every church has its weak points, and that the Methodist Episcopal has hers, all will concede.' No doubt of it.

55 Some minds seem to be too often imbued with the fallacious idea that a newspaper, whether secular or religious, is necessarily a common avenue through which bilious people have a right to retail their personal feuds. This is too often the case with certain sensational dailies, which are a drag upon the civilization of the Nineteenth Century. But we are thankful to know there are many respectable papers, both daily and weekly, which eschew this sort of celebrity, and are therefore always welcome visitors in the family circle. It has been and still is the intention of THE BANNER to continue on this platform, inculcating spirituality always, and, above all, harmony in our ranks, to the end that the promulgation of the teachings of our grand religion-a perfect knowledge of the immortality of the soul-shall not be retarded.

BF The Boston West End Railroad Legislative dinners cost nineteen hundred and twenty dollars. The Louisiana lottery folks have been bribing the people of that State to give them a charter to "work" the credulous people of the United States for the next twenty-five years! The Doctors' Plots only cost the private circulars they sent all over the various States and a lawyer or two to lobby their contemplated sumptuary statutes through the Legislatures, whereby it is sought to make it a penal offense for competent healers to cure the ills of diseased humanity. Surely "inflooence" and "the power of place" are being utilized to the fullest extent in these latter days.

55 As THE BANNER is always ready and willing to report all the Spiritualist Camp-Meeting proceedings free of cost, we hope those interested in these pleasant gatherings will bear in mind the importance of freely circulating this paper among the visitors as fully as possible, and that the platform speakers will not fail to

10 Our friend and correspondent, Mr. Henry Lacroix, called at this office on the 18th inst., en route for Onset Bay, where he will remain till August, when he again visits Europe. He will devote the winter to Paris and Rome, and

call attention to it as occasion may offer.

he has so long and honorably occupied.

In withdrawing from this position he stated that after seventeen years of uninterrupted service to the Society as President, he felt that he was entitled to a rest: This evening [he said] closes my official relaions with you as far as the presidency is concerned. Going back seventeen years and looking over the field as it existed at that time, I find that great changes have taken place. It was no trifling matter in those days to be publicly known as a Spiritualist, and especially as President of a Spiritualist Society, in a city like New York. We have not allowed to be promulgated from our platform either Catholicism or Calvinism-no ism of sect or party has defiled its boards - and the prominence which this Society enjoys, and the usefulness it effects, prove the wisdom of the course adopted by the Trustees. Though I cease to act as your President, I shall always take the kindest delight and satisfaction in working with you to further the interests of this Society and promulgating Spiritualism.

We wish to say something about the good deeds

hat frequently come to our knowledge in regard to

the little Indian messenger spirit known as "Lotela,"

who frequently controls Mrs. Longley in our Public

Circle-Room, and delivers messages for anxious spirits

who wish to communicate with their earthly friends,

but have not the power to become sufficiently en rap-

nort with the medium to do so. She is quite a philan-

thropist in her way, feeling it to be her duty to aid the

suffering ones on earth she often sees who need assistance; and so she impresses the good " pale-faces,"

dence, we got the impression that Lotela wanted us to

give her medium a dollar for the benefit of some poor

us in regard to it. On going to our office on Monday

morning we were somewhat surprised to find a note

from Mrs. Longley, in which she stated that Lotela

had been on a collecting touf in order to raise funds

enough to purchase half a barrel of flour and sundry

groceries for a poor family of five little children, the

father of whom lately fell from a building where he was

employed, and was badly injured. We also learn that

Lotela has given, or is to give, five dollars to a poor

woman at Onset, to in part help her in erecting a tent

in which to reside-Mrs. Lita Barney Sayles having

PLYMOUTH .- As will be seen by an announcement

in another column, a basket picnic is to take place at

Plymouth, Mass., on June 28th, where Leyden Hallnear the landing-has been engaged, with tables, for

No place on the Atlantic Coast is of so great an in-

terest to Americans as this one where the Pilgrim

Fathers landed, and where still remain many interest

ing curiosities and points of interest. In addition to

the numerous natural attractions passed on the sail

to Plymouth, a social and intellectual feast will be

afforded, as many mediums, speakers and musical

A. S. Hayward, magnetic physician, of Boston

will, on July 13th, be at the Washburn House, Onset

Bay. He claims to have had signal success with his

fects of "La Grippe," and other diseases. Letters

people have, we are informed, been invited.

provided the land for it.

issue.

the accommodation of the company.

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

Mrs. J. E. Davis will speak and give tests in West-boro, Mass., June 20th. She is arranging her engage-ments for the fall and winter season of 1890-91. So-cieties destring her services can address her 70 Wind-sor street, Cambridge, Mass.

Henry H. Warner, inspirational lecturer, is engaged at Onset, Aug. 9th and 10th; Brockton, Mass., Oct. 26th, Dec. 14th; Flichburg, Mass., Nov. 9th and 30th. Ad-dress for engagements, 441 Shawmut Avenue, Boston, Mass.

W. J. Colville visited Philadelphia June 24th and gave two lectures. He speaks in Brooklyn next Sat-urday, Tuesday, Thursday and following Saturday at 3 and 8 P. M. in Kingston Hall, Kingston and Atlantic Avenues.

Mrs. H. S. Lake has no open dates for the season of ¹⁰⁰⁻⁹¹, except a few Sunday *eveninge*, which may be secured by societies near Boston. Her engagements are in Boston, Washington, Willimantic and Newbury-port. She will speak at Harwich Camp (Cape Cod) the last week of July, and in Parkland, Penn., the Sundays of August. Address 8 Worcester Square, Boston. Boston

Boston. Mrs. Ida P. A. Whitlock speaks at Plymouth, Mass., June 20th; the last two Sundays of July at Saratoga, N. Y. Societies desiring her services for the season of 1890-91 would do well to correspond with her as soon as possible, as much of her time is aiready en-gaged. Her address is Madison Park Hotel, Suite 5, Sterling street, Boston, Mass.

Surring surfet, Boston, Mass. F. A. Wiggin, test-medium and inspirational speak-er, closes this season's engagements at the Conserva-tory Hall, Brooklyn, June 20th. He is now open for camp meeting engagements, also for societies desir-log his services next season. Oct. 5th and 12th, Jan. 4th and itth, and March 15th and 22d, are now engaged. Address all letters during July to Mirror Lake, N. H.

she says, "whose thinkers are not all shut up," to as Bishop A. Beals has closed his work at Sheboygan Falls, Wis. He returns to St. Paul. He can be ad-dressed at White Bear Lake, Minn. sist her in carrying out her wishes in this respect. She has been silently doing this benevolent work for several years. Last Sunday, while at the medium's resi-

All mail may be addressed to A. W. S. Rothermel, 8 Columbia street, Rochester, N. Y., until July 10th. A correspondent writes that the Doctor has been holding successful scances of late in Albany, Water-town and Rochester. person-which we did, although nothing was said to

Prof. J. M. Allen and wife are busily at work in the South, being at present under engagement in Atlanta, Ga. Address till July, No. 193 Whitehall street, that city. [Let us hear from you, friends.-ED.]

Societies wishing the services of A. E. Tisdale for the first, second and last Sundays in July—or for the fall and winter months—may address him at Merrick, Mass.

A Trustee of the Metropolitan Museum-"What are you doing here upon the Sab-bath?"

"What are you doing here upon the Sab-bath?" Laboring Man--"I would like to see the in-terior of the museum." Trustee (with much severity)--"What! Upon the Sabbath? Come some week-day, blasphe-mous wretch!" Laboring Man-"But I am hard at work other days to support my family, and unless I see it Sundays I shall never see it at all." Trustee-"Then never see it at all. Better stay away than jeopardize your soul." Laboring Man (surprised)-"Jeopardize my soul! Why, I had heard these museums had an elevating influence." Trustee-"Yes, but not on Sundays." Laboring Man-"That's very curious! Why do you think so?" Trustee-"Wicked! I can't believe it." Chorus of About Effty Million Americane-

Chorus of About Fifty Million Americansspiritual magnetic gift of healing to eradicate the ef-

"Nor we, either." "Nor we, either." Trustee-" What, defiance? Away, implous brutes! Away, blasphemers!" [He retires to his own house, which is filled with beautiful works of art, and there tries to realize the enormity of their sin].-Life.

BANNER OF LIGHT.

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. TO A BUTTERFLY IN A PULLMAN CAR. Oht wand'rer from what sunny field, Stream-laced and girdled, dost thou hio? What floweret was it first did yield Her lips to thee, with amorous sigh? What azure-tinted, cloud-flecked sky First woord thy velvet wings to fly? When thou thy seamless garment cast, And first the world dawned on thy sight, Didst thou regret thy drowsy past, Thy worm-hood, and the dreamy night Of thy cocoon, or hall the light That bade the vital spark within expand With joy that thrilled thy untried wing, And bore thee dancing o'er the land, A fragile, gorgeous-tinted thing, An airy harbinger of spring? My Muse refuses more to say, So you had butter-fly away! HELEN HAWTHORNE.

WELCOME .- Editors from all parts of the country, with their wives and sweethearts, are having a good time in Boston this week.

THE EXACT FIGURES.—"What is the circulation of your paper?" "Advertised, 300,000; bona fide, 100,000; actual, 10,000; total, 410,000."—N. Y. Herald.

There is a movement in India, under the lead of Mr. P. C. Mozumdar, whose visit to this country several years ago attracted considerable attention, for the reorganization of the Brahmo Somaj. Those who participate are required to declare their faith in the fundamental principles of the New Dispensation, and to pay a subscription of one rupee per annum.

Stranger (in Brooklyn) -- "Where are all those gen-tlemen going?" Resident-- "They are going to bid farewell to a popular missionary to China who has been very successful in teaching the heathen the gos-pel of love and peace." "I see. And where is this gang of boys going?" "They are going to stone a Chinese funeral."-New York Weekly.

Could a man who became intoxicated on aerated beverages be said to be air-tight?

England is getting ready for all contingencies in re "Uncle Sam." It is about to lay an ocean cablelarger one than usual-to connect Bermuda with Halifax. Brains are getting to be superior to bullets now-a-days.

It is said that a plague of rats may be dispersed by catching one of them, dressing him in scarlet and turning him loose. His appearance will cause such a fright among his companions that they will at once scoot. If not convenient to dress the rodent, a Harvard student might be allowed to paint him red.

> LET LABOR CONQUER: Not with Anarchy's wild flame; But with Anarchy's wild flame; But with loud and open speaking In 'The People's ' mighty name!" -Eliza Cook

June 20th a terrible cyclone visited northern Illinois; many persons were killed and numbers injured; several schoolhouses were destroyed, and a teacher and nine scholars perished; property loss reported to amount to over \$100,000.

Census Enumerator—"Well, I have finished a big day's work, and I'm tired." His Wife—'I'm so sorry I can 't help you. Now sit down, dear, and tell me all you have found out about our neighbors."— New York Sun.

It is said that sciatic-neuralgia can be cured by the outward application of half a pint of alcohol and half an ounce of sassafras, mixed. Wet a flannel and bind it on. If it do n't give relief, let us know.

A bright Skowhegan boy, possessed of more origin-ality than studiousness, gave "ill, sick, dead," when called on by the teacher to compare the word "ill."— *Lewiston Journal.*

The humblest of musicians can lay claim to being a man of note.

An exchange notes that vaccination at sea has been declared by a number of New York doctors as more dangerous than smallpox, and Cunard passengers who claim that they are suffering from "blood-poisoning' in consequence of being vaccinated on shipboard have brought suits against the great steamship line.

Bismarck is very much annoyed because things go on well in the German empire without him. ()Id Bis. is in the same predicament that those Spiritualists are who imagine they can run Spiritualism minus the me-diums and the spirits.—*The Better Way*.

PARKERSBURG, W. VA., June 22d, 1890.-A cloudburst crossed the Ohio river thirty mlles above here roads, destroyed fences and crops, and carried off many thousand dollars' worth of timber and other property.

Meetings in Boston. First Apiritual Temple, corner Newhury and First Apiritual Temple, corner Newhury and Preter Bireets. Birlius Fraternity Boolety, Bindays, 24 P. M.-Mfr. H. S. Jako, speaker; 11 A. M., Fraternity School (or Ghildren): Wednesday evening meeting at 7% M. D. Wellington, Secretary.

Twillight Hall, decreaty. Twillight Hall, de0 Washington Street.-Sundays, at 10% A.M., 2% and 7% P.M. Even Cobb, Conductor. Eagle Ifall, 616 Washington Street.-Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 F.M. F. W. Mathews, Conductor.

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

First Spiritual Temple, corner Excter and Newbury Streets.-- A large congregation assembled last Sunday afternoon, June 22d, to listen to the lecture by the guide of Mrs. H. S. Lake, upon the subject: "The Realm of Sleep and Dreams, and the Mystery of Hypnotism."

"I am," said the entran cing intelligence, "to enter a domain of investigation which seems to the ordinary mind one of exceeding mystery and unreality; but it

a domain of investigation which seems to the ordinary mind one of exceeding mystery and unreality; but it is so largely because too little attention has been be-stowed upon it, and too little effort made to under-stand the phenomenon. The realm of sleep is the conscious side of spiritual life, and dreaming is the imprint of that consciousness --imperfectly, perfectly, obscurely or clearly, as the case may be--upon the physical brain, which is a reg-ister for experiences in both mundane and supermun-dane life. When the bodily expressions are no longer under the domain of the will, and involuntary action alone is being carried on, then the spirit, measurably released from its charge, takes occasion to acquaint itself with whatever of subjective life it ought to know, or possesses the capacity to acquire. If, on waking, you vividly recall experiences, then the equilibrium of the body and the spirit has been measurably perfect, and the brain-registration com-plete. If the dream be' prophetic' the soul has risen into that altitude of perception when *time* has elanged into *eternity*, and the outlook is bounded neither by space nor sense. Thus enthroned, it has telegraphed to the lowlands, where the body remains, the result of its introspection, and the record stands the inspection of register, caused, perhaps, by untoward environ-ment, or mental mist of misery or care; the clouds of material gloom between the spirit and the body. In that border hand of being where the outward fades into the neward life, maukind receives strange evidences of its continuity. Many a mourning moth-er clasps her dariling's hand--that hand the earth has covered-in the realm of dream. life, but, waking, re-members what the creed has taught, that they have ' zone to God, it o 'rise upon the fudgment day.' But 'the drcam' is true, and theology is false, and, if you are wise, you will cleave to the one and forsake the other.

covered—in the readin of dream-life, but, waking, remembers what the creed has taught, that they have 'pone to God,' to 'rise upon the judgment day.' But 'the dream 'is true, and theology is false, and, if you are wise, you will cleave to the one and forsake the other.
 The sleep called 'hypotism' is only the open door into the realm of spiritual possibilities. It links the mortal minds together as those of mortals and of spirits are cemented. You are looking now upon an experiment in hypotism; i. e., a lowering of physical tone, a lessening of will-power in the subject, increased activity in the mind of the operator. But, you say, what a dangerous field for souls to entert' Where moral responsibility is surrendered to another! If this were true, it would indeed be reason for alarm; but we have found, by spiritual research, that the law is always willingness in the subject, or fallure of results; that, unless the spirit consents, the physical is not affected. I am aware that the material scientist does not recognize the spirit. and hence refuses to receive my explanation. He accounts for hypotism on a physical hypothesis, which assumes that the body is the cooperator, whereas it is incapable of either will or work, and is merely the machine through which the matre' of life and motion are transmitted.
 Those experiments which to-day puzzle the investigator, and produce such interest in the scientific world, are only one side of Spiritualism; they reveal man's many-sidedness, and the double, yea, the trebe nature of his being. These powers and capacities have been ripening as, with ever increasing force, the inward operators have girdled the globe with an atmosphere of spiritual somnambulism, leading forth from bodily fetters the soul 'caged, cabined and confined,' and carrying mental momentum into the nanks of material investigators. If illusions appear and deusions disappear, they are only the kaleldo-scope of the mental march of the race; they mean the upward climb of the a

Eagle Mall, 616 Washington Street.-Sunlast night, reaching to Wheeling. It washed out rallby Miss Folsom and an address by Mr. Dill, followed by Prof. Hudson, Messrs. Eames, Riddell, Haynes, Coombs and Blackden. Mrs. J. E. Davis gave psychometric readings. The Chairman read a communi-cation from the late janitor, Putnam Peasley, to bis long-time companion, Prof. Hudson, received through the mediumship of E. A. Blackden, which was pro-nounced as characteristic of the communicating spirit. Mrs. M. W. Leslie made remarks and gave

Was Defending a Principle. Rev. M. J. Havaye Explains Ills Letter to Mr.

