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## The Spiritual Rostrum.

#### Relation of Spiritualism to Christianity.

Anniversary Address at Sturgts, Mich., June 29th, 1890, by

J. M. PEEBLES, M.D.

[Reported for the Banner of Light.]

Thirty-two years ago this sunny month of June I delivered, by invitation, a dedicatory address at the opening of this house of worship, erected and furnished by Spiritualists of Sturgis. The day was fair, the fields were green, the atmosphere was heavy with the odors of flowers, the desk (neatly trimmed) was fragrant with roses, and the auditorium was literally crowded with sincere and earnest worshipers. The very air on that memorable occasion seemed afire with enthusiasm, and the heartfelt amen rung out audibly and often from the glad worshipers in attendance. It was an hour of triumph and inspiration-a day of baptisms and angel benedictions.

There were present Judge Coffinbury, Joel Tiffany, Selden J. Finney and other distinguished exponents of the Spiritual Philosophy, the majority of whom, now clothed upon with immortality, have gone to increase that everattending cloud of witnesses mentioned by an ancient apostle. Some remain. Before me are the Hon. J. G. Wait, the venerable Harrison Kelly and a few others. These were men of faith, men who never shirked responsibility nor faltered in the defense of their convictions. Their presence to-day is an inspiration for the good and the true. And, bending as they now are under the weight of years, they look westward toward life's golden sunset in peace and joy. They know that death is but the masked angel of life: they know that the morning gates of immortality stand for them ajar, and that the white hands of their loved ones are kindly beckoning them over the river to the land of the fadeless forever.

This house was dedicated not to occultism. atheism or any form of agnosticism; but to the elucidation and dissemination of such uplifting principles and religious teachings as the Fatherhood of God, the brotherhood of man, the demonstrated ministry of spirits, and the necessity of free thought, intellectual growth and spiritual culture. These principles. as rational as they are beautiful, will live in increasing moral splendor when this structure shall have crumbled to dust.

Since that dedication thirty and two years, with their sunshine and their shadow, have rolled backward into the abysmal past! And, watchman, what of the night? Their lessons, whether of joy or sorrow, have not been lost. Only the evil perishes. The stinging bee may have perished, but its honey sweetened some well-spread table. The faithful horse that died had lightened many a toiler's task. The uncouth caterpillar ceased to crawl, died, and rose a beautiful butterfly. Upward all things tend.

These thirty years and more, as such, are dead; and yet out of them have leaped new thoughts, new discoveries, new inventions, new methods, new sciences and new ameliorating movements for the elevation and perfection of humanity-all these, and more; out of them have sprung a thousand joys for a single sorrow, and ten thousand smiles for a single tear. Days and years, like seeds and showers: "Go underground to dress, and come forth flowers."

Thirty years! Permit me to go back not only thirty years, but over two-thirds of a century, to 1822, the year in which I was born, away down by the Green Mountain foot-hills of Vermont. James Monroe, author of the Monroe doctrine, was at that time President. The pop-

ulation of the country was about nine millions, and the Union comprised seventeen States, slavery existing in all of them except Maine, Vermont, New Hampshire and Ohio. What astounding changes since! Kingdoms have become Republics, islands have risen from the ocean, and time and space by steam and electricity have been nearly annihilated.

And though to-day upon the border-land of seventy, my memory of prominent events occurring sixty years ago and more is vivid and clear as a crystal. Agriculture was then the chief source of profit." The old wooden plow with an iron point broke the soil. Labor-saving machinery was almost unknown. Our fathers raised the sheep and the flax, and our clothing was spun, woven and made by our sterling mothers. In the place of a plane was heard the hum of the spinning-wheel; and instead of

of July we had the fife and the drum, with ifestations, he coolly exclaimed: "Why, sir, in their entirety do not require further confirmaginger-bread four cents a cake, and hard cider a cent a glass. Everybody drank-priests and people. At the ordination of the Rev. Jonathan Edwards, the great expounder of Calvinism, "John Loomis gave half a bushel of malt; Matthew Grant, two quarts of rum, and John Stoughton a sum of wine money." And in the Rev. Edwards's account-book occurs this record: "Bought of Joshua Loomis seventynine and one-half barrels of cider"; which in the shape of "brandy, he sold to his own parishioners the next year." (See New England Magazine, April, 1890.) This was a bad mixing of rum, hard cider, brandy and Calvinism. It may be added that this Rev. Edwards, as did Presbyterians generally, preached the damnation of both non-elect infants and Pagans. The first minister that I remember of hearing was Elder Lamb, a stern close-communion Calvinist Baptist. He preached in hollow, sepulchral tones the hissing gospel of hell-fire, election and reprobation, and the eternal damnation of the heathen. He was a ghostly terror to me. Sulphur in its crudest form, now used as a disinfectant, was then employed religiously and freely as a means of grace.

Many preachers sixty years ago preached the doom of the heathen, infant damnation, drank brandy, and engaged in the lottery busi-

Trinity Record publishes the following extract from a letter written in 1763 by the Rev. Samuel Seabury, of Hempstead, L. I.: "The ticket No. 5,866, in the Lighthouse and Public Lottery of New York, drew in my favor, by the blessing of God, five hundred pounds (of which I received four hundred and twentyfive pounds, there being a deduction of fifteen per cent.), for which I now record to my posterity my thanks and praise to Almighty God, the giver of all good. Amen.'