Heywood. To the Editor of the Boston Berald, When I wrote

To the Kditor of the Deston Herald: When I wrote iny letter to Mr. Heywood I belleved I was right. And when I think that, I take little account of misrep-resentation or attack, for, though I do not enjoy either, I am used to both. I was out of town during the trial, and consequently its details did not come before me. I had seen several copies of The Word, though 1 have never been a subscriber or regular reader. I said in my letter that I did not regard his writings as "intentionally" obscene; but he knows that I have never agreed with nor indersed either his ideas or his wolves his right to differ from me, and both involve the general right of freedom to think, to speak and to print, I have always been ready to contend for this. From Flate down to Tolstor the right to occurred mor-als, it seems to me that the intention of the writer is of first-class importance. The publishing of obscene-tiles is need to such papers, where the only object is to make money by pandering to the lowest tastes— this is not this tategory. His only pay for what he seems to regard as a "reform" is poverty and the jail. These considerations reveal the attitude I occupied

Mr. Heywood in this category. This only pay for what he seems to regard as a "reform" is poverty and the jail. These considerations reveal the attitude I occupied in writing my first letter. For, while I have not agreed with him, I have feit that the engine which crushed him might be turned to crush others who dared to brave popular opinion. For, if what the majority re-gard as "dangerous" opinions are not to be toler-ated, then liberty dies and progress ceases. But, while all this is true, I find I was not acquainted with all the facts. I meant what I said, and take back nothing so far as concerns the principle I supposed myself defending. But liberty has a hard enough bat-tle to fight, and no one, under the guise of friendship, has a right to load her down with needless burdens. Since the close of the trial and my return to town, an article has been shown me such as I did not know any one had ever either written or printed. I can fight for a man's right to publish ideas I neither hold nor indorse, but I cannot, though only by silence, even seem to indorse such an article as I refer to. I, I therefore, ask you to publish this letter, in justice to myself as well as to the principles at stake. M. J. SAVAGE.

A new phase of the Heywood case was reached on Saturday morning last, when Messrs. George W. Searle and E. W. Chamberlin, attorneys for Heywood, filed in the clerk's office of the United States Circuit Court, (1), a motion for a new trial; (2), a motion in arrest of judgment, and (3), a bill of exceptions. The latter is reported to raise legal questions of general interest to the public as well as to the accused. These questions will be argued at a time to be arranged be-tween the court and the counsel before Judges Car-penter and Colt, sitting jointly as the Circuit Court for deciding exceptions.

LAMENT OF A NURSE.

Oh! could 1, like the doctors, roam, With reputation high, Like them I'd send my patients home To mansions in the sky.

Then I should never lose in caste, Be thought almost a god, When families in my practice passed Beneath the chastening rod.

For when the doctors make mistakes 'T is charged unto the Lord; "To earth He gives, from earth He takes, Blessed be His holy word."

To gaze upon such lofty heights I know is wholly vain: In heated rooms, through days and nights, A nurse I must remain.

And through the months and years to come My mission well I know, The thankless task of keeping some To sorrow here below.

But could I, with such skill as they, Send patients to the skies, I'd then collect their liberal pay,

'd then collect their normany. And dry my weeping eyes. —*Chicago Journal.*

Norwich (Ct.) Children's Lyceum. To the Editor of the Banner of Light:

Since the close of our course of lectures the Children's Progressive Lyceum has held a session every Sunday in Grand Army Hall, at 12 o'clock. June 22d was observed as Floral Sunday, and the platform was profusely decorated with laurel, daisies, ferns and profusely decorated with laurel, daisies, ferns and roses, contributed by the children and older members of the Lyceum. The subject fornonsideration, "Flow-ers," met with a general response from the members. Musical selections, recitations and readings constitut-ed a very enjoyable programme, and the entire ser-vices were very satisfactory. The Lyceum is young, but well grounded, and promises to largely increase the interest in the "good work" in our city. We have during the past season established a library of one hundred and fifty good books for old and young, hav-ing had several donations, among them being nearly all of Andrew Jackson Davis's valuable works. Noxt Sunday will be our last session until Septem-ber. I wish every Spiritual Society would, if possible, establish a Lyceum. Mns. J. A. CHAPMAN. Norwich, Conn., June 224, 1890.

San Bernardino, Cal.-Since my last writing, I remained in Medford, Ore., two weeks, then went to Ashland, where there is no Society; but between there and Tallent there is one that owns a hall. Owing to the bad condition of the roads, it was deemed best to the bad condition of the roads, it was deemed best to hold the meeting in the parlors of Mr. Allen, where I lectured one Sunday. From there I went to San Fran-cisco, where I found many Spiritualists and meetings. The Progressive Society has Mr. Dawbarn as its speaker for one year. All the meetings are well at-tended. I enjoyed my stay in the city very much, and appreciated the many courtesies shown me. I spent one Sunday In San José, where is a good Lyceum, un-der the charge of Mrs. Bigelow. It meets every Sun-day morning, and is full of interest. There is a very good Society there and a very fine attendance. From San José I returned to San Francisco, thence to San Diego by boat, and from there to National City, where there is a Society which meets every Sunday; I lectured for them on a Sunday evening, and gave a psychometric circle on Wednesday evening. Reaching San Bernardino I found a Society owning a hall, in which it holds meetings every Sunday after-noon, depending on home talent when no one from a distance is with them. I have been here three Sun-days. The audiences increase in numbers, and the utmost degree of harmony prevails. Sunday, June 1st, I started a Lyceum, which was quite successful when we considered it was the first. My health is better; still I shall be obliged to give up my position as Chairman of the Hasiett Park Camp this summer. I have great hopes of the camps this season, for it seems to me that with the experience which has been theirs, they can accomplish more good than during any previous year. G. H. PROOKS. hold the meeting in the parlors of Mr. Allen, where I

Correct. To the Editor of the Danner of Light:

To the Editor of the Banner of Light: I notice an editorial in your issue of June 7th, head-ed "Bigotry in Politics," which does injustice to the Republican party, and I doubt not but that you will be willing to correct it. In speaking of the census matter you assume that this was a measure adopted by the Republican party. The facts are that the act itself had incorporated in it the questions which the superintendent of the census has put in his blanks to be answered. That bill was drawn by the late 8.5. Cox, M.O., from New York, and when the Democratio party was in power; but in point of fact neither party is responsible, as it is not a partisan measure. *Topeka, Kan., June 12th*, 1800. F. P. BAKER.

Topeka, Kan., June 12th, 1800. F. P. BAKER, STUDIES IN THEOSOPHY. Historical and Practi-cal. By W. J. Colville. Colby & Rich. One has only to mention the author's name to feel assured that a scholarly, systematic and inspirational treatise is before us, in this latest work of a volumi-nous writer, the present editor *Problem of Life Maga-tine*. Practical advice and direction to students seek-ing to translate theory into practice, are apily given by this born teacher. Those of us at the East who have sorely missed Mr. Colville since he has made the great West his home, will feel as if greeting an old friend when reading this book.—*International Magazine of Truth, New York.*

Got hay-fever? Some say Johnson's Anodyne Liniment will cure it. Try it and report to us.

87 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, 9 Bosworth street, Boston.

To Correspondents.

COP No attention is paid to an innymous 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.

F. H. B., MEADVILLE, PA.-Many thanks for your thoughtful kindness; but the matter sent was covered by reports from other correspondents ere yours came to hand.

Meetings in Philadelphia.

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

The Second Association meets every Sunday after-noon at 23 in the Church, Thompson street, below Front. F. J. Ambrosia, President, 1223 North Third street.

Keystone Spirituni Conference every Sunday at 2% P. M., southeast corner loth and Spring Garden streets. Wil-liam Rowbottom, Chairman.

Meetings in Brooklyn.

Mettings in Drooklyn. **The Progressive Spiritualists** hold their weekly Conference at Everet Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordinly in vited. Samuel Bogart, President. **Conservatory Hall, corner Hedford Avenue and Fuiton Street.**-Rogular meetings every Sunday, at 11 A. M. and 8 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 1% o'clock. Good speakers and mediums always present. Porter E. Field (39 Fowers street), Secretary.

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'8 JOURNAL OF MKALTH. A Progressive Family Health Magazine. Published monthly in New York. Single

copy, 10 cents. THE CARRIER DOVE. Illustrated. Published monthly in THE BIARREN DOLL Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRUTH-SEKEER. 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 PHOBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

0 cents. THE THEOSOFHIST. Monthly. Published in India. Sin-

THE THEOSOFHIST. HOUSING, A SAME SCIENCE, SCIENCE, SCIENCE, SCIENCE, THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati. O. Single copy, 5 cents. ALCYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents

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

ADVERTISING RATES.

DISCOUNTS.

Spirit Remedies. Prepared under Control of an Anoient Band.

DR. STANSBURY'S

5

Propared under Control of an Anoient Band, **LIXIB OF LIFE TONIC AND NERVINE.** -Warranted the most powerful invigorator, Regulator, Further, Restorer and Conservator of the Blood, Brain and Nerve Forces. The first dose will convince you of lies value in Promature Decay of Body or Mind, or General Debility in either sex. Highest Testimonials. Try it. 51.00 per bot-tio, ix bottles for 85.00. **BLOOD**, KIDNEY AND RHEUMATIO REMEDY.-A powerful vegetable specific for the cure of thoumatism, Neuralgia, Berofula, Heart Discasse, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Morcurial, Syphilitic, Neuralgia end Rheumatic Pains in the Nervey, Boines and Muscles. The greatest Blood Purifier yot discovered. Ri.00 per bottle; six bottles, 55.09. - OFLEMENC.- The great nervous antidote. Cures Papitation, Nervous Headache, Nervous Dysnepsia, Hys-teria, Ovarian Neuralgia, Norvous Dysnepsia, Hys-teria, Ovarian Neuralgia, Norvous Dysnepsia, Hys-teria, Ovarian Neuralgia, Norvous Dysnepsia, Hys-teria, Ovarian Neuralgia, Store of the cured of the sense of the cured of the cured source of the cured of the sense of the second source and the sense of the cured some of the worst cases on record. By mail, 60 cents. - THENGAT AND LUNG HEALERE will cure any Cough it taken in time. Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 per bottle. - Distribution in the Greatest value in La Grippe. 51.00 - Distribution in the Greatest value in La Grippe

send name, age, sez, and rearing symptom, and lock of hair reply. For a clairvoyant diagnosis in full, send lock of hair and fee, g2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing **DHS**. STANS-**HUBY & WHEELOOK, 443 Shawmut Avenue, HORTON, MASS.** Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Also **COLBY & RICH.** If May 24.



Basket Picnic TO PLYMOUTH

Saturday, June 28th, 1890.

ON the arrival of the Steamer Stamford at Plymouth, they will go immediately to Leyden Hall, near the Land-ing, where tables will be furnished free.

CLAM CHOWDER, BREAD AND BUTTER, TEA OR COFFEE, Will be furnished for 25 Cents.

TEA OR COFFEE, 5 CENTS PER CUP. TICKETS FOR THE TRIP, 65 CENTS,

To be had at the boat.

Those who desire can obtain a Good Dinner on board, be-fore reaching Plymouth, thus giving them all the time after anding for other purposes.

Several Mediums, Speakers, and Musical People,

Have been invited, and good music will be one of the attrac-June 28. tions of the day.

ALL SKIN DISEASES

ASK YOUR DRUGGIST

For FREE TRIAL BOX o OR SEND 24 STAMPO 10 Q.O.C. SUFFERN, N.Y.

E. A. Blackden,

150A TREMONT STREET, BOSTON, Inspirational speaking, writing and Medical Medium. Full written messages, translations, letters answered, enclose gl.

Sealed Letters.

Mrs. A. M. White,

Price

254 QUARANTINE 254 RADE Q-O MARK OINTMENT.

"It seems to me I have seen your face before." "Quite likely. That's where I carry it."—Harper's Bazar.

Mr. Williams, of our House of Representatives, has a brilliant political future before him if he sticks to honesty and justice as ably as he has in re the sharp practice of the West End Railroad Corporation.

Much of the charity that begins at home is too feeble to go a visiting.—*Troy Press*.

Thanks to Hon. Leland Stanford, of California, for a printed copy of his speech in the United States Senate last May, on Government Loans on Real Estate.

A teakettle can sing when it is merely filled with ater. But man, proud man, is no teakettle.—Terre water. But ma. Haute Express.

Outside of New York the United States has 36,000 Indian children of school age; of this number only 11,000 are provided with proper school accommodations The commissioner, desiring better education for Indian children, asked for more money than Congress saw fit to grant. Nevertheless, the education of the Indian is of great importance, not only to himself, but to the whites of the West.

Explorer Stanley has received from the dons of Cambridge University the degree of LL. D.; and has been appointed, by the Belgian King, Governor of the Congo Free State.

Those who intend to celebrate the Fourth of July by a fireworks display, will have to first obtain a license from the board of police.

A NEW APHORISM: An ounce of keeping your mouth shut is better than a pound of explanation after you have opened it.

> A FREE WORLD. When Love shall take the place of Hate, And all mankind agree. No more shall they be bound by Fate; The world will then be free.

Rambo (severely)—"The fact is, you are too lazy to work." Ponsonby (indignantly)—"No, siri I'm will-ing to work; but I want a situation where I can work when I feel like it, take as many holidays as I please, and never get docked." Rambo—"Why do n't you run for Congress?"—Ex.

THE SEVEN BIBLES .- The seven bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta, and the Scripture of the Christians. The Koran is the most recent, dating from about the seventh century. after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud.

ON THE LIMITED TRAIN .- Sho-"I feel very uncomfortable," Ho-"That's because you eat too fast." She-"Oh! my dear!" Ho-"Why, I just saw you eating at the rate of forty miles an hour.'

O. W. Holmes has taken the war-path against his conception of what Nationalism is-at which he incontinently "shoots off" the following:

"You can't keep a dead level long, if you burn everything down flat to make it. Why, bless your soul, if all the citles of the world were reduced to ashes, you'd have a new set of millionaires in a couple of years or so, out of the trade in potash."

tests. tests. Afternoon.—After the usual music remarks were made and tests given by Mrs. M. W. Leslie, Dr. Toothaker, Mrs. S. E. Buck and David Brown, and

Toothaker, Mrs. S. E. Buck and David Brown, and tests and psychometric readings by Mrs. Chandler-Bailey, Mrs. J. E. Davis and Mrs. Dr. Bell. *Evening.*—Services opened with music and an ad-dress by Mr. Blackden, followed by Mr. Mathews and Dr. Fuller. Mrs. J. E. Davis gave readings, and Messrs. White and Abbott songs, finely rendered. Dr. Coombs made remarks and gave delineations. Mrs. Chandler-Bailey gave psychometric readings. Mr. H. H. Warner made the closing remarks. *Wednesday, June 18th.*—Music by Miss Folsom; re-marks by Maj. Bancrott, followed by Dr. Thomas, Mrs. Smith. Mrs. Chandler-Bailey, Dr. Brown and Mrs. M. W. Leslie, who severally gave remarks, tests and readings.

Meetings will be held in this hall every Wednesday at 3 o'clock; Sundays at 10:30, 2:30 and 7:30 P. M. dur-ing the summer. F. W. MATHEWS, Conductor.

ing the summer. F. W. MATHEWS, Conductor. Reception to Mrs. M. W. Leslie.—On Saturday even-ing, June 21st, a large number of the friends of Mrs. M. W. Leslie assembled at Eagle Hall to give a fare-well reception to that estimable lady, who is soon to leave the city to fill a long engagement at Cassadaga Lake Camp-Meeting. The ladies were provided with baskets filled with choice eatables which were sold at auction to the gentlemen present, who shared with their ladies in disposing of the viands. During the evening remarks were made by Mr. F. W. Mathews, Mrs. Hall, Mrs. Dr. C. H. Loomis-Hall, Mr. Black-den, Mrs. Buck, and the guest, Mrs. Leslie, who re-ceived a handsome pecunlary testimonial, the occasion being very enjoyable to all participants. M.

First Spiritual Temple Children's School.-Sunday, June 22d, the exercises began with singing, followed by an invocation by Grace Dyar. The lesson from "The Educator" was upon "Spirit Communion," and "The Resurrection of Jesus." The lesson from "The Educator" was upon "Spirit Communion," and "The Resurrection of Jesus." Our school has steadily gained in numbers, and the interest in our proceedings is encouragingly man-ifest. The last year of our efforts in behalf of the children has shown good results. Our entertainments have been imbued with the truths of Spiritualism. The last one, given June 11th, was very enjoyable. With these incentives in our work we hope that the great body of Spiritualists will see the necessity of educating their children in the truths that have proved so beneficial and soul-satisfying to themselves. Spir-itualists owe it to their children that they should in-form them in regard to these things. The closing ses-sion of our school will be next Sunday, June 20th, when it will adjourn to the first Sunday of September. Wednesday, July 2d, the children of this school, with members of the Temple Society, and all others who instatictory close of our year's work. Belleving the interest in our schools can be largely increased thero-by, it is proposed to publish next autumn a paper do-voted to the Lyceum cause. All Lyceums, and indi-viduals interested in the matter, will confer a favor by corresponding with me. ALONZO DANFORTH. 1 Fountain Square, Boston, June 22d, 1890.

Bockland, Me.-Dr. H. P. Fairfield held social meetings at his home, Main street, June 8th and 22d, which were well attended. His lectures and tests, together with remarks and singing by friends present served to make the occasions very interesting, pleas-ant and instructive. The doctor would like to make engagements to lecture for camp or grove meetings or societies, wherever his services may be required. His address is Box 347, Rockland, Me. G.

HORSFORD'S ACID PHOSPHATE FOR SUN-STROKE. It relieves the prostration and nerv-ous derangement.

Saratoga Springs, N. V .- The First Society of Spiritualists has been deprived of the use of its usual meeting-room during the month of June, consequent upon its occupation by the Court of Appeals, but the members have not by any means neglected the assem-biling themselves together. The first Sunday they called on President and Mrs. Mills, at their beautiful country place, Locust Grove; the next Sunday even-ing was spent with Mr. and Mrs. A. S. Piper; the third evening Mr. and Mrs. E. J. Huiling received them; and the fourth Sunday they went to the coun-try place of W. B. Ellsworth, near Saratoga Lake. Next Sunday the Court will have adjourned, and regu-lar meetings will be resumed. The Ladles' Aid So-ciety have an Ice Cream and Strawberry Festival on Friday evening of this week. The coming to Saratoga to reside of J. W. Fletcher, the well-known inspira-tional speaker and medium, and his wife, Dr. A. W. Fletcher, is fully appreciated, and they have been heartily welcomed by all. Mr. and Mrs. Henry J. Horn gave them a reception on the evening of June 14th, which was largely attended. Mr. Fletcher is ex-pected to supply for four Sundays during the summer here. Mrs. Jullette Yeaw, of Leominster, will supply the first two Sundays in July, and Mrs. Whitlock the last two. E. J. HULING. upon its occupation by the Court of Appeals, but the June 23d.

Lynn, Mass .- Sunday, June 22d, a very success ful and interesting meeting was held at Science Grove, Wyoma. A large audience was present in that beau-tiful place, and listened with deep interest to various speakers. Mrs. Shackley, Mrs. Prentiss, Mrs. Ather-ton, Mrs. Hurd and Mr. Milliken took part in the ex-ercises. A cordial invitation is extended to all who enjoy the beauties of the woods to be present at any time, as these grove-meetings will be held every Sun-day till fall. In the evening, services were held in Templars Hall, 36 Market street. Good tests and readings were given by Mrs. Shackley, Mrs. Prentiss and Mrs. Hurd. In my last report, by mistake, Mrs. Abby N. Burn-ham's name was given instead of the right on e--Mrs. Kate R. Stiles. Both are much liked here. Next Sunday Mrs. Burnham is expected to occupy the platform at the grove-meeting, and in the evening at the hall. 53 Lowell street. Wyoma. A large audience was present in that beau-

53 Lowell street.

Washington, N. II.-A correspondent writes-in the course of a letter which we shall print next week -that Frank T. Ripley, trance lecturer and platform test medium, accomplished much and excellent work in that place during June. Mr. Ripley speaks at the Harwich Camp-Meeting, and can be engaged for other camp or out of door meetings by addressing him in care of this office.

OR,

... 10 per cent. ... 85 '' '' ... 40 '' ''

Special Notices forty cents per line, Minion

The BANNER OF LIGHT cannot well undertake to vouch for the honesiy of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of partice whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Three Hours More.-Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf June 14.

Dr. F. L. H. Willis may be addressed at

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER_OF LIGHT and the publications of

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of

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.

ONSET **Camp-Meeting Association.**

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for twolve years, costing over 52060, with-out asking for donations or collections. Any liberal Spirit-ualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meet-ings should be continued. Station now open, and passen-gers, baggage and freight transforred therefrom. Juno 1. Istf

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 loo casily lired." Sond stamp and he will communicate particulars. H. B. HOLT, Box 18, Station W, Brooklyn, N.Y. June 14.

June 14. 184w LADIES! write for terms. \$3 sample Corset Afree to agents. SOIIBLE CO., 837 Broadway, New York. June 21. 1828w

MEDICAL, Test and Business Medium. Bittings daily after II A. M. 62 Berkely street, Boston. June 28. Iw* Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 98 Berke-ey street, Boston. Hours 10 to 7. is Nov. 16. MELTED PEBBLE SPECTACLES restore

IVI lost vision. Eyes fitted by Clairvoyance; also Sore and Weak Eyes cured. Spectacles sent by mail. Send stamp for directions. B. F. POOLE, Optician, Clinton, Iowa. June 28.

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

of birth 11 possione. B. F. POOLE, CLINTON, IOWA: Melted Pebble Spectacles received. Am pleased with the improvement on other glasses. Your system in fitting the eyes is mysterious, but is accurate. Many thanks. Yours respectfully, JOHN B. DUCLOS, June 28. 182w 235 D street, Portland, Oregon.

MRS. MARTIN, Trance Medium; also Mag-nette Healer. Readings by letter from photo. 23 Cobb street, Suite 3, Boston. 2w* June 28.

J. A. SHELHAMER, **MAGNETIC HEALER,**

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

WILL treat patients at his office or at their homes, as de-W sired. Dr. 8. prescribes for and treats all kinds of dis-eases. Specialtics: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspensia and all Nervous Disorders. 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 hours 10 A. M. to 3 P. M. Those wishing consultation by

letter must state age, sox, 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.

Brearrics for the following discases, prescribed by spirits, \$1.00 per bottle: Liver, Kidnoy, Gastrilis, Nervous Prostra-tion, Liver and Kidney Complication. Constipation Pow-ders, 50 cents per dozen.

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

In connection with his treatment Dr. S. successfully em-ploys Animal Magnetism, which force is now recognized as a wonderful curative agent in dealing with disease: scientists and the medical fraternity alike acknowledging its use-fulness in detecting and curing disease when other means have failed. The Editor of the BAWNER OF LIGHT, 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 OF LIGHT. Apr. 5.

Garnered Sheaves.

An intensely interesting Narration of the Good Deeds of a Young Lady of Wealth and Fashion.

BY SHERMAN N. ASPINWALL.

This story will interest you from beginning to end. It is written in an easy and agreeable style; the characters are well taken and held throughout, and it is particularly inter-esting to the young. The leading character, *Haitie*, is bright and sparkling with wit and humor. Cloth, price 75 cents; paper, 80 cents. For sale by COLBY & HICH.

For saile by COLBY & HOCH. WHAT IS SPIRITUALISM? An Address delivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Sunday afternoon, October 77th, 1867. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their re-spective localities with a lavish hand. Paper, 10 conts. For sale by COLBY & RIOH.

Colby & Rich.

Colby & Rich.

mail. Glenora, Yates Co., N. Y. Apr. 5. 13w*

20 per cent. extra for special position.

6 12

\$5 cents per Agate Line.

Brech Notices forty cents per line, Minton, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column 27-16 linches.

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

BANNER OF LIGHT.

Mlessage Department.

It should be distinctly understood that the Mesanges published in this Department indicate that applicatorry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event taily progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—io more. The tis our carnest desire that those who recognize the mesages of their spirit-friends will verify them by inform-ing us of the fact for publication. The Letters of inquiry in regard to this Department must be addressed to Colny & Rioli, proprietors of the BANNEH OF LIGHT, and noi, 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. S. B. Brittan.

S. B. Brittan. Once again, my friend, I am privileged to stand upon your platform, in harmony with the good souls who assemble here. I count myself as one of them, and yet, when I may speak through the lips of your medium, and voice my sentiments to the world, I do indeed feel proud of the opportunity. It seems to me that I am privileged in thus doing; and I assure you it is very pleasant to realize I may still keep up my connection with the mundane world and its affairs, especially with its mov-ing, thinking humanity, and realize that I am not shut out from them. In returning to your circle-room from time to time my theme has always been the one grand subject of spiritual circle-room from time to time my theme has always been the one grand subject of spiritual reform and revealment. It must be so, since this lies nearest the heart of humanity, since man is a spirit now, on this plane of life, as much as he will be when he steps out of the body, and since there is within him this strug-gling, aspirational desire to know more of him-self, to learn of his destination and what the future may bring to him.

self, to learn of his destination and what the future may bring to him. Spiritualism as a revealment to the world is of the utmost importance to mankind; and I call upon Spiritualists everywhere, those who are entrusted with the standard of truth as brought to them from the angel-world, to stand firm and strong and stanch in the advocacy of their knowledge, in the promulgation of those principles of purity, of peace and of truth which are brought to them by exalted souls.

I am sorry to say that there is a tendency to drag Spiritualism down to lowly things. Now I believe in humility; I believe in that which is lowly, when it is pure, as the violet is hum-ble and lowly, as even the lily comes up through the muck and the mire, in all its beauty and fragrame and is not contamined thereby:

the muck and the mire, in all its beauty and fragrance, and is not contaminated thereby; but I do not believe in dragging down that which is an emblem of light and truth to the level of purely physical things. I desire so much to see Spiritualism exalted. I am not here to preach now, Mr. Chairman-presently I shall attend to your questions-I am not here to preach about the higher aspects and the moral spectacle of this class or of that re-ligion; but I am here, I am speaking these words because I want to see a straightforward, dignibecause I want to see a straightforward, digni-fied course pursued by Spiritualists as a body

fied course pursued by Spiritualists as a body of people. We know very well, each one who is individ-ualized has his opinions, and in the main is not afraid to express his thought. This is all right, just as it should be. Spiritualists, of all people, should be strong-minded, and have sufficient self-respect and confidence to voice their senti-ments on every occasion, not to hide their light, but to let it shine forth resplendently to the world. Possessing these characteristics, it is but the more important that Spiritualists should maintain a dignified attitude toward the world, should show to the public eye that Spiritualism is something to be proud of, not to be ashamed of

I see a great many who visit mediums who are listening to the voice of the spirit, as it comes to the heart, in its teachings from the higher life, who are reaching out for communi-cations from their beloved dead, but who re-fuse to announce their opinion in this respect when questioned. If they do not altogether falsify they equivocate; they cannot bear to have

Let them stand out square and fair, not only proclaiming themselves believers in Spiritual-ism, but showing day by day, by their conduct as well as by their profession, that they are Spiritualists to the heart's core, growing spirit-ually-minded, unfolding their higher natures, reaching out for knowledge, not only concern-ing the things of the next world, but concern-ing the privative privative of the next world. ing the laws, the principles and the humani-tarian interests of this world. If they do that, Spiritualism will not be derided; it will not be frowned upon as it has been, and as some are prone to look upon it now; it will command prone to look upon it now; it will command the respect as well as the attention of the thinking world. I bring my greeting, Mr. Chairman, to my friends, as usual. Tell them I keep alive to the interests and the issues of the day. I want them all to be up and doing, not to sleep or to allow themselves to nod, because eternal vigilance is the price of liberty. Intolerance stalks abroad to day in many hyways where vigilance is the price of liberty. Intolerance stalks abroad to day in many by-ways, where it seeks to steal upon those who are napping un-guardedly. Now if we would have mental, relig-ious and spiritual freedom, as well as physical liberty, we must be watchful and keep a stern front toward error, superstition and igno rance, in order to strike back fearlessly if they attempt to raise their heads. S. B. Brittan.