Farmers at that period thrashed their grain with flails. Candles were employed for illuminating purposes. Open wood fire-places were used for heating and cooking; and heavy, clumsy stage-coaches for general public conveyances. Steam had not been applied to the promotion of our industries. I must have been nearly twenty years of age before the first steamer crossed the ocean. Now, George Francis Train, by steam and rail, girdles the globe in some sixty-five days.

The Erie Canal, completed in 1825, was considered at that period a rapid and luxurious method of travel. When the first American Railroad was constructed (1826) I must have been about four years old; now, in round numbers, we have one hundred and fifty thousand miles of railways, with their circuitous branches intersecting and spanning the conti-

improvements and conveniences, such as stoves, hot air, steam, gas, electric lights, the telegraph, the Atlantic cable, the spectroscope, the telephone, the photograph, the phonograph, phrenology, psychometry, with other scientific discoveries coming into practical use during the last fifty years, almost seem to me for the moment, with my vivid recollections of boyhood-times, like the fairy tales of the Arabian Nights. And yet, they are not only tangible, every-day realities, but are considered by most of the busy, thinking masses as absolute necessities.

There are lost arts. And there have been many golden ages of history, the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome; but our golden age, the last half of this century, resplendent with art, science, research, discovery and religious aspiration, was a befitting time for the re-discovery and propagation of Spiritism. I say re-discovery, for to agnostic materialists and Protestant Christians Spiritism, demonstrating conscious communications between mortals and the over-arching invisible worlds of immortals, was literally a discovery, a new revelation.

The world moves in cycles. And this upward-tending progressive world of ours, constantly moved upon by the Divine Spirit, was now ripe and ready for the "Rochester rappings." They came-came naturally, causing excitement even to consternation in social, sectarian and scientific circles. The wonder grew, and no Samson was on hand to solve the riddle.

The Buffalo "toe-joint" doctors, who pretended to expose the marvels, died, as might be expected, from taking their own doses. Investigations and prejudicial reports, instead of putting down the spirits, only gave wings to their manifestations. They had evidently come to stay. They have staid. And they will stay manifesting in some form so long as this earth remains a race-bearing planet. These spiritual intelligences from different spheres were and are to-day God's living witnesses of the soul's future existence.

The fact of spirit-intercourse in 1848 was not absolutely new, however, for every student of history knows that all ages and races had in some form witnessed and echoed these phenomena. They were considered at different periods miracles, magio, possessions, apparitions, oracles, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a proof of their reality and their value. One of our poets has said:

"If ancestry can be believed, Descending spirits have conversed with man, And told him secrets of the world unknown."

Well do I remember a conversation when in Canton, China, (the guest of Dr. Kerr, both physician and missionary,) upon mesmerism and Spiritism. When I had got well warmed

these manifestations are very old in this country. China is an empire of Spiritists;" and to prove it he took me out to temples, shrines and booths, where I witnessed spirit-writing and other forms of mediumship.

Spiritism is never to be used interchange ably with Spiritualism. For weary years l have pressed this point-in my books, essays and lectures. Spiritualism inheres in and originates from God, who is Spirit; and therefore naturally and necessarily refers to man as a spiritual being, the offspring of God. Spiritualism, then, from Spirit and Spiritual, is the direct antithesis of materialism, which posits the origin and present condition of all things in matter, plus some unknowable potencies. Like the Greek arch, materialism rises only a little above the earth to come back to it again-and so death ends all!

The terminologies of Spiritualism and Spirit ism absolutely necessitate, as every scholar knows, different meanings, Chinese, Indians and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse-but certainly they are not intelligent Spiritualists. Correct definitions, ever indispensable to the elucidation of truth, would, if properly heeded by our writers and speakers, save a vast amount of unprofitable discussion, if not of non-fraternal feeling.

Spiritism, like anatomy and telegraphy, is a fact-simply a fact of physical and mental science; and properly and religiously studied, ought to lead up to Spiritualism. But it necessarily belongs, with such kindred subjects as mesmerism, to the category of the sciences; while Spiritualism, rooted and grounded in man's moral nature, is a fact, and infinitely more-a fact plus reason and conscience: a fact relating to moral and religious culturea sublime fact, ultimating in consecration to the good, the beautiful and the true. Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders. The spiritual is the real. God is spirit.

Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals.

Socrates had his ever-attending spirit-helper to whom he listened.

The Apostles healed the sick, saw visions and witnessed the Transfiguration.

Constantine saw a flaming cross in the heavens with the ominous words: "In this sign shalt thou conquer."

Joan of Arc saw visions and conversed with Torquato Tasso frequently heard the voices

of spiritual beings. Antony of Egypt met angels by the wayside,

and had holy visions. St. Francis of Assissi put down demons and talked with angels.

George Fox, the Quaker, was entranced, and had the spiritual gift of healing.

The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer. Baron Swedenborg conversed with spirits and angels during twenty-seven years of his

eventful life. Savonarola, Bruno, Boeman and Roger Bacon were Spiritualists, inspired and possessed of mediumistic powers.