gressive minds tell you; they may remain somewhere, out of respect for their influence of the past, but they must make no encroach-ments upon the thought of the present, and they must certainly not try to exorcise any ar-bitrary power. Thus you behold, when the question of infant dainantion arises in the churchly fold, when the subject of preördina-tion or of preflection comes forward, when that issue which has become such a vital one to the religious world in the present day of probation after death arises, a tremendous ex-citement is created among these people. And what of all this? It is the index finger point-ing up the highway of progression, and show-ing to the world how man has advanced from the past to the present time. The Catholic Church: what is to be its stand-ing in the future? I only give my opinion, Mr. Chairman, but it is also the thought of many other souls who have looked over the situation and have come to the same conclu-sion that I have done. The Catholic Church, like all other creedal institutions, is bound to be dissolved; it is to be disintegrated in time. Not in the present century, possibly not until a hundred years more have rolled away, but

Not in the present century, possibly not until a hundred years more have rolled away, but the disintegration is going on, the work pro-

All the while mediums are unfolding their powers throughout the body of the Catholic Church. The Romish authority knows that it gains its power principally through the spirit-ual influences that come to it. It has kept these influences and these instructions that it has received from the other world among the secrets of its church during the past. The Catholic priesthood has, in many instances, consulted its oracles, held communion with consulted its oracles, held communion with what they are pleased to consider departed saints, and it knows that the strongest hold it has ever gained over the world has been just through this very spiritual influence that it has received. But this can be no longer kept in reserve or in secret; the power is broaden-ing everywhere; the world outside the fold, the woman outside the convent, the layman out-side the monastery know, as well as the church and the priest and the sisterhood, that revela-tions come from the spirit world, and that those outside are as worthy to receive these revelations as are those in the cloister, there-fore one step is taken. Then, sir, the spiritual power is permeating

fore one step is taken. Then, sir, the spiritual power is permeating the whole body; it is working revolution; it is creating new conditions of life and thought, and so those who have been kept in ignorance during the past, because of the wiles and pur-poses of the priesthood, are to day learning more of life and enlarging their views of the world, gaining knowledge of humanity as a brotherhood and a sisterhood, independent of the religious teachings of the church, and therefore the work proceeds. This system of Romanism that has so long maintained its sway on earth, is only an institution that be-longs to matter; it must most certainly crumlongs to matter; it must most certainly crum-ble and decay, even as the beauty and glory and power of Rome as a body politic decayed through the centuries and lost its splendor.

Q.--[From one in the audience.] Why is it that light is seen across my room, lasting one hour and more, also voices are heard expressing wants, and sometimes giving commands to me, in plain speech, which others do not hear, with noises sometimes of peculiar import, I think ?

A.—This friend must be a medium, and I should certainly advise sitting for communica-tions or for medial development. When voices come out of the atmosphere, whether in com-mand, or appeal, or instruction, they must pro-ceed from somewhere. Now, if he who hears voices coming out of the atmosphere is perfect-by some knows that the physical hody is wall It same, knows that the physical body is well organized, that the nervous system is in such condition as not to deceive him, he has pretty good grounds for a belief that these voices are the production of intelligent minds, that they the production of intelligent minds, that they proceed from some individuality; therefore, I say, when a man or woman listens to the voice that speaks intelligently, there must be medi-umship to produce the sound, and it would be wise for the recipient to sit in company with some congenial friend, some earnest-minded, sincere person, who will not scoff at the idea of receiving news from the other world, and who desires communication, assistance and helpfulwhen questioned. If they do not altogether falsify they equivocate; they cannot bear to have it known that Spiritualism has claimed their attention. Well, they are weaklings, and have not grown strong enough yet to stand alone; they think they must cater to the world's opinion; and I am willing to wait until they have gained more mental stamina. But there are pronounced Spiritualists among those who are not as careful in their position and in the expression of their opinions as they should be; they are careless, indifferent to what the world may think of them, and there-fore are open to misconstruction. Now, I want to call a halt to these people, and ask them to turn about and consider, not only proclaiming themselves believers in Spiritual.

done in order to save the body, in order to bring relief to the sufferer, and so he pursues his work, even though for the time it causes misory. Your correspondent speaks of a spiritual manifestation, an account of which has recently appeared in the public prints, and asks why an infelligence who comes clothed resplendently, and has the power to rise apparently out of sight, far up in mid air, comes in the spirit of mischief, and even of crueity, to inflict forture or pain upon others, and also to destroy their property. I care not what the claims of such a spirit may be, if he comes in the name of the highest archangel of heaven and displays to you great power, I declare that he is not an exalted intelligence, not a pure-minded spirit; he is one masquerading in your sight, claiming to be what he is not, and therefore should be most closely scrutinized and questioned. There are many spirits who possess great physical power, who live close to the earth, and may, under certain conditions, display wonderful manifestations of intelligence, and prove to the world the existence of spirit, in-dependent of a material brain. These spirits are useful in their work; some of them are very warm-hearted and good in thought and desire; they only wish to prove immortality and the existence of intellectual and intelli-gent power to the world, independent of these physical forms of yours, and they would do anything to assist one in pain. But others of these are not so constituted; they are willy, they are in a measure selfish and mischievous; therefore, in coming and

anything to assist one in pain. But others of these are not so constituted; they are wily, they are in a measure selfish and mischievous: therefore, in coming and seeking to display their power they perpetrate harm, they injure human beings and destroy property; they are not careful, and of the forces they utilize they are not well informed. You may handle fire, but if it gets beyond your centrol it will destroy your dwelling. Properly governed, it is a most useful agent. You may have occasion, on some great celebration, to present your fire-works, and the pyrotechnic display is beautiful; but if you are careless an explosion occurs, and injury results; and it is so with these spirits who use the physical forces of which I speak: They are electrical in their nature, they are useful servants when properly controlled, but dangerous elements when they get beyond the reach of those who desire to make use of them. Sometimes these mischiavons enists do not understand how the desire to make use of them. Sometimes these mischievous spirits do not understand how to control the elements they play with, there-fore, in their desire to physically vigorously manifest their power, they may, through this very agency, work harm upon individuals and property.

Q.-[By J. W. R., Bangor, Me.] From whence comes the power which thrills the hand of the magnetic healer, and whereby such cures are afmagnetic heater, and whereby such cures are af-fected in our day? If a spiritual influence is involved in the operation, please explain the modus operandi. How is this power brought to bear? Is it by a combination of spirit minds upon the operator, or is it transmitted from a spiritual battery of which our earthly electric battery may be regarded as an imitation?

A .- No successful magnetic healer draws his forces altogether from an external source; he must himself be a reservoir of power; he must generate certain forces in his own system that are utilized in the work. These magnetic and electric forces combined, and nicely adjusted electric forces combined, and nicely adjusted under the supervision of an intelligent attend-ant from the spirit side, may accomplish won-derful results in the treatment of disease. We take a magnetic healer who is successful in his line of work, and we find that his physique contains within itself certain elements that are necessary for the maintenance of his own life and vigor, but which are also necessary for impartation to debilitated forms. These ele-ments, properly adjusted and correlated, are sent off from the bodily system spontaneously, so to speak, not only by the operation of the mind, but also through the operation of the ovarious organs and nerve forces of the body, various organs and nerve forces of the body, and thus form an atmosphere fine and delicate, but distinctly tangible to a decarnated spirit around the operator. This atmosphere blends with the atmosphere of the patient, and is ab-

with the atmosphere of the patient, and is ab-sorbed in a measure into his system. It is not always necessary for the healer to treat his patient with the hands, although the work undoubtedly is more effective if he does so; but sometimes the magnetic aura pro-ceeds so beautifully and distinctly from his person, and mingles and assimilates with the atmosphere of his patient to such a degree that health is received, the system invigorated just by coming into the presence of the magnetic healer. healer.

I do not think there is a magnetic healer any-where, whatever his profession, whether he claims to be a Spiritualist or not, who has not spiritual attendants. There are a great many magnetic healers who give massage treatment, and other forms of manipulation, in their prac-tice; there are many genuine magnetic healers who claim no part in Spiritualism, who have no association with Spiritualists, some of whom ho association with Spiritualists, some of whom profess to heal through the power of the mind, or through some other distinct method, and I believe that each of these has the assist-ance of the spiritual world; that they all attract ance of the spiritual world; that they all attract to themselves intelligences from the other life who are interested in the ills of humanity, who are humanitarian by instinct, as well as by spiritual interest in man; they have the desire to help the suffering, to ease the painful illness of the afflicted, to impart strength to the weak, and to bring up to a condition of comfort those who find no joy in life. They discover chan-nels of labor and operation in these magnetic individuals; these spirits find that they can ma-nipulate the forces of the operator and spiritunipulate the forces of the operator and spiritu-alize them, in a measure, combining their own magnetisms with his, and help to send them out to the patient, where they will be likely to do the most good; therefore I say I think every magnetic healer, whatever his name or profes-sion or claim may be, is really a medium, possessing within his system a reservoir of power, which comes under the guidance and manipu-lation of bands of spirits who can utilize this power for the benefit of humanity.

make an effort, you will get guife accustomed to being thwarted and snubbed and frowned upon, something within you will rise in spite of it, and demand a hearing. By-and-bye you will get that hearing, and you will find you have unfolded wonderfully in strength of char-acter, in a sense of free moral agoncy. We are certainly held responsible for that which is outwrought in our lives, and if we are to be accountable for what we have done, then we have a right to demand freedom of will and

we have a right to demand freedom of will and of action, because the man who would hold a slave accountable for that over which he had no control, is a tyrant indeed.

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

Report of Public Séance held March 21st, 1890. Thomas Kinney.

I have often thought, as I have stood here listening to others, what a grand thing it would be if all spirits could speak at once, give to the whole world a knowledge of immortality, and whole world a knowledge of immortality, and remove all the doubts that spring up with mortals. I often hear these words spoken: "If they really are spirits, why do they not show thomselves?" That is a question hard to answer. Often you will hear those who pos-sess strong medial powers say: I see such and such spirits as they walk beside you. Are you not going to believe honest, upright peo-ple? or do you think you possess more knowl-edge than so many who have this Godgiven power? Stop and ponder a few moments be-fore you say: "I do not believe the spirit re-turns to earth." I did not think of speaking upon this theme, but it seems to be for a pur-

fore you say: "I do not believe the spirit re-turns to earth." I did not think of speaking upon this theme, but it seems to be for a pur-pose. Not only some of my kindred, but many friends, will receive these words, and they may have some weight with them to induce them to learn more of spirit-communion. I visit the old home. I come there very easily, knowing I can be of a great deal of ben-efit to those dwelling in the form. Little do mortals understand how much power they may gain from those that have preceded them to the better land. The question has been asked: "If they do return to earth, what good does it do?" And I would answer by asking another: Does it not do you good, do you not feel happier, for the visits of your friends in mortal life? We are attracted to you because of the affection we bear you; we love to come into our old homes, and we linger with you much longer many times than a mortal would suppose. I feel that there are three who will be glad to hear from me. While in the flesh I did not know anything suppose. I feel that there are three who will be glad to hear from me. While in the flesh I did not know anything

While in the flesh I did not know anything of Spiritualism, and when I passed on it was, as you might say, like taking a leap in the dark. Yet there were times when really I felt that my mother, whose face had been long hid-den from my sight, was beside me; still I had no idea that I could come into communication with those who had passed on. Father and mother stand beside me to-day, and send greetings to the few who yet dwell in the form, who are scattered in different sur-roundings, into which the material work has

roundings, into which the material work has brought them.

brought them. How many times since passing on to the higher life I have heard these words spoken: "Well, I wonder how he found it." It is natural for one to make such an expression as this, and still not even give it another thought. I was a resident of Boston for many years. I have some relatives in New Hampshire. Thomas Kinney.

Sarah Gleason.

Sarah Gleason. It seems very strange to me to come into a spiritual meeting. While dwelling in the form I would not have been found here. My close kindred will say: "Oh! no; I do not believe one word of it. Sarah would never go to that hall and speak in public," judging from my education in early life. But oh! how we change after leaving the mortal form! All that I meet on the spiritside speak in the same way; we are anxious to reach our friends; to make them know we are alive; to make them feel our presence with them. I have seen a loving sister of mine in this audience. She has come here hoping that some one of the family might speak from your plat-form, and she has turned away disappointed. Sister, I have always been present when you have entered this room, although I have never before been able to speak. Dear horther John stands heside me and

before been able to speak. Dear brother John stands beside me, and wishes me to speak for him, and say he is all right now; he has a perfect form; the trouble that came to him did not affect his spirit-body. I was glad to welcome him into our spirit-body. I was glad to welcome him into our spirit-bome. Father and mother are present, and send love to the dear ones yet dwelling on earth. Howard, remember, it is not all of life to live nor all of death to die. Sister Eliza is with me

speak. It is some six or seven years since my own dear papa came into communication with us. II rested me a little to see if he could not catch the medium. If othought he was going to shut her right up in a box. When I said to him, "Grandma is here," he asked, "Isn't grandpa here?" I said, "You know he is at home with mamma; he is n't on the spirit-side." Papa looked at me so strangely and said: "Well, darling, that is true;" for grand-ma was with me, and grandpa was this side of life. Ohi I know this will go to San Francisco. I came just as quickly as a bird would come. We see the tears that fall here with mortals, and we eask the angels to brush them away and to bring roses into your pathway. Dear friends, I love you all, for I was but a child when I passed away. I am coming up larger, for as you see I have changed a little. I feel I am not a child any longor, as I have grown in spirit-life. I know my dear friends at home will readily understand that I cannot remain a child. You would not care to keep your children always small. You would like them to grow to manhood and womanhood. In this room the magnetism is so strong it aids even the weak ones to speak. Alice Field-ing.

ing.

Mary Davis.

Mary Davis. As I watched the last speaker, coming as a child, she seemed to grow up in a few mo-ments. This is surprising to you mortals. You cannot understand how they can change in that way, as they take possession of a me-dium. We all must be ourselves, we cannot personate another. It has been said: "It is very easy for them to come and personate dif-ferent spirits." But it is not so, as you will find when you enter spirit-life. This is too sacred a matter to trifle with on either side of life. We do not return here to deceive you, but to give you all the light and knowledge we possibly can, and we entreat you to come into but to give you all the light and knowledge we possibly can, and we entreat you to come into communication with your loving friends. It was hard for you to part from us, and you would not wish to crush our feelings. We have said to you many times that we are sensitive, and most assuredly we are. It is many years since I left the mortal life, and I would bring messages of love to each one of my kindred yet dwelling in the form. I ask you to try the spirits and see if they are of God, that is, see if they are good. I well remember these words—they carry me back to my girlhood's days, when I heard them spoken by the elder: "Prepare to meet thy God." Ah I how many times have I trembled as I listened to them, for fear I would not gain

God." Ah! how many times have I trembled as I listened to them, for fear I would not gain heaven. I would say to each friend: Prepare to meet thyself. The dear Father God takes care of us all; if he watches over the little birds he will his children. I was so thankful to find it a reality that we knew each other, that we found our loved ones, that we could converse and sing together, and visit, and take more pleasure in it than was possible in mor-tal life. tal lifē.

I am very thankful for the time given me here, for I have two purposes in view: One is to reach a dear loving friend who is groping in the dark, and another is to convince those that are about what you would call half-convinced. I am trying with all the power that is given me, for we are not idlers in the spirit-world, by any means; we are active, and are working, endeavoring to bring the best influences we can. I cannot speak for the whole spirit-world, only for those I come in contact with. Mary Davis, of Randolph, Vt.

Charles S. Willis.

I have been beside the medium a great deal of the time for over three weeks, hoping I of the time for over three weeks, hoping I might gain power enough to speak here in your meeting. To-day I have the help of the Indian chiefs who stand here. God bless them. If you pale-faces knew how much mag-netism and strength they give out to you, you would feel differently toward them from what many do to-day. I was not educated in this belief that you term Spiritualism. I was only twenty years of age when I passed out of this body; in a few weeks I would have been twenty-one. I would much rather have staid in the form, but to day I have no wish to re-turn—that is, to stay. I have astrong desire to come into communication with my friends. I did not think of saying but a few words—the chill of the water ran over me so as I made the attempt to speak. Many spirits on returning partake a little of the sensations with which they passed out, but no suffering attends it.

they passed out, but no suffering attends it. Boston is a familiar place to me. In the back part of the room I see two faces that look familiar to me. I do feel that some will recall the incidents connected with my passing to the higher life. Charles S. Willis of Boston. My father's name is John; my mother's Louisa.

Milly.

Questions and Answers.

CONTROLLING SPIRIT .-- You may now present your questions, Mr. Chairman.

QUES.-[By F. U., Boston.] Can the control-ling intelligence give any light as to the influence the spread of Spiritualism will have upon the Roman Catholic Church 7 Will it not ultimately disintegrate that church 7

ANS.—The spread of Spiritualism is an un-doubted and established fact. It is moving over the face of the earth. You may question this assertion, but nevertheless it is a true one, for it is coming in contact privately with minds on all sides, minds open to conviction, and open on all sides, minds open to conviction, and open to instruction. Spiritualism, as an organized movement, may not be strongly established, but as a revelation of immortal truth to man-kind it is firmly fixed on the earth, and it must have an influence upon every religious body and system that exists. It brings its power to bear upon the church militant, and this body feels the influence, not knowing, per-hase, especially, from whence it comes. All haps, especially, from whence it comes. All forms of ecclesiastical belief are touched upon

by the spirit, and respond to that, in a measure. The Protestant church feels the oncoming power, and trembles before it. Minds that are power, and trembles before it. Minds that are connected with the church accept the spiritual influx, although they do not receive Spiritual-ism as a name and a dispensation, but the in-flux of power is coming to them, and they are softened in thought, and becoming more toler-ant; liberal sentiment seizes upon their minds, and they voice this liberality through the utter-ances of brotherly affection and regard, and the desire to draw nearer to suffering human-ity, and minister unto it. You will see the tendency toward this in all directions. In every convocation of ministers you will note the signs of the times. Error may lift its head, and voice its sentiments

directions. In every convocation of ministers, your will note the signs of the times. Error may lift its head, and voice its semiments times happens that a truly good spirit may have octasion to cause afficit and annoy others, only its good spirit may have octasion to cause suffering and its power, but a dozen to tagues affect some human individual with some knowledge that the side of the source to grasp your hand as my own kindred to voice form certain lib- being unpleasantly, but he does not do it want to the sens to promise an opening. No matter if yoposed to these utterances of old error, and with the desire to bless. The suffering can discusse to bless. The suffering can discusse to bless. The suffering can discusse to bless with the desire to bless. The suffering can discusse to bless with the desire to bless. The suffering can discusse to bless with the desire to bless. The suffering can discusse to the knows it must be offere and bring you my own in the sens to make affort, because nothing good can come are to grasp mine. In Springfield, this State, I am not forgotten, tore desire to bless. The suffering can discusse to the background; they have no filts suffering. He does not do so because it gives him pleasure, but he knows it must be solved to my state a limb is obliged to in right to push themselves forward, these pro-

they were leading her right all the while.

Q.—Can you tell what causes this peculiar feeling that is experienced by the convert while at the mourner's bench when he jumps up and shouts "Glory to God," and seems completely changed from sorrow to joy?

-We presume different natures are affect-Now, we will not for a moment suppose that all individuals who become converted, so called, to any system of religious thought subscribe to any special creed, are all of the subscribe to any special creed, are all of the same nature, temperament and organization, because we know very well they are not. One mind may be affected in one way, and by one power, and another in another way. Here is an individual who is extremely sensitive and an individual who is extremely sensitive and susceptible to external conditions; he comes into a church and listens to the exhortations; the singing appeals to his spiritual nature; the magnetic forces of those who lead the meeting are received into his atmosphere; he is altogether swayed by the influence at the time, and he experiences a very strange sensation. He does not understand it. He is moved to press forward and ask for prayers; he sheds tears, he is visibly affected. He claims that he feels the power of the spirit. It is, perhaps, he says, the Lord anointing him with new light, and therefore we are told that he has experienced a change of heart. Well, so he has, in one respect. He sees things differently from what he did before; he understands, or thinks he does, these religious thoughts and ideas and claims from a different standpoint from what claims from a different standpoint from what he did when he came into that meeting; he has felt the influence of the time and the place. It is a strong psychological power. Now hu-manity very dimly understands what psycho-logical power is. Psyche means the soul. Psychological power is spiritual power; it is the inner power of the spirit exercised upon other minds. It may be exercised consciously or unconsciously by those who give it forth or unconsciously by those who give it forth The sensitive feels this and is uplifted.

And again, an individual may be somewhat impervious to the psychological power that comes from mortals, but he may be open or comes from mortais, but he may be open or receptive to the spiritual power that comes from decarnated intelligences, those who once lived on earth who have gone beyond the phys-ical body; he is mediumistic, and under the in-fluence and condition of the hour he is wrought upon by external intelligences, and he feels what he calls a change of heart; he is converted, and according to his temperament converted, and according to his temperament weeps or shouts for joy, as the case may be.

Q .- How can it be explained that a spirit so far Q.—How can it be explained that a spirit so far advanced' as to appear in beautiful robes to ma-terialize and rise to the skies in full daylight, as in the case of the spirit visiting the Dagg family lately, should have taken pleasure in using flip-pant and improper language wherewith to annoy a little girl, and be mischievous enough to break windows, set things on fire and get into a Dag windows, set things on fire and get into a passion ?

Q.-[By "Kismet," New York.] Many Spir-itualists believe in fate and predestination; but is our life really and in any way laid out for us by a Divine Power?

A.—Many Spiritualists believe in fate; many do not. Many believe that we are creatures of circumstances, and others claim that we are agents of free will. This is a question not altogether settled on the spirit-side of life. We find this: that the more distinctly human an individual becomes the more he grows into a condition of free genery. the more he lives an individual becomes the more he grows into a condition of free agency; the more he lives on the animal plane, the more he is encom-passed by arbitrary conditions and swayed by circumstances. Man, you know, has not yet altogether developed out of the animal plane, nor probably will he on this planet, because he is a part of the physical body; but as he ad-vances in spirit life and comes to understand his inherent nower he realizes that he is some. his inherent power, he realizes that he is some-thing more of a free creature than he ever dreamed he could be. I do not believe in fate as many do; it seems to me man has within him-we all feel it stirring now and then, would indeed overturn mountains and ac complish great results; but we are environed on this planet earth by its material conditions, ought to do; therefore we say: "Oh! it is a fatality; we cannot live out our lives as they ought to belived; we are held in certain condi-tions, and there is no use to try and step out-side them."

The man who believes distinctly in fate never tries to better his condition; the man who believes that he has a positive power within himself that can achieve great results, seldom fails in the efforts that he makes. The seldom fails in the efforts that he makes. The man who has confidence in his own energy makes a success of life, and the man who thinks that he is restrained on every side, and cannot step outside the circle that has been circum-scribed for him, never accomplishes any great result, sits down listlessly, thinks it is no use to make effort, because nothing good can come to him, and in the end claims that his life has been a failure. So, L believe in cultivating the

nor all of death to die. Sister Eliza is with me also to-day, and wishes to be remembered to the friends of earth. We are all quite happy in our spirit-homes. One in particular in the family would I single out, but not here in public. As the sands of life are fast running out, I would say to him: I will be with you; I am with you much of the time. I am attracted to earth, to my own, and not a day passes but I visit you, dear sister, who came to fill the place I once occupied. I am satisfied; and I say again and again:

Who came to hil the place I once occupied. I am satisfied; and I say again and again: Go on; learn all you can; visit the meetings; come often, for it altracts us closer to you—as we see, as we read your spirit, you would like to learn of the life beyond the mystic river. I am not ashamed to be found in a spiritual meeting now. I have been only too eager to learn of spirit-return since passing to the higher life.

learn of spirit-return since preserve higher life. I was a resident of Boston for a number of years. I have loving friends here yet. I have friends also in Alstead, N. H., who I know would be glad to hear from me, and some will think it very strange I should speak here. Sarah Gleason.

Loren Glover.

[To the Chairman:] While the young man [To the Chairman:] While the young man was speaking I could see several times he came near breaking down, but the chiefs came near and helped him. I want to say to you, dear friends, we are all privileged to come and speak, red men and squaws, as well as you pale-faces. When I saw the brave struggle so hard, freese. When I saw the brave struggle so hard, I came up as close beside him as possible, to give him power. I am here to day, Brave, to send loving words away, away to my medy, which she needs so much. I must send some to the brave Albert, too, for he will ask why did n't I send some to him as well as to my medy. I am very much happy to come to this wigwam and speak to them. While the chief you know here to help you, pale-faces, little do you know how much we are trying to do for the medies far away from here and those that I can't talk much in the pale-face talk to-

day. I have stood here listening to the pale-faces many times. When the little paposes have started to talk and begin to fail, then we give them help and strength. I want you to put these scratches down from Milly to my medy, Morton, far away on the Pacific coast.

Francis Woodfin.

How sweet are the words which have just been sung: "What Shall be my Angel Name?" How sweet are the words which have just been sung: "What Shall be my Angel Name?" Oh! beautiful songs that emanate from the spirit! I am proud to say I am a Spiritualist, and I am proud to announce myself here to-day. The song penetrated my whole spirit, and it attracted the angels here. Beauti-ful angels! you will find them everywhere; they come without your call, for they are at-tracted to do their work. I am very happy to speak here, for it seems to me I shall be adding just one more link in the proof of immortality. Before my spirit left the form I beheld the splendors of spirit-life in part—not all, for that was impossible. I feared not the change: loved ones called me on; and as the summons came, How true it is that God is no respecter of persons. We are all of one family; colored people, red men and white, all are permitted people, red men and white, all are permitted to come to this meeting, and do come with a harmonious feeling, anxious to speak, each thinking of their own first, where they may be of benefit to them, but with love enough for all. When I hear this question asked: "Do not evil spirits return as well as the good?" I feel like turning and looking in the face of that mortal and saying: What is your life that you ask that question? Evil be-gets evil; good begets good; then live better lives, and you will not be thinking all the while of evil spirits coming to deceive you. It is many years since I passed to the spirit.

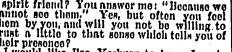
while of evil spirits coming to deceive you. It is many years since I passed to the spirit-life. Not long since as I was conversing with a mortal quite a distance from this place, he asked me this question: "Do you come to earth any time when you have a mind to?" I an-swered: "We have our freedom; as the desire comes to us we go, and as you might say, we are here at once, we travel so easily and so quickly." was impossible. I feared not the change: loved ones called me on; and as the summons came, how gladly did I obey it, and grasp the hands that were stretched out to me in welcome. It is a cheering thought, dear friends, that you will meet your loved ones just across the river, where no more farewell tears will be shed. We come to you often, and would entreat you to learn of that grand country. But how many times do mortals turn away from us coldly and say: "If it is so beautiful, why do they leave it and return into this cold world?" We have a mission here; it is a part of our work to try in every way to bring to you the proof that we live. quickly.

There here at once, we travel so easily and so quickly." There are some in Gloucester who will be glad to hear from me. Some will pass these words idly by. Friends, there's a day coming when you are going to test for yourselves the reality of the eternal world, and not be asked to take our word for it, but we are very anxious that you who dwell here may learn more and more of the visits we pay you. Many times do ther times not, because a coldness seems to come up, you think of us as so far away, and it gives us a repelling feeling. We hold no hardness; we say, pity, not blame. It is due partly to ignorance; and that is not all, something is owing to the love of popularity, which should not be placed upon the shoulders of ignorance. In Gloucester, where I passed out, they will remember Francis Woodfin.

every way to bring to you the proof that we live. I would speak a few loving words to one pres-ent here to day [Prof. Longley] for the song that was sung when my cold, inanimate body was laid away. May God speed the time when all the world may hear and know of those beau-tiful spirit thoughts that he has set to music, those sweet songs. Little do mortals under-stand how much of reality, how much of spirit-uality there is in them, how much of God's truth. [To Prof. Longley:] I thank you, dear sir, for the words sung at that time. All I can do now is to come here and bring you my own spirit thoughts, as I am permitted to voice them. It is grand. I am looking forward to the time when I shall greet you en our side of life. Lov-ing friends await your coming, sir, and are as eager to grasp your hand as my own kindred were to grasp mine. In Springfield, this State, I am not forgotten. Loren Glover.

JUNE 28, 1800.

BAN-NER OF LIGHT.



a spirit friend? You answer me: "Because we cannot see them." Yes, but often you feel them by you, and will you not be willing to trust a little to that sense which tells you of their presence? I would like Bro. Yosburg to know I am in their meetings often, and I can assure him that the angels work with him and through him in the noble service that he is doing in Troy, N.Y. It is indeed glorious; and he is an instru-ment in the hands of high intelligences. I feel thankful that I can speak from this platform. While dwelling in the form I hardly think I should have cared to speak in public. I would not have you think I did not know any-thing of spirit return. Most assuredly I felt that I communed many times with those that had preceded me to the better land. Jonathan Pitney.

Carrie Marshall Mason.

Carrie Marshall Mason. I would like to speak a few words here, Mr. Chairman. Oh! how I did want to stay in the form. I was not reconciled to leaving a life of galety; I loved amusement; I was not willing to part with the body. "Oh!" I said. "I cannot go. I will not die!" I felt I could not die! But when I hearned it was life, and all was so beautiful, how changed were my feelings. Father, mother, sister, brother have joined me since. Only a lit-tle while it seems, but it is many years, as they count it here in mortal life. I did love society, I did love to go to places of amuse-ment. I find now all was vanity. I cannot help referring to the time when I knew I must leave this life, for it held me so close, I was so young and full of hope; but lhave enjoyed more in the spirit-world than I possibly could have here. I know, Charles, you will say: "Is it possi-

in the spirit-world than 1 possibly could have here. I know, Charles, you will say: "Is it possi-ble, Carrie, you have found it so beautiful in spirit-life?" Yes; and you will, as you enter the realms of spirit, be glad to clasp my hand, for no marriage or giving in marriage is there, but all are as one family. Oh! how eagerly I reached out my hand, as mother came to join us there, and father, and sister Nellie. We are all quite happy together. I would not have come here, Mr. Chairman, while in the form; but I have conversed with many spirits who tell me I will feel happier, I will progress faster for so doing, and the words we speak may have an influence with some that are yet left here. Then I say to all spirits: Let us be honest, let us speak from the depths of our souls what we feel it is right to utter, and we shall be much happier. I have friends in Lowell, where my former home was, and some in the sister cities, who I know have not forgotten Carrie Marshall Mason.