John Bunyan and Richard Baxter were Spiritualists. Just before Baxter's death he published his work: "The Certainty of the World of Spirits Fully Evinced by Unquestionable Histories." Dr. Adam Clark declared his belief that there

was a "spiritual world in which human spirits both good and bad lived," and that "these spirits have intercourse with this world, and become visible to mortals."

The French President, Thiers, said: "I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense."

Senor Castelar, Professor of History in a Spanish University, is a Spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this my troubled earthly life."

M. Camille Flammarion, the French astronomer, is an avowed Spiritualist.

John Bright, the British statesman, said to me in his own mansion, in presence of Mr. Bailey, a poet of some note, that he had witnessed "marvelous manifestations with D. D. Home and others, that he could account for only upon the hypothesis that the agencies were spirits."

Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism." While lecturing several months in London

upon Spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the naturalist, and C. F. Varley, the electri-

Memories of the past remind me that in other lands I sat in séances with Victor Hugo, H. R. H. the Prince of Solms, William Crookes. F. R. S., Leon Favre, Consul-General of France, and other eminent statesmen, scientists, savants-all Spiritualists! What a chain of testimonies stretching in golden links adown the

My thought, this hour is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russel Wallace, F. G. S.: "My position, therefore." a brass band of music on each recurring Fourth | up in my descriptions of American spirit-man- says he, "is that the phenomena of Spiritualism | heavenly world.

tion. They are proved quite as well as any facts are proved in other sciences."

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The consensus of opinion through the enlightened world to-day admits, no doubt, the motion and mental warfare in the very air. And the great moral and religious battleground in the future will be, not between Spiritualism and Christianity, but between Spiritualism and Materialism. The bitterest and most merciless opponents to-day of Spiritualism are such prejudiced scientists as Haeckel, Lancaster and Huxley. And the Psychical Research Investigators are not much better. Their pseudo-methods lead to Sadduceeism, Agnosticism, and bald Materialism.

It requires no proof that a perfect circle can have but one centre; no proof that space is; no proof that God exists. Intuition feels, consciousness knows. If my physical body had an earthly father, it is just as certain that my spiritual nature had a spiritual father. That which is spiritual is spiritually discerned. The blind cannot see the sun. It is their misfortune. They require optical treatment. Saying nothing of not seeing angels and spirits, the gross, dull physical senses do not see such potent forces as cohesion, attraction, gravitation, sounds, thoughts, principles. What do the senses know about life? about vitality? Love, hope, thoughts, cannot be measured by yardsticks, nor can ideas be melted with a blow-pipe. Spiritual realities and spiritual beings are seen and sensed through clairvoyance, clairaudience, consciousness, intuition and the more refined and etherealized senses of the inner spiritual man. Does the Materialist say: "I never saw a spirit"? Quite likely. Did he ever see an atom? Did he ever see the unit of matter? 'The ultimate unit of matter," says Spencer in his Principles of Psychology, "must remain absolutely unknown." And yet, while the atom, while the unit of matter, is by confession unknown, these arrogant materialists talk learnedly about "thought being a property of matter," and about "intelligence being evolved from matter and force "-evolved to flicker a few years and then die away into nothingness. Thinkers are tiring of such dogmatic babble!

If reason and logic mean anything, non-intelligence cannot produce intelligent and rational beings. The effect cannot exceed the cause. Just what is put into matter can be gotten out of it, and nothing more. Involution necessarily precedes evolution. When materialists in their reasonings put force, life, thought, consciousness into matter, they unwittingly put God into it, for God is the infinite consciousness, the absolute will, the absolute soul of the God—we are birthright citizens of the city of God-and our aspiration is the measure of our

It is not matter nor sea-slime nor protoplasm that constitutes the basis of life, but spirit: that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now-a spirit living in a material body, which body bears something of the man, that the husk bears to the corn. Evidently man is a trinity and a unity. He is constituted of a physical body, a spiritual body and a conscious, undying soul-triune here, dual over there, and one uncompounded, indestructible divine substance in his inmost, for-

I repeat, man is a spirit now, and spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character And they walk by our sides, often felt and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity. And mediums stand midway between the visible and invisible states of existence. They are conscious and unconscious sensitives: they are mesmeric instruments most delicately tuned; they are towering palms that catch and reflect such morning sunbeams of light and love as gladden other spheres; they are the trumpeters upon the mountains; they are the message-bearers standing. of immortal truths from gods and angels to men; and to be successful in their missions of good tidings they need the most pleasant surroundings, the most perfect conditions. Doubtless there are "frauds." Such is the case in all life's callings. Let them first be reprimanded in private, then reproved more sternly, and then punished. And the proper ones to do this are kind, generous, full-orbed men, and genuine Spiritualists, rather than pretentious, unprincipled thugs. The greatest frauds among Spiritualists are the fraud-hunters. They get out from a seance just about what they take into it, and so fools are answered according to their folly. If these fraud-hunting psychical researchists had been among the night-watching shepherds of Palestine, instead of looking up trustingly, joyfully at Bethlehem's star, and listoning to the songs of the angels, they would have been ogling around some old Syrian stable, scenting out the odors of the offalthat would be their natural element! Mediumship is innate in all human organiza-

tions, awaiting development, and demanding the most careful culture. It should be relegated to where it naturally belongs, the select seance, the quiet family, the religious home circle. Judge Edmonds opened his seances with prayer. And mediums should be guarded and surrounded by kind, sympathetic and calm religious influences; then would there come, continually come, richer and still grander pentecostal outpourings of the spirit from the