Levi Taylor.

While dwelling in the mortal, Mr. Chairman, if I had anything to say I always felt it was bet-ter to get up near enough to a person and speak for myself, and that is the very thing I speak for myself, and that is the very thing I have done to-day. I've come up close, sir, and I suppose I've come in a little bit excited, a little in a hurry, for fear four or five others who stand around here would get in before me. However, I have only a short message to give, and that is to ask them, when they feel me by them, if they 'll just speak to me. They know who it is pretty well. Just speak to me. for it holds me very close. We have conversed together, spirit with spirit; I am not going to make comparison with you mortals, for it is more real than in earth-life it can be; and we often say: "Why will they not speak to us, if only mentally, if they feel we are there, for it gives us so much satisfaction?" Not long ago I was conversing with a gentle-

Not long ago I was conversing with a gentle-man who passed out recently, and he asked me how far it was to my home, from where we were conversing together? Well, I told him I should have to reckon as they did in Jerusa-lem, and say it was about ten minutes. They reckoned distance by time, as you do by miles, I find, in the ancient cities. If you will kindly place my name upon paper, I will try to do as much for you, either while you dwell here or after you leave the form you now inhabit. You 'll find you will want some favors when you get the other side. Don't think for a mo-ment you are going to get past that; and you 'll be just as willing to do favors as you are to receive them. Levi Taylor, Bridgewater, Vt.

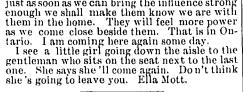
Ella Mott.

[To the Chairman :] Can I talk a little while? I've come with Grandma. When you come to the Summer-Land I'll sing a pretty song to you, and I'm going to take you to my Grandma's house; then you'll know her, won't you?

house; then you'll know her, won't you? I just want you to tell Louisa I brought her a lovely bouquet, and she saw it. She thought she had been asleep, but she had n't. She thought she dreamed it. No, because that was real; only it was of spirit flowers, and went right out of her sight. It was real, truly, hon-est to be sure est, to be sure. Grandma Noble is here with me, also Grand-

pa Parkinson, and they send love to them; and just as soon as we can bring the influence strong





INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Murch 28. Dr. Joel Stone; Martin V. Lincoln; Mary Whyte; William Lotts; Harrlet W. Johnson; Harrlet E. Beckwith; Hattle Glover; Mary Chapman Loomis; Jane Whiting; Capt. A. Moody.

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

As per dates will appear in due course. June 13.-Ebenezer Plerce; James Nolan; Mamie Kelly; Mrs. Belle Johnson; Carrie Pike; Rev. Spencer H. Cone; Horace Poland; Mary Chapman; Hannah White; Zellman Blood; Eunice Snyder; Minnie Dawson.

THE HOUR OF DAWN.

Inspirational Lines on the Departure from Earth-Life of Augustus Currier of Warner, N. H.

(To the Editor of the Banner of Light:

(To the Editor of the Banner of Light: The subjoined inspirational lines are intended to be expressive of the feelings and experience of one of earth's children, who, in passing to the higher life, was not able to give utterance. By publishing them you will confer a great favor upon a family whose mem-bers are all firm believers in the beautiful truths of Spiritualism, and readers of THE BANNER; also upon the many warm friends of him who has passed on-friends who have often met him at Lake Sunapee camp meeting. AUGUSTA G. CHASE. Warner, N. H.] camp meeting. Warner, N. H.]

Is it morning-coming morning?

Look and see 't is break of day; Tell me, are the clouds dispersing, Has the darkness fied away?

Oh! the night, so long and dreary, Has it with its shadows passed? And the daylight bright and cheery-Has the dawning come at last?

Are the birds awake, and singing, All one happy, joyful strain? Peace to me their notes are bringing. While I sense the glad refrain.

I can hear the sweetest music, Gently wafted through the air; And the songs of well known voices, Peace and happiness they bear.

Oh! how restful, and how peaceful-All my troubles now are gone; I am waiting, calmly waiting, For the coming of the morn.

As my vision groweth clearer, Brighter scenes come into view: Dearly loved ones, coming nearer, Draw me on, to scenes anew.

I must go, for light is shining All around me bright and clear: While the coming day reviving All my soul in strength, is herei A. G. O.

CONSUMPTION SURELY CURED.

TO THE EDITOR: - 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 giad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will sond me their Express and P. O. address: Respontfully.

Respectfully. T. A. SLOCUM, M. U., 181 Pearl street, New York.



128 Boylston St., Boston. Mar. 8. 15

D ROPS Post TREATED FREE. Post ively Cured with Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From hist does symptoms rapilly disappear, and in ten days at least two-thirds of all symptoms are served.

nopetess by the Dest prysticans. From and dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testi-monials of mir. TEN DAYS furnished FREE by mail. If aculous cures. TEN DAYS furnished FREE by mail. If aculous cures. In stamps to pay postare. Dit. II. H. GIEEEN & SONS, ATLANTA, GA.

TRAVELERS FOR ONSET

WILL please call for Excursion Tickets ria EAST WAREHAM, which cost less than by the farthest way round route, and arrive there quicker, safer and hap-pier, as our cars pass the Auditorium, the Wharf, leading Hotols, and Point Independence and Bridge. PER ORDER OF ONSET IMPROVEMENT ASSOCIATION. May 31. 8w*

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, Allegaeny Co., Pa. June 14.

\$75.00 to \$250.00 A MONTH can be made ferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va Fob. 8. 22teow Feb. 8.

DEAF PRESS & HEAD MOISES CURED by DEAF Proces INVISIBLE UBULAR EAR fortable. Baseastral whare all Hamdles fail. Boidby F. HIGCOX, ealy, 658 UF dway, New York. Write for book of proof FREE Mar. 1.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-mont street.

mont street. Nativities written at prices proportionate to the detail de manded. Address OLIVER AMES GOULD. Box 1664, Bos ton, Mass. July 19.

New Sheet Music.

A BIRTHDAY IN HEAVEN.

SILVER LOCKS.

LITTLE RED SCHOOLHOUSE.

In the above-named Songs the words are by MRS. W. H. OROWNINGSHIELD. Music by H. P. DANKS. For sale by COLBY & RICH.

Special Inducement for Purchasers.

A LL purchasers of 0. P. Longley's book of beautiful songs, M. "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic tithopage, with por-traits of Mr. and Mrs. Longley. Also a copy of grand tomperance song and music entitled "Grand Jubilee, or Marching Away.". Purchasers may solect the promium they desire from the list of songs in our advortising col umas. Frice of book postpaid, \$1.2. For sale by COLBY & RIOH.



SEND two 2-ot. stamps, look of hair, name in full, age and Sex, and I will give you a OLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Addross J. O. BATDORF, M. D., Princi-pal, Magnotio Institute, Grand Rapids, Mich. June 7.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 147 Washington street, Boston. June 28.

MISS KNOX, Test, Business and Medical Me-June 28. 208 Tremont street, Boston, 1w*

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon street, Boston. 1w* June 28.

MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 96 West Springfield street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Oct. 5.

Osgood F. Stiles,

TEST MEDIUM,

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

Karl Anderson, Astrologer, ROOM 6, 8% Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

FOR SALE,

A T ONSET BAY, MASS., a good Modern House, with A 7 harge rooms, nearly new, with a well of the best water. Inquire of M. L. TRIBOU, Onset, or GEO. O. WENT. WORTH, Stoughton, Mass. 4w* June 21.

For Sale or To Let,

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

⁹⁸ Berkeley street, Boston. June 14.
 MRS. JENNIE CROSSE, Business, Test and Medical Medium. Siz questions anewored by unail, 60 cents and stamp: Whole Life-Reading \$1.00. Magnetic Rom-otles prepared by spirit-direction. Address 83 Tremon-street, Lyinn, Mass.
 CANCE R and Tumors CURED; no kulfe; Prob. 8.
 MARS HATTLE VOLVA: Trance and Busi-tores.

Mass HATTIE YOUN(; Trance and Busi-ness Medium. Residence, No. 72 Williams street, Chelsea. 4w*

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

CATARRH, Diphtheria, and all Throat Dis-onses, curable by the use of DR. J. E. BRIGGS'S THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Biggs's Throat Remody for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, So conts per bottle, posinge 15 conts. Warsale by OOLBY & RICH.

^{An sale by COLBY & RICH.} ⁴⁴ THE TIGER.STEP OF THEOCRATIC DESPOTISM" is the title of an eight-page pamphlet by HUDSON TUTTLE, which clearly roveals the spirit that anihates the church at the present time in its unusual course of alding reforms, some of which are commondatory in themselves, but which just now are put forward as a mask to conceal features that are justly ropulsive to every triend of liberty and progress. This exposition should be widely circulated. Price of single copy, 5 conts; per hundred, \$2.00. For sale by COLBY & RICH.

DIAL PLANCHETTE.

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

The Psychograph,

Iner mediministic giff maye, after a few stirings, been able to receive astonishing communications from their departed friends.
 Capt. D. B. Edwards, Orient. N. Y., writes: "I had communications from their departed friends.
 Capt. D. B. Edwards, Orient. N. Y., writes: "I had communications to the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spirf-mailsm is indeed true, and the communications have given my heart the greatest confort in the severe loss I have had of son, daughter and their mother."
 Dr. Eugene Growell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:
 "I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity."
 Glies B. Stebbins writes:
 "Soon after this new and curious instrument for getting spirt messages was made known, I obtained one. Having no split for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily.
 "NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.— Under existing postal arrangements between the United States and Canada, PLANCHETES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expensel, For sale by COLBY & RICH.

The Writing Planchette.

Science is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers 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.

and infections, by which any one can easily understand 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, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's exponse. For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL SUGAR-COATED)

Medical Confections. A Universal Blessing.

SUITED TO OLD OR YOUNG!

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator and Billousness and Biod Poisons from Malaria, etc. And ourse Headache, Backache, Side and Stomach-ache, Diarrhoga, Bysentery, Pains in the Limbs, Korms, Dyspepsia, Consumption, Vervousness, Weakness, Kidney and Bindder, and all other uri-nary aliments, etc. Also, Rhoumatism, Neuraigins, and in fact almost all the various aliments of humanity. PRIOES: Trial box 25 cents-by mail, 30 cents; second size, 50 cents-by mail, 55 cents; 50.00; Iarge boxes, Biol, six large boxes, 85.00. Por sale by COLINY & BICH.

"Glad Tidings of Immortality."

Giad Huings of Initiator Lainty. The have been received lithographs bearing the above title principal figure is a female, ovidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the Ine, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette like-messes of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has excented many beautiful drawings Illustrative of the Spiritual Philosophy. Price 50 cents. For sale by COLBY & RIOH.

CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Couchs, Cokis, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and inflammation of the Lungs. It is free from all oplates and inflammation of the Lungs. It is free from all oplates and inflammation of the Lungs. It is free from all oplates and inflammation of the Lungs. It is free from all oplates and inflammation and cases; lifewise pulatable and beneficial in regulating and strengthening the system; and as a BLOOD PF diviser is TRULY UNRIVALLED. A box, taken accord-ing to directions, is *warranted* in all cases to give satisfac-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth pound), 25 cents, postage free. For sale by OOLBY & RICH.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND,

- VOLUME V. No. 1-AFTER THE REVISION OF THE ARTICLES OF FAITH: WHAT THEN? No. 2-THE COMMUNION OF SAINTS. No. 3-GENERAL CONFUSION: What Does it Mean? No. 4-THE DREAM OF PILATE'S WIFE: Was it a Vision?

- No. 4 THE TREEAM OF FILATE'S WIFE: Was it a No. 5 ROBERT G. INGERSOLL'S VIEWS ON CRIM-INAL LAW.
 No. 5 ROBERT G. INGERSOLL'S VIEWS ON CRIM-INAL LAW.
 No. 6 ROM PEACE TO WAR.
 No. 7 DOES SPIRITUALISM TEACH THE RESUR-RECTION THROUGH CHRIST?
 No. 8 A SPIRITUAL SYNTHESIS.
 No. 10 A PERSONAL EXPERIENCE.
 No. 11 THE LIFE OF JESUS: THE CHRIST.
 No. 12 ARE THE RELIGIONS OF THE EAST TO OVERRUN THE WORLD?
 No. 13 THE BAPTISM OF THE SPIRIT.
 No. 14 THE ALF OD DOUBT; or IS Doubt the Beginning of Wisdom?
 No. 5 AVERSE WINDS AND TIDES.

Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each.

Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled.

For sale by COLBY & RICH.

TWELFTH EDITION.

THEVOICES

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy-in His unchangeable and giorious

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and giorious attributes. THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Mosce has been deleated by Satan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Frinted in large, clear type, on beautiful tinted paper, bound in beyeled boards. Price §1.00, postage 10 cents.

DURIUS. Price 81.00, postage 10 cents. Price 81.00, postage 10 cents. Price 91.00 cents of Mr. Harlow's pamphiet entitled 'OKTHODOX HASH, WITH CHANGE OF DIET," if they wardan

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and Illustrated manipulation, by Dn. STONE. For sale at this office. Frice \$1.25; doth-bound copies, \$2, 0. BIBLICAL OHRONOLOGY; Contrasting the Otheroological Computations of the Hebrew and Septn-agint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Zelen. By M. B. OBAYEN, author of "Criticism on the Theological Idea of Delty," "Mediators of the World," etc., etc. Paper, 10 cents, postage 1 cent. For sale by COLBY & RIOH.

a la coam

so order. For sale by COLBY & RICH.

No. 15-ADVERSE WINDS AND TIDES.

Price 5 cents each.

8

BANNER stranger to her home she had entertained an angel unawares. The visitor has in her own Western home an adopted daughter, a young girl who-from the naturo of constitutional and other qualities-requires FLAROW **1**1

Arm, gentle, and yet persistent training and guardian-ship; and the mother-heart, yearning over the child it has taken to rear, cries out: "I have come hundreds of miles for advice and light. I do not want to know how to get rich, or to fud case of mind or body for myself. I only want the good spirits to tell me how to train my own spirit so that I can be strong and true enough to rear that child for her best good. If the dear angels will tell me how to develop myself, I believe I can help that little one to grow into useful and noble womanhood. There is no personal sacrifice I will not make, if it will assist me to train that child as an immortal soul should be led."

And this is the way, friends, to grow in spiritual power and beauty: to get into harmony with Nature and humanity; to learn how to develop our higher natures, and to govern self so that no sacrifice will be considered too great to make for others' good.

Sweet Onset! The bending heavens brood above thee and bring thee peace; the crystal waters kiss thy feet in loving praise! Shall, then, the heart of man alone beat with inharmony and strife? Ah! no; we must not have it so, but all must seek to live in peace and love, knowing that from the green and bit ter state the fruitage grows upon the tree of human-ity as upon the tree in Nature's garden; and that as the apple on Nature's tree, under sunshine and dew, slowly ripens from the hard and bitter state to the golden and sweetened condition of perfection, so the human spirit, beneath the smile of love, may slowly grow in strength and beauty, until there breathes an angel where was once a clown. Thus may we live and come together, each doing his best under the condi tions that are his.

The Camp-Meetings.

Onset Bay "Opening Day."

At the séance held on Saturday evening-during the "Opening Day" services-quite a number of suggestions and tests were given. At the commence

the "Opening Day" services-quite a number of sug-gestions and tests were given. At the commence-ment of the séance a spirit—who purported to be Mrs. Dr. Abbie Cutter—personated her demise through the medlumship of Mr. Henry H. Warner; and what was said indicated that it emanated from her. Dr. H. B. Storer suggested that it would be practi-cal to concentrate the minds of those present upon some one spirit, with a desire to give it a reception, and see if that spirit would control some of the medlums pres-ent. Reference was then made to Dr. I. P. Green-leaf as the spirit.Intelligence upon whom to concen-trate the thoughts. This idea was approved of by Col. Crockett and others. Soon Dr. Greenleaf took full possession of Charles W. Sullivan's organism— personating him closely, giving his tone of voice, and following his method of reasoning almost as perfectly as while in possession of his own material form. He shook hands with Dr. Storer through Mr. Sullivan, and desired that the shake of the hand might be un-derstood to extend to the entire members of the séance. He alluded to a personal meeting with Dr. Storer in the early days of Spiritualism when in the material form, which the doctor well remembered. He spoke of Onset with much feeling, and desired that more harmony should prevail at such a beautiful locality. Those Spiritualists who had known the doc-tor when in the form could not but be astisfied of his manifested presence and also of her feeling or presentiment of his being in trouble before she had learned of his sickness and departure. This she stated to the carpenters who were at work on the house at the time. She also spoke of the great loss to the world of science sustained in the decease of the Profess or, as he had collated a large amount of material in his travels which was sufficient (could he have prepared it for the press) to make several volumes. While this conversation was going on an intelligence took posses-sion of Mr. Warner, and gave some fine thoughts, which, coupled with the mann

etc.), were regarded as presenting evidence of the in-fluence and exercised intelligence of the late Pro-fessor. Mr. Warner is a young man just entering the lecture field, and never saw Prof. Denton when in the form, therefore could not have been self-psychologized with what had never beek witnessed personally. At the Sunday evening séance Charles W. Sullivan had his grandmother's full name given through the me-diumship of Mr. Warner, and Mr. Sullivan declared that he could not concelve of any way that the name could have been received through the stranger except from the spirit herself. Dr. Stansbury related a spirit test he received on his way from Onset Bay to California two years ago. He said he stopped off at a camp-meeting in the West (naming it) from a strong impression to do so, and on reaching the grounds he found Mr. H. H. Warner entranced, who spoke to him under what he considered to be his spirit-wife's influence, saying; "I impressed you to stop off." The train went on and met with an accident, in which twelve passengers lost their earth-lives. Dr. Stansbury was grateful for his impression, and considered it a grand test. Dr. Stansbury gave Mr. Butterfield his sister's name, also other things which he recognized; and as soon as the snirt left the doctor she took perfect

cured for the meetings as organist; a five vocalist will lead in congregational singing, and entertain the au dience occasionally with solos. The season will be replete with entertainments of various kinds. Horres in abundance will supply gro-ceries, fruit, meat and vegetables, fish and ovaters, fresh bread and pastry, milk and ice. There are con-veniences equal to those of large towns or cities and at correspondingly low prices. The post-office established is "Onset, Mass," and letters should be thus addressed. Bagage and freight should also be marked "Onset" to insure prompt de-livery.

should hiso be marked "Onset" to make prompt at livery. The number of hotels and other facilities for ac-commodating visitors are ample. Rooms are hired in cottages at all prices, according to location, and there are a number of dining rooms. Notice.—For tents, ground rent, cottages, rooms or other information relating to the grove, make appli-cation to E. Y. Johnson, Headquarters Building, Onset, Mass., and it will receive prompt attention.

Clinton, Ia.

The Seventh-Annual Grand Camp-M ceting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Sunday, Aug. 3d, and closing Sunday, Aug. 31st,

Officers: Prof. J. S. Loveland, President, Summer-land, Cal.; T. Wilkins, Vice President, Pierre, South Dak.; Mrs. Bilzabeth Harding, Treasurer, Ciliton, Ia.; Dr. J. H. Randall, Secretary, 229 Honore street, Chica-ro, 111

bit in induction better and the second of the sec

inhabitants, situated on the banks of the Mississippi river, one hundred and seventy-five miles west of Chi-cago. Mount Pleasant Park is a spot combining more natural advantages and attractions for a camp-meet-ing and educational purposes than any other within a radius of hundreds of miles. It is one of Mother Na-ture's cholcest spots, located in the great valley of the "Father of Waters." Massive oaks provide ample shade to protect ground wanderers, tenting pilgrims and cottagers from the sun. The water to drink (coming from deep wells) is pure, cool and refreshing in the hottest weather. The sanitary condition of the camp is particularly guarded, and ample room has been made to enable the friends and investigators of Spiritualism to rest and find associations that will instruct and entertain. The Park will be open to cottagers and tenters from June 16th to Sept. 15th, 1890. Clinton can be reached by the Northwestern, Mil-waukee & St. Paul, Chicago, Burlington & Quincy raliroads and their connecting lines, the river boats. Arrangements have been made with the Western States Traffic and Passenger Association, assuring a rate of one and one third fare on the certificate plan. Street cars make regular trips from the vicinity of the Clinton dépôts to the Park. Dr. J. Munson, proprietor of the Decker House, at Maquoketa, Iowa, will have charge of the Dining Hall again this season. Parties desiring to board them-selves can order provisions, including fruits and milk, on the grounds. Tents with floors can be rented of the Association for the season. Parties furnishing their own tents can secure ground for the same. Cots, mattresses, com-forters and camp stools can be had of the Association Rooms can be rented in cottages by those who prefer. Every Sunday Aur, 34, 10:30 A.M.: Mrs. Cora L. V. a Progressive Lyceum will be held in the interest of the children, to which all, old and young, are cordially invited to attend.

a regressive Lycenn with de held in the interest of the children, to which all, old and young, are cordially invited to attend. Speakers: Opening address by President J. S. Lovo-land, Sunday, Aug. 3d, 10:30 A. M.; Mrs. Cora L. V. Richmond, ol Rogers Park, Ill., Aug. 3d to 6th, inclu-sive; Mrs. A. H. Colby-Luther, of Crown Point, Ind., Aug. 3d to 10th, inclusive; Lyman C. Howe, of Fredo-nia, N. Y., Aug. 10th to 17th, inclusive; Edgar W. Em-erson, of Manchester, N. H., the noted platform test medium, will give public tests after each lecture from Aug. 17th to 21st, inclusive; Mrs. R. S. Lillie, of Mel-rose, Mass., Aug. 20th to 24th, inclusive; Miss Jennie B. Hagan, of South Framingham, Mass., Aug. 24th to 31st, inclusive. J. H. Randall, of Chicago, will also assist in platform and Lyceum work. Music: Prof. Fred Kreyer's Band, of Maquoketa, Iowa, which has given such general satisfisction the last three seasons, has been engaged for this year. Mrs. Frankle Cole, of Chicago, whose qualities as a vecalist always please, will have charge of the vocal music.

nusic. Many prominent mediums will be present; affording

Many prominent mediums will be present; affording golden opportunities for inquiries by investigators. All campers and visitors immediately on arriving at the Park are requested to call at the office, and enter their names on the Register. The Camp Post-Office will be kept at the Bazar. Mail to reach campers promptly should be addressed, Clinton, Ia, (Mount Pleasant Park). Business meeting of the Association for the appoint. Ing of committees and arranging the details of the Camp will be held on Saturday, Aug. 2d, at 2:30 P. M. For circulars, or additional information, address any officer, and send to Dr. J. H. Randali, Secretary, 229 Honore street, Chicago, Ill., until July 25th; after that date to Clinton, Ia. (Mount Pleasant Park).

Queen City Park, Vt. To the Editor of the Banner of Light:

As the time for camp-meeting draws near I have thought a few items with regard to Queen City Park, Rurlington may not prove uninteresting to a

Packard, of Newburgh, and Frank Burgess, of Dex-ter, each interested and instructed us in excellent ro-marks. It was a very profitable season, and enjoyed by all who were fortunate enough to be there, though it was only a foretraste of what our regular camp-meet-ing, which will begin the last Friday in August and hold ten days, is to be. M. D. W.

JUNE 28, 1890.

Compounce Lake, and Mantic, Ct. 1 To the Editor of the Banner of Light:

June 18th we commemorated our twenty-sixth Anniversary by a picnic at the beautiful resort of Com-

June 18th We commemorated our twenty-sixth An-niversary by a picnic at the beautiful resort of Com-pounce Lake, and feeling that many old friends who were not able to attend will be glad to hear that we as a society still live, I send the following report: A the election of officers for the ensuing year, E. R. Whiting of Now Haven, Conn., was chosen Presi-dent; Mrs. N. H. Fogg, Southington, Conn., Secretary; Gad Norton, Bristol, Conn., Treasurer. At 2 r. M., President Whiting called the meeting to order, and Mr. O. D. Brown and daughter of Har-ford, opeued the exercises with vocal and instrument-al music. Then Mrs. Nellie J. T. Brigham, of New York City, spoke eloquently on these words from ancient luspiration: "I will lift up mine eyes to the hills from whence cometh my help." The day was one of June's perfection. Nature in all her manifestations seemed to be tuned to one grand harmony, and with it, for a time, we were transported to the heavenly hills, and heard the tune-ful symphony that loved ones sing. It was voted that we meet again at the same place on the third Wednesday in June, 1891. Dr. Hopkins of Hartford made some well-received remarks in the morning session. President Whiting read one of his inspirational poems, and in his closing speech invited all to Camp points tho of July. Mrs. N. H. Forgo.

Verona Park, Me.

Dr. C. F. Ware called at this office on his return from the West to his home in Bucksport, Me. He reports verona Park in a flourishing condition. Many im-provements will be made, and the Park will be open for pleasure-seekers on the first day of July. The As-sociation anticipates a very successful season. The regular camp will commence Aug. 17th. J. Frank Bax-ter will open the meeting, and stop four days; the Hon. Sidney Dean to follow the 23d; and the 28th the plat-form will be occupied by Mrs. Kate R. Stiles. Mrs. Mary Wentworth and others will conduct the weekly meetings.

Parkland, Pa.

At the moment of going to press we are in receipt of a letter from Parkland Camp, which we shall print next week. Sunday, June 29th, the first lecture is to be delivered by Hon. Sidney Dean.

Meetings in New York.

Meetings in New York. The American Spiritualist Alliance meets at Royal Arcanum Hall, 64 Union Square, between 17th and 18th streets, on 6th Avenue, on the first and third Thursday of each month at 8 p.M. Parties 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 officer of The Alliance, Proof. Henry Kildle, President, 7 East 130th street; Mins. M. E. Wallace, Record-ing Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street. Adelphi Hall, corner 582d Street and 7th Ave-nue.-W. J. Colville lectures every Sunday at 11 A. M. and 8 p. M. Conference at 8 p. M. All welcome. The **People**'s Spiritual Meeting every Sunday even-ing at 8 o'clock at Mrs. Morroll's parlors, 310 West 48th street, boul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street. The **Psychical Society of Mercy** meets at Columbia Hall, 875 6th Avenue, 26 Broadway. The Ladles' Society of Mercy meets at Columbia Hall, 875 6th Avenue, 07 Thursday evening. Mrs. Kate A. Tingley, President.

Adelphi Hall .- On Sunday, June 22d, W. J. Colville commenced a summer series of Sunday meetings in this hall, 7th Avenue and 52d street. The attend-

ville commenced a summer series of Sunday meetings in this hall, 7th Avenue and 52d street. The attend-ance both morning and evening was large and appre-ciative. The morning lecture was a philosophical presentation of advanced ideas concerning the pur-pose of man's earthly experiences. The evening lec-ture, on two kinds of Spiritualism, imparted much val-uable information to Spiritualism, imparted much val-uable information to Spiritualism, and Investigators. The speaker used no harsh expletives in calling at-tention to recent alleged exposures of fraudulent manifestations, as chronicled by the *New York World* in particular, though a protest was uttered against all rash and unlawful invasions of circles, and the other, said the speaker, cannot be conducive of anything worth demonstrating. The scientific attitude is ever one of calm experimentation; and let it be ever re-membered that many of the most eminent scientists of recent times have proved as positive facts every kind of phenomena connected with Spiritualism in general and in particular. It is surely the province of true Spiritualists to do all in their power to provide means whereby honest doubters can be satished, if they so desire, of the genulancess of the phenomena; and above all, it is imperatively demanded that the real utility of Spiritualism be proved by so approaching the subject that the most elevating as well as con-vincing results may be obtained. Appreciative words coming from Prof. Kiddle and other faithful standard-bearers were appropriately in-troduced in the discourse, and liberally applauded by a cultivated audience. The musical portion of the services was admirably

"Spiritualism --- First, Last, and Al- | calls man up to new effort and to spiritual unfoldways." pont Through the Organism of Mrs. M. T. Longley at Onset Bay, Mass., Sunday Afternoon,

He wont be happy

till he gets if !

Stubiet of the

Fair Onset! Gem of the sea! Shining like a radiant jewel on Nature's breast! How sweet thy woodlands, and how pure thy streams! The soil of thy borders is permeated with the magnetic forces of those brave, good souls of the dusky race who in by-gone centuries have trod thy forest paths, and glided in their barques across thy silvery waves. Here the spirit of freedom lives in the atmosphere, and the soul of man finds happiness and peace.

Oh! friends, do you realize the privilege which is yours in coming to this spot in search of recreation and rest? Do you understand that this place was se lected by the angel-world as a camping-ground where pure souls from above might mingle with harmonious friends on earth, and gather here such instructive and uplifting forces as could benefit and bless the world? Oh! may all sense and feeling of discord be unknown on Onset's beautiful shores; may any tendency toward that which is out of harmony with the lovely picture which Nature presents us here be suppressed; may any movement toward that state of affairs upon this soil which would be contrary to the prevailing desire

ment: that distinctly states: "As ye sow, so shall ye also reap": that affirms no individual has a right to overreach and oppress another-that equal justice must be accorded to all if happiness is found: that forever echoes in strongest tones of commendation that golden rule which was taught in ancient days by good Confucius, repeated later on in silvery accents by the loving Nazarene, and has come down the centuries with divine command, "Do ye unto others as ye would have others do unto you": Spiritualism, with its sublime philosophy assigning a reason for human life on earth, for growth and change, and even for death itself; teaching the purposes of being, the progressive nature of humanity, the truth that this life is but a preparatory state for that which follows, and that we live forever, because we are a part of the Infinite which cannot be destroyed - Spiritualism, with all these truths and toachings, when properly understood, will be found to contain all that mankind can desire in its search for knowledge and light.