Spiritualism has not only demonstrated a future life, but it has explained the philosophy and psychic methods of spirit-intercourse; it has liberalized the public mind; it has encouraged the philanthropic reforms of the age; verities of Spiritualism. The battle, however, is it has given us a revised geography of the not yet fully fought. Far from it. There is com- heavens, and disclosed some of the transcendent beauties awaiting us in the many-mansioned house of the Father. It does not say 'good night" in the hour of death; but rather gives the glad assurance of a welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the curtain, permitting us to hear words of undying affection from those we love. Oh! let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength new intelligence into our daily tasks.

Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and, gathering up the kindly efforts we make in behalf of our fellowmen, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison-house for the soul, but that life, progressive life is ours, eternal in the heavens.

As to organization, State and national, Spiritualists have made a signal failure. They never can organize permanently. There are too many diverse opinions, too many materialistic tendencies, too many opposite teachings, and too much mulish individualism. What, then, have they done? Much every way. proved a future life, fought old-time errors, grappled with bigotry, dethroned superstitions, liberalized thought, inspired reforms, and diffused the life-giving, spiritualizing principles of Spiritualism through the minds of millions. The sheaves of their precious sowing are already in sight. The denominational churches are gathering them in. They have been long hungering for a better, higher grade of spiritual food. Calvinism is no longer digestible. And accordingly iSpiritualism is now being preached in many church edifices under the euphonious phrase of "angel ministries."

Neither the workmen nor their works die. Demosthenes and Cicero live in their masterly orations; Apollonius lives in his travels and spiritual marvels; George Fox and Ann Lee in the truths that streamed like pearls from their lips; Judge Edmonds lives in his judicial decisions and spiritual visions; Robert Dale Owen lives in his "foot-fall" echoes along the shores of immortality; Brittan lives in his spiritual relations of man; Denton in his universe. And we are made in the image of "Soul of Things"; Newton in his sound and substantial essays pointing to the Way"; Fishbough in his sermons, visions and unpublished writings; Sargent in his proofs palpable; Mrs. Farnham in her ideal attained; Mrs. Mary F. Davis in her poems and self-sacrificing deeds and sweet saintly life: These and many other Spiritualist workers, live not only in memory, not only in their surviving books and kindly work of good to others, but same relation to the real, conscious, invisible they live as conscious men and women disrobed of mortality, live in and among that everincreasing throng of witnesses that minister to mortals.

> Though many of the fathers in our Israel have passed to the higher life; though National and State organizations have perished, will Spiritualism die? No! a thousand times no! Never a truth of God died. It may assume other clothing, it may be presented in a different form and under different names, but the truth itself is imperishable.

Spiritualism, under the guidance of God and Angel Hosts, has never made such rapid strides as it is making to day. And all the concentrated and malicious potencies of earth, and demons -all the infernal machinations of Hindu occultism, German materialism, religio-nationalism, psychical-researchism, and a score of other beggarly isms, floating like deadwood upon the great agitated ocean of thought-cannot check the onward, upward march of true Spiritualism. God is in this universe of ours, and governs it too, pessmism to the contrary notwith-

Am I still pressed with the inqury, what the general trend? what some of the leading tendencies among the present tollers in the intellectual and spiritual harvest-fields? The writing blazons upon the wall: The half-blind ought to so comprehend the signs of the times as to see the two well-marked drifts in the mental and spiritual current of this freethought era, the one toward materialism, the other toward a broad, liberal Christianity. That once trance speaker, and always eloquent platform orator and debater, W. F. Jamieson, is a confirmed materialist now, doubting a future immortal existence. Others, because of mediumistic frauds, jealousies, wranglings and malicious criminations, are standing upon the agnostic border-lands of doubt, half ready for the dizzy leap down into the psychicresearch depths of Saduceeism Aniong the chilly and hopeless words spoken in the past by that sound and solid yet materialistic writer, B. F. Underwood, at the grave of Dr. Barak, Michener, Iowa, were these:

Barak, Michener, Iowa, were these and to the care of mother earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death. No yiels-situdes of earth, no event of time can disturb our brother's rest, or wake him from his dreamless sleep; his career is finished, his conscious life ended, he belongs now to that vast realm whose monarch permits no sound, not even a whisper or a sigh, to break the sleence that reigns throughout his wide domain. What though the storms of winter sweep coldiy over him, or the lightnings flash and the thunders will hear not, he will heed not those conflicts and commotions; the convulsions of nature, even a world's dissolution, will, to him, be no more than the decay of a

dower of the grave; or the mountering of the marble that marks his burial place. Brother, farewell. Care-in hands and loying hearts will quard and dock thy grave, and keep thy monument whole and thy men-ory green. Farewell, forever.