There are no elementaries, no mischlevous and harassing forces, no baleful beings to mock and curse humanity, outside of ignorance and superstition and fear, and when the light of reason and knowledge and self-conquest has risen in the human breast, all dread and thought of such evils will have vanished forever.

How shall we rise to the perfect height where knowledge and truth are made clear? How, but by efforts to attain self-restraint and personal spiritual growth? When these have come, the soul-life is free.

Here is a good-natured scramble for a cake of Pears' Soap, which only illustrates how necessary it becomes to all persons who have once tried it and discovered its merits. Some who ask for it have to fight for it in a more serious way, and that, too, in drug stores where all sorts of vile and inferior soaps, represented as "just as good," are urged upon them as substi-

tutes. But there is nothing "just as good," and they can always get Pears' Soap, if they will be as persistent as are these urchins.

FIGHTING FOR IT.

Extract from the Address of Spirit John Pier

June 15th, 1890. (Reported for the Banner of Light.)

LIGHT. OF

of the angels-to make the place ever a home for and the mind is superior to the trammels of earthly earth's weary pilgrims who seek for spiritual enlightenment, and a stronghold for our blessed Cause-be forever unaroused in any breast.

Through the lips of a gifted speaker this morning-Henry H. Warner-the controlling spirit (whose clear elucidation of his subject, and whose logical and scientific pursuance of his train of thought was worthy the brain of a Denton) said: "There is no manifestation, mental or phenomenal, in Spiritualism, but springs from human intelligence." How true this is. From the beginning of its history to the present day, Spiritualism has brought to your inspection no mystic signs and mysterious utterings outside the realm of human origin or interpretation. Whatever the revelations that the intercourse between the world of spirit and that of matter may make; however allegorical or symbolical its teachings may be, Spiritualism is always capable of explaining them to our understanding, and of proving the source of these reveal ments to have been human mentality.

Gnomes, elves, sprites and fairies have no existence outside the realm of human folk-lore. In ages past, man, growing sensitive and receptive to the approach of invisible but potent human intelligences-sensing the nearness of excarnated friends, but not understanding their identity with his kind-felt the presence of unseen beings, especially when the beauty of woodland or the music of forest stream appealed to his finer sensibilities; and so, out of the ignorance and superstition of his untutored mind, he called those unseen but potent entities, gnomes, elves and elementaries, believing that they were pigmy be ings that peopled wood, and stream, and rocky cave; less than human, yet more than beast. But Spiritualism affirms there is in human intelligence, and in the power of manifestation by spirit in material life, all that will account for every seeming expression or indication of elementary, or gnome, or fairy existence: That in Spiritualism itself we may find the solution of that which has seemed mysterious and weird, and incomprehensible in human life: That in the action of unseen but intelligent presences upon our individual lives, or in the operation of our own spirits seeking to express their powers more forcibly, may be found an explanation and interpretation of all the wonders that have appealed to the inner consciousness of mankind. And no returning spirit, from the most unde veloped soul to the most exalted intelligence, who is in direct communication with you, can truthfully affirm that he knows of any existence, possessing intelligence, less than human, yet not of the animal creation.

Occultism, Metaphysics, Theosophy, one and all possess nothing so soul-satisfying, so instructive, and so uplifting for humanity, as does Spiritualsm per se What is the astral body with its meaningless exist-ence-what is the "shell" floating in space that for a time occasionally makes its presence known, though devoid of brain action and intelligent force-which Oriental Mysticism presents, compared to that useful and well-proportioned spirit-body which we know our departed friends possess? What are the dreams of Theosophy, or the whisperings of Occultism, by the side of those clear revelations of Spiritualism which tell us of our loved ones who have passed through death, and of their homes and employments and duties in another life? Spiritualism is the regenerating force to redeem mankind from ignorance and superstition and folly. Spiritualism, with its grand array of phenomenal facts, received to-day as in years past, and ever demonstrable as the product of human, though unseen, intelligence: Spiritualism, with its code of moral ethics, that appead to the heart and Report, Aug. 17, 1889.

privation. Dr. H. B. Storer to-day in his brilliant address mentioned a popular and talented woman. who had come to America from England's shoresone who is halled by the world as a reformer; and one whose oratory is beyond criticism: While charmed with the lofty thoughts expressed in burning words which the lady uttered at a recent Sunday service in Boston, and to which he listened with interest, the Doctor says he was pained to hear her statement, that if one turns to Spiritualism for soul-consolation or instruction, he will find only disappointment and dissatisfaction. Well may your speakers feel pained at such ignorant misstatements of the work of Spiritualism, whether they be uttered by pulpit or press. Let us briefly tell you of another woman unknown to fame, but one of the world's true heroes, who turns to Spiritualism and finds-what? disappointment or dissatisfaction? No-but comfort, and instruction and hope.

Recently there came to our medium a lady from the far West, who desired some enlightenment on spir itual things. She was a member of the Orthodox church, the wife of one of its deacons; both of them had been prejudiced toward Spiritualism, and knew little of its claims. About a year ago the lady and her companion began to sit for spirit-manifestation, hoping to receive some light if Spiritualism were true, and in a little while the husband became de veloped as a medium-his clairvoyant and other spin itual qualities being acted upon by his spirit-guides. These guides showed the man great piles of money he saw them heaped around him; he heard the coins fingle on the table. He told his companion, and they said: "We will not ask what it means. We do not come to the spirits for knowledge of our material affairs-of how to make money or to grow influential. We must use our own reason and energy to take care of our bodies; but we do want to know how to unfold our spiritual faculties, and how to live so that our angel friends can come most closely to us."

And now the lady comes East, seeking knowledge from the higher life through our developed mediums. She has proved to be a lovely character, and one me dium who received her, found that in admitting a

his impression, and considered it a grand test. Dr. Stansbury gave Mr. Butterfield his sister's name, also other things which he recognized; and as soon as the spirit left the doctor, she took perfect control of Mr. Sullivan, changing his voice so that his nearest friends could not recognize him in the con-trol. This was done to meet a suggestion that had been advanced, *i.e.*, that the same spirit should con trol several mediums, one after another, thus show-ing that there would be a great difference through different mediums as far as style of language and speaking is concerned. To carry this out still further the spirit of Dr. I. P. Greenleaf took full possession of Mrs. Whitlock, and gave some personal advice to several present. The meetings and circles under the management of Col. Crockett were successful to the fullest degree; and as all who participated in them on this occasion did so as a free-will offering, the Colonel, at the close of the Temple exercises, publicly thanked them, indi-vidually and collectively, for their kindly interest and generosity. Thanks were also expressed to Mrs. But-terfield and others for choice flowers for the speakers' desk. Mrs. Sprague. of Boston, has leased the Bine cottage

Mrs. Sprague, of Boston, has leased the Blue cottage for this : Hotel Onset and Hotel Brockton are soon to be

Mrs. Dr. Sturdevant, of Bridgewater, is at her sum-mer residence, and greatly improved in health since her arrival.

Mrs. King is willing to let the Greenleaf cottage, fur-nished, for the season. Mr. J. Q. A. Whittemore and family, of Dorchester, have taken up their residence in their nice cottage at Onset.

at Onset. "Union Villa" is now opened for business. Mrs. Bunker and her sister. Mrs. Stevens, have ar-rived at the Bunker House for the season.

Onset Bay, Mass.

The Fourteenth Annual Meeting at this popular reort will be held from July 13th to August 24th, 1890. Onset Bay Grove is located on the Old Colony Railroad, fifty miles from Boston, at the head of Buzzard's

sort will be held from July 13th to August 24th, 1890.
 Onset Bay Grove Is located on the Old Colony Haster 1, 2000.
 and and fall upon a sandy beach or present the beauties of the natural scenery, its attributes for imparting and maintaining health, are unequalled.
 The advantages of the location of Onset Bay Grove Is below. Mass.; Bunday, 7th. J. Clegg Wright, Dr. H. Store, Mass.; Bunday, 7th. J. Clegg Wright, Stranger 24, Welches May, 7th. J. Clegg Wright, New the beauties of its natural scenery, its attributes for imparting and maintaining health, are to seelievily. More the beauties of the natural scenery, its attributes for imparting and maintaining health, are so selievily. More Mass.; Bunday, 7th. J. Clegg Wright, Thur, H. Store, Mass.; Bunday, 7th. J. Clegg Wright, The Mass.; Thursday, 4th. J. Clegg Wright, The Mass, Thursday, 7th. J. Clegg Wright, Thursda

Burlington, may not prove uninteresting to your nu-merous readers. I spent last Friday there, and saw with much pleasure that the building of our new ho-tel is being pushed rapidly forward, and when com-pleted it will be a very fine and imposing structure, much larger, and with many improvements on the one which was burned last fall. It will be lathed and plastered and newly furnished throughout, the en-ergetic builder and future proprietor, Mr. Lucius Webb, Jr., having determined to make it a first-class hotel in every particular. It will be ready for occu-pancy early in July. There are many cottagers already on the ground, and everything points to a very prosperous season. We hope to have with us as test mediums, Joseph D. Stiles, Mrs. Carrie E. S. Twing, Mrs. Kate R. Stiles, Dr. W. B. Mills (of Saratoga), and Mr. J. Frank Baxter. We shall hold our meetings six weeks this year.

We shall hold our meetings six weeks this year, We shall hold our meetings six weeks this year, commencing Sunday, Aug. 3d, and closing Sunday,

commencing Sunday, Aug. 3d, and closing Sunday, Sept. 14th. I have secured very low rates on most of the rall-roads, and shall have cheap excursions as usual this season from Lake Pleasant, both in August and Sep-tember. The cheap ticket from Boston to Burlington and return is now ready, and can be bought at 175 Devonshire street, Boston (office of the Poland Spring Wetar)

There is now ready, and can be bought at 175 pevonshire street, Boston (office of the Poland Spring Water). *List of Speakers:* Sunday, August 3d, Hon. A. E. Stanley, Lelcester, Vt.; Tuesday, 5th, Mrs. Abbie Crossett, Waterbury, Vt.; Wednesday, 5th, Mrs. Abbie falo, N. Y.; Friday, 8th, —; Saturday, 9th, Sunday, 10th, Rev. E. L. Rexford, Roxbury, Mass.; Tuesday, 12th, Mr. R. H. Kneeshaw, Montreal, Canada; Wednesday, 17th, Rev. Minot J. Savago, Church of the Unity, Boston, Mass.; Sunday, 17th, Mrs. Glara Field-Conant, Boston; Friday, 16th, -—; Saturday, 16th, Sunday, 17th, Rev. Minot J. Savago, Church of the Unity, Boston, Mass.; Sunday, 17th, Mrs. Sarah A. Wiley, Rockingham, Vt.; Tuesday, 20th, Mrs. Sarah A. Wiley, Rockingham, Mass.; Sunday, 7th, J. Clegg Wright, Newfield, N. J.; Saturday, 30th, E. A. Tisdale, Rev. J. K. Applebee; Thursday, 30th, Rev. James X. Applebee, Marblehead, Mass.; Sunday, 30th, Rev. James, Y. Munday, 30th, J. Clegg Wright, Newfield, N. J.; Saturday, 30th, Baxler, Chelsea, Mass.; Sunday, 70th, J. Clegg Wright, Newfield, N. J.; Saturday, 30th, Baxler, Baxler, Yt., J. Clegg Wright, Thursday, 14th, J. Clegg Wright, Thursday, 14th, J. Clegg Wright, Saturday, 30th, Baxler, 7th, Baxler, Vt., or myself. _________

a cultivated audence. The musical portion of the services was admirably rendered. Mrs. Geraldine Morris officiated as orgau-ist, and Mr. Wm. Baldwin as tenor soloist. An interesting conference was held at 3 p. M., opened by Mr. Colville, followed by Mr. Denham, Mrs.

opened by Mr. Colville, followed by Mr. Denham, Mrs. Henderson, and several others. On Sunday next Mr. Colville's subjects will be: 11 A. M., "A Practical View of the Law of Sequence (Karma)," by request, at 8 F. M., "What Can we Really Know of the Invisible World?" Seats free. Voluntary collections. Week-evening lectures at 8 at 13 West 42d street, Monday, Wednesday and Friday. Mr. Colvilla will hold a class for instruction in Spin.

Mr. Colville will hold a class for instruction in Spir-itual Science at 1418 Broadway (St. John's), New York, commencing Mönday, July 7th, at 10:30 A. M. He will remain at the above address till the end of September, occasionally leaving the city to fill outside engage-ments at Cassadaga, and elsewhere.

The People's Meeting .- The subject brought prominently before the People's Meeting last evening was "Hypnotism." Mrs. Morrell led the speaking

was "Hypnotism." Mrs. Morrell led the speaking by reading an article from the *Daily Journal* upon the subject, in which were the following questions: "How far can Hyptomism be used as an incentive to higher education?" "How far can it be used as a moral remedy to correct evil and criminal inclina-tions?" "How far can it be used as a means of mold-ing character and lifting the aspirations to nobler ideas and higher planes of action and life?" These are very important questions, and should be studied by Spiritualists especially as a class. Messrs. Henry J. Newton, T. S. Bunce, H. L. Whit-ney, Prof. Forbes and others took part in the discus-sion. 310 W. 48th street, New York, June 24th.

310 W. 48th street, New York, June 24th.



Way and the second seco

Send for "How to Care Skin and Blood Diseases."

As Baby's Skin and Scalp purified and beau-tified by CUTIOURA SOAP. 욚

Kidney Pains, Backache and muscular rheumatism relieved in one minute by the colebrated CUTIOURA ANTI-PAIN PLANTER. 250 ANTI-PAIN PLASTER. 25c.

ANTI-PAIN FLASTER. 23C. A TREATISE ON THE HORSE AND HIS DISEASES. By B. J. KENDALL, M. D. Containing an "Index of Diseases," which gives the Symp-toms, Cause, and the best Treatment of each; a table giving all the principal drugs used for the Horse, with the ordinary dose, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for teiling the age of the Horse; a valuable collection of receipts, and much other useful information. Illustrated. For such by COLBY & RIOH.

SOULI THE SOUL-WORLD; THE HOMES OF THE DEAD. Ponned by the Rosierucian, P.B. RAN-DOLPH.

DOLPH. This work is idedicated to those who think and feel; who are dissatisfied with current theories and rash speculations regarding the Boul-lis origin, nature, destiny; who are wearled of the unsatisfactory platitudes of the Bolists, and desire a better ground of faith in Human Immortality. Cloth, 17mo, pp. 324. Price 52, 200, postage free. For sale by COLBY & RICH.



of all in leavening strength .- U. S. Government

ly.

Mar. 8,