Cold and by is the cup that this materialism puts to the mourner's trembling lips; and doleful as the echoes of an Arctle tomb are its final words: "Farewell, forever"!

Naturally, just as naturally, then, as night's dow-laden flowers turn toward the light of the east in the morning-time, do the sad, the sorrowing and the spiritually-minded, turn toward the gospel of Spiritualism with its psychic demonstrations of a future life, and its awaiting greetings and good-mornings in heaven.

The other drift referred to is toward Christianity: not Roman Catholicism with its infallible Pope; not Calvinism with its eternal decrees; not old-style orthodox theology-these are but priestly travesties of that New Testament Christianity whose exponent was Jesus Christ.

Such religious teachers—once Spiritualist lecturers-as Wm. Brunton, Cephas B. Lynn, A. J. Fishback, G. B. Stebbins and many others, who have knocked at the door and entered Christian folds, becoming preachers and lay members, have not renounced Spiritualism. It is well known that a majority of some Unitarian and Universalist congregations are Spiritualists. In the Baptist, Methodist and Congregationalist denominations are many believers in the present ministration of spirits. The same may be said, to my knowledge, of the Episcopal Church, which, by-the-way, is the only religious body that has courageously, manfully grappled with and candidly considered the claims of Modern Spiritualism.

At a Church Congress of the Established Church of England, held a few years ago, Dr. Lightfoot, Bishop of Durham, presiding, speeches were made and papers read upon the Duty of the Church in respect to the prevalence of Spiritualism." Here are some of the scattered gems gathered from this Church Congress. The Rev. Dr. Thornton said that Spiritualism "in its very nature is antagonistic to all Sadduceeism and Materialism. It tlatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep It tells of angels, of an immortal spirit, and of a future state of personal and conscious exist-

a future state of personal and conscious existence":

"Spiritualists claim to hold intercourse with the spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's providence it sometimes does take place."... "We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the Communion of Saints."... "Here, perhaps, some one will say to me, 'You seem half a Spiritualist yourself." Well, I am just as much a Spiritualist as St. Paul was when he wrote, 'I knew a man in Christ, whether in the body or out of the body, I cannot tell, God knoweth, such an one caught up to the third heaven.".". "Just as much as St. John when he bade his beloved 'try the spirits,' and said of himself that he was 'in the Spiriton the Lord's day."... Let us thankfully acknowledge the truths of Spiritualist teaching, as weapons which we are too glad to wield against Positivism, and Secularism, and all the anti-Christian-isms of this age of godless thought."
"Churchmen must be careful not to imply that these phenomena were incredible because they were supernatural. The Church was founded on the belief of supernatural events having occurred at least two thousand years ago. Therefore it would not do for them to say in the next breath that these things were impossible, because they were supernatural."
"He would only further say that whatever Spiritualism was, at least it was not Materialism, and that it was Materialism which at the present day was the great danger that the Church had to face. Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines."

Rev. Canon Wilberforce, after remarking that "Spiritualism was now undented to the spiritualism was now undented to the spiritualism was now undented to the spiritualism was now undented

Rev. Canon Wilberforce, after remarking that "Spiritualism was now undoubtedly exercising a potent influence upon the religious beliefs of thousands." further said:

Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek undermine religion, or to render obsolete the teach to undermine religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be gained from no other source; that its manifestations will supply delsts and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to Christianity." In corroboration of this statement may be appendiculated in the control of the statement may be appendiculated.

ists and materialists from skepticism to Christianity."

"In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the Art Journal, 'As to the use of Spiritualism,' he says, 'it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name, it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism.' When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obby Spiritualism.' When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extended."

"Appealing, as it does, to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society."

Canon Wilberforce refers to the "well-attested manifestations, and to the materializations of spirits," as described in a pamphlet by the Rev. T. Colley, late Archdeacon of Natal (a clergyman, by the way, whom I have met, and know to be an avowed Spiritualist). The Canon also refers to Prof. Barrett, of the Royal College of Science, Dublin, and certain evils growing out of a phase of mediumship. But the Professor subsequently wrote this: "I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognize the fact that in bereavement and deep distress, numbers have been cheered and consoled by the hope that Spiritualism has set before them.'

To the above that eminently learned English Spiritualist (M. A. Oxon.") makes this significant remark: "Prof. Barrett looks to Spiritualism as I do, confidently, and with full conviction, as the handmaid and helpmeet of the pure teachings of the Christ!"

True, this Church Congress noted some of the antagonisms and antagonistic teachings to the

"the Landon St. Nicholas Club:
"Spiritualism is no new sect., It, has proceeded by a process of permeation, and has rendered unique service to the cause of religion by adding to faith knowledge. There is nothing in the broad truths which we are taught that is incompatible with what the church requires us to believe." Indeed, there is nothing in what I have learned that conflicts with the simple teachings of the Christ, so far as it has been proserved to us. It is something to know that the whole fabric of religion, so far as it affects man, receives its sanction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance. And in days when it is the fashion to bring up every time-honored truth for proof, anew, when man has largely lost his hold on the ancient

• If Mr. Jamisson, Mr. Underwood and others of less distinction, have recently modified their opinions, becoming Spiritualists and helieving in a future conscious existence, I shall rejoice in the information, and do rejoice already in the many brave words they have spoken in behalf of investigation, free thought and free speech. rigation, free thought and free speech,

faith, whose religion, as a binding power, is losing so much of its vitalizing influence, it is something to feel that by the merry of that thou who nover fails to respond, to the prayer of his creatires, we are being brought face to lace with the reality of our spiritual existence by experimental evidence analyted to our understanding.

"It is not to be denied that in a scientific age a creed that shall commend itself to the thinking men of the day, demonstrated in its foundations by the scientific method, logically coherent and free from dogmatic oncumbrance, will appeal with tremendous force to those who years for a union between Science and Religion. The faith that I have learned satisfies these conditions. I see in it no contradiction to that which I know of the teaching of the Ohrist. I see he reason why the old faith should be assailed. I am no teonoclast. As to the doubt of the age, I did not create it, and would not encourage it."

These sentiments from this illustrious Spirit ualist are comparable to pure gold.

It is hopeful and inspiringly encouraging to witness the growing sympathy between representative Christians and representative Spirítualists. Their extending hands already span the abyss. They see eye to eye. They quite agree in the fundamental principles of religion, as the following quotations prove:

"Christianity is supremely the words and life of Christ, and these may not be compressed or expressed within the compass of any creed or confession of fath whatever. Modern formularies of faith are essentially fragmentary and one-sided."—Bishop Potter, New

"Christ's salvation, then—and indeed the only possible salvation—is salvation by conduct. All that the religion of Christ asks of us is to perfect ourselves."—Rev. Dr. A. W. Momerie, London.

"You will be saved, brethren, neither by opinions nor by observances, but solely by your character and life."—Archdeacon Farrar, London.

"To be a fulfilled man is to be a Christian, and a Christian church is the fulfilled human society. Christ came to fulfill."—Rev. Phillips Brooks, Boston.

came to fulfill."—Rev. Phillips Brooks, Boston.

"The broad ethics of Christianity can never be narrowed to village theologies. Let us cease to limit heaven's shepherding care to this small mote in the universe, or usurp its gracious privileges for sectarian advantages, or claim a monopoly thereof for the select enjoyment of one particular fold. God loves all, and his ministering angels and spirits minister to all."—Archdeacon Colley, Natal.

"God's mercles are over all. And his salvation is not from the penalty of sin, but from sin itself. The only salvation possible is salvation from sin. And while the saved are all saved there are manifold degrees in salvation. Every child born into the earth is a possible archangel. God destroys no man. He has built no hell. Men are their own architects. They make their own hells. They reap what they sow. Men are saved and men are damned as a visible fact, here."—Rev. Prof. H. Miller Thompson.

"The Christian religion is neither a science, a phi-

"The Christian religion is neither a science, a philosophy, nor a theology. Neither is it a dogma, or a creed, but a life."—Rev. O. A. Burgess.

"Christianity, so fully taught in the Sermon on the Mount, is a life upward and onward. The tendency of things in the Christian world is toward goodness. The higher a man climbs the further he can see."—Rev. Dr. Bradford.

Rev. Dr. Bradford.

"Christianity 's a life, and to be a Christian is to appreciate the Spirit of Christ, and seek to imitate his example. Salvation is not a crown, a robe, a harp, a palace. Character is salvation, and there is no short and easy way to it. The Bible does not represent the happy land as 'far, far away,' but the heavenly Jerusalem was let down to earth. The stars may be peopled with angels and spirits. And, whatever other worlds, or lands, may be opened to the winged spirits, the earth is not closed to them. They are all ministering spirits. We live and walk in the midst of them. Accepting this conception of the spirit world, as a world all about us, as a world in which we live, the story of the Transfiguration ceases to be a strange episode, a breaking in upon the order of nature and the supernatural."—Rev. Lyman Abbott.

"Christianity is not to be confounded with ecclesi-

"Christianity is not to be confounded with ecclesiasticism. The water of life is not the same as the cup from which persons drink. The Protestant Episcopal Church stands pledged, not only to unsect itself, but to unsect everybody else. The spirit giveth life, while the letter killeth."—Rev. E. E. Campbell.

while the letter killeth."—Rev. E. E. Campbell.

"Christianity embodies all that is religiously good and true. That the spirits of the departed have returned to earth is a belief that is all but universal. Those emhent in the Church for learning and piety have cherished this common faith. Two worlds met in Bible times. But does the communication between the two worlds continue to this day? It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. And it was Paul who J. P. Neuman.

"Christianity with its revolutions of Cod and we continue that the spirits of the

Christianity, with its revelations of God and un "Christianity, with its revelations of God and un-fading glories to come, assures us of recognition and retinion with friends hereafter. The soul wakes up in the future world, or passes into it as it passes from one city to another, with as little interruption of its faculties—retaining personality, intellect, emotion, will, the real manhood. Multitudes there stand wait-ing to receive us, expecting our arrival."—Rev. Dr. W. Morley Punskon.

"Spiritual manifestations are, so far as I know, in agreement with Scripture and observation and sound sense. We are all of us mediums: our bodies, curiously and wonderfully made, are acted upon by forces intelligent, passionate and mysterious. Remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers. I have come to the conclusion from investigation not that spiritual manifestations are in them.

Now listen to the testimony of some of our representative Spiritualists:

"Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinction between the simple grandeur of Jesus Christ's teachings as given in the synoptical gospels and the Augustinian version of Paul's theology."—Hon. Robert Date Owen.

ology."—Hon. Robert Dale Owen.

"Christianity, as we understand it, stands upon precisely the same basis as Spiritualism, and whatever destroys modern manifestations must, with unprejudiced minds, do the same with ancient, though they may have become hoary with the veneration of antiquity." Of the teachings of Jesus Christ he says: "They are laden with the rich fruitage of Spiritual Philosophy, requiring only a knowledge of spiritual things to be understood. No Spiritualist can afford to cast aside these divine teachings, because they contain lessons of wisdom and inculcate principles of action which will bear the most rigid scrutiny of every phase of skepticism." "Christianity as promulgated by Jesus and his apostles, and true Spiritualism, are in spirit and purpose the same."—Dr. Sanuel Watson.

"The Fatherhood of God, the confraternity of all

"The Fatherhood of God, the confraternity of all intelligences partaking in the divine life, the immortality of all souls, the supremacy of the law of love and of the law of right—such are the great realities which Christ came to teach, and such are what Spiritualism reimirms."—Epes Sargent.

"Spiritualism is not the opposer, but the handmald, of pure Christianity. It adopts the essence of the sublime institution given to the world by Jesus and his disciples."—Mary F. Davis.

in disciples."—Mary F. Davis.

"The grandest development of spiritual religion that the world has ever seen was that of Jesus of Nazareth, the great Commander in the Army of Heaven. And if there are any Spiritualists present who are disposed to neglect or Ignore his moral authority on earth, I would call their attention to his authority and rank in heaven. Interrogate the wisest spirits whom you can reach, and you will find that they all recognize his lotty rank and his pervading power."....

"In professing to be a Christian. I profess a desire to imitate Christ—to live a divine life, and do all that is possible to help and uplift all around me. This is not limitation, it is expansion. To object to Christianity in this sense, for fear of limiting our own transcendent genius and love, seems as rational as to object to the sky through which comes our light, for fear it might come into rude contact with our uplifted heads,"—Prof. J. R. Buchanan.

antagonisms and antagonistic teachings to the church afloat under the name of "Spiritualism ism," but these were the crude, semi-atheistic teachings of Spiritists, and not of Spiritualists. There is no antagonism between true Spiritualisms and true Christianity, as I understand them.

Directly in this line of thought are some of the late and living utterances of the scholarly W. Stainton-Moses ("M. A. Oxon.") read at the London St. Micholas Club:

"Spiritualism is no new sect., It has proceeded by a process of permeation, and has rendered unique service to the cause of religion by adding to faith knowledge. There is nothing in the broad truths which we are taught that is incompatible with what the church requires us to believe. Indeed, there is nothing in what I have learned that conflicts with the simple teachings of the Christ, so far as it has been proserved to us. It is something to know that the whole fabric of religion, so far as it affects mani receives its senction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance; And in days when it is the fashion to bring; up every time-honored truth for proof, anew, when man has largely lost his hold on the ancient.

At Mr. Lowlesson Mr. Hadewood and others of less the

These few sketchy selections among the many before me, from bishops and archdeacons, from representative preachers in differcons, from representative preachers in different religious denominations, and from representative Spiritualists, plainly teach and tell chills.

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in tongues of fire of the present inspirational trond of spiritual thought and aim. There is no mistaking it. Take warning, watchman. Fall into line with the divine current, and work with God, angels, and the overshadowing influences and inspirations of the day and the hour. Having no sect to sustain, no committee to please, and being socially and financially independent, I can afford to write-to speak the whole truth; and God palsy my pen and tongue when I cowardly cease to do it!

The bigotry of confession-bound sectarists and materialistic Spiritists is equally deplorable. But neither of these bigoted classes can block the wheels of spiritual truth, nor destroy the heaven-inspired tendency to unity in spiritual essentials-unity of Christianity and Spiritualism, which in essence and purpose are essentially one.

The Divine Spirit is moving mightily upon the great surging sea of thought.

The times are ominous. Vast social, political and religious changes are impending. Old monarchies are crumbling. Labor is threateningly facing monopoly. Ecclesiastic dogmas are dying. Presbyterians, brushing the dust off their seventeenth century Confession, have commenced revising it. And when they have revised, re-revised, and whittled it down to this New Testament standard it will stand thus: "By this shall all men know that ye are my disciples, if ye have love one for another." This is Christ's test of Christianity. In the words of a late sermon by that erudite English Churchman, the Rev. H. W. Momerie, Professor of Logic and Metaphysics in King's College, London: "I say Christ's Christianity, for there are plenty of other Christianities in the world. But Christ's consists entirely in perfecting the individual character. His salvation is neither more nor less than self-development. Christ's plan was a very simple one. It is all summed up in a single word. He taught that men were to be saved by lone. And if you look into the rationale of this, you will see that His plan of salvation is profoundly philosophical, perfectly in harmony with the best ethics and the highest metaphysics of to day.'

When Christ's Christianity prevails, when nominal Christians become more Christly and nominal Spiritualists more spiritual, the chasm of sect, the chasm of shibboleths and dogmatisms, will be bridged, souls will be baptized afresh, estranged hands will be clasped, unsympathizing hearts will be warmed by the pentecostal flames of love, and all the peopled realms above and below, mortal and immortal, will be recognized as constituting a vast fraternal commonwealth of gods, angels and men; and love, pure, unselfish love-Christ's universal love-will then be the creed: the one acknowledged creed that endureth forever.

I may not live to see this glad day; and yet, why not? Though looking westward toward the fading sunset of life, I have only reached the border-line year of seventy, and you say to me: "How well you look; how well you are preserved"! Yes-and why? Because I use no liquors, no tobacco, no pork, no coffee, no tea; in brief, I behave myself. That's why I am so hale and healthy; that's why I can bat a ball and run a foot-race with an athlete. True, my life has been a very eventful one: I have been vilified, lionized, angelized; have twice circumnavigated the globe; have preached the gospel of peace, universal brotherhood and angel ministries to nearly all nations and in nearly all lands; have taken part in all the truly great reforms of the last half century; have been in perils by sea and by land, and among "false brethren"; and yet, have never noticed their envies, jealousies, lies and libels. It would have been paying them too much honor! That great journalistic humanitarian, Greeley, said: "No gentleman, no superior would libel him, and no inferior could."

These later years are the sunniest and happiest of my life. They are full and brimming calculated to incite such efforts to obtain legiswith reformatory work. I average three lec- lative interference, or to furnish an excuse for tion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet with so few of them."—

Rev. T. K. Beecher. journals-a genuine, every-day hard worker! And yet, old friends here continue to repeat: "How well you are preserved"! Long life, you remember, is promised to the obedient. Why, then, should I not live to see a century? live to attend another anniversary in Sturgis thirty years hence? live to see Christianity and Spiritualism one, and the "greater works" done who was and is the Rock and the "brightness of the Father's glory"?

During the past thirty-five years I have been your lecturer at intervals, by the month and by the year, and our confidence has ever been mutual, our harmony unbroken, our sympathies and our friendships abiding as the stars! We have known and loved each other here, and we shall know and love each other over there, for memories are undying and pure love is immortal!

For the Banner of Light. FLOWER BANNERS. I love to watch the flower-flags bright

Unfurl their petals to the sun, Diffusing through his amorous light The sweetness from their natures won.

The mayflower nods its greeting pink; The violet lives its welcome blue; The cowslips by the brooklet's brink With yellow joy delight my view.

The dandelion and buttercup Their golden pennons gaily wave, And to and fro, and down and up, These fluttering flags my notice crave,

Now, hark! the voice of mother spring: Upi upi my banners to the breezel Unfurl the fragrance that ye bring, And all the world with beauty please!

'T is thus the voice of spirit calls Unto that banner bright, the soul: Up! up! above these fleshly walls Your glorious oriflame unroll!

Unfurl from matter and from Death; Unfurl till ether breezes fine Shall swell each fold with that great Breath Which floats from off the heights divine.

Delivered through the mediumship of Mrs. Stratton, by an influence purporting to be that of Phobe Cary.

NEW MUSIC .- We have received from White-Smith Publishing Company, 32 West street, Boston, the fol-lowing: Plano—"In Thine Byes," Waldteufel; "Ivy Branch" and "Very Happy," F. Behr; "Baltimore Light Infantry Battalion March," C. P. Burton; "Rondoletto," Cramer. Vocal.—" Every Morn I Send Thee Violets," E. Meyer-Helmund; "Come to Me," words, W. Boosey; muslc, L. Denza; "The Kingdom of My Heart," J. H. Frènch; "Some One," H. Trotero; "Hast Thou not Known?" Anthem, Carl Pflueger; "Benedic Anima Mea," Rev. Wm. C. Doland. From Louis H. Ross & Co., 3 West street, Boston: 'The Ferryman," Waltz Song, by Dora Wiley.

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Foreign Correspondence.

HOHOES FROM ENGLAND. NUMBER FORTY-THREE.

BY J. J. MORSE. (Specially compiled for the Banner of Light.)

As the season of pleasure is upon us there is the usual lull in the fields of propagandism in regard to our Cause, and the ordinary machinery of operation is just kept going. Later on in the year we shall all return to serious work again, and "discussions' din" will once again fill the air.

Since my last the item of greatest interest has been the holding of the Annual National Conference of the Children's Progressive Lyceums of Great Britain. It will gratify American friends of this branch of our work to know that in less than four years the number of Lyceums in this country has risen from some dozen or so up to sixty, and that every Sunday there is an average attendance of five hundred and seventy officers and five thousand six hundred and seven scholars. In great part this has been brought about by the indefatigable labors of Mr. Alfred Kitson, the General Secretary, who for many years has been a devoted and unselfish advocate of the Lyceum work. Another powerful agent in promoting coherence and system to the work and its teachings has been the "Manual," compiled in the main by Mr. H. A. Kersey, assisted by Mrs. Britten and Mr. Kitson, of which over eighteen hundred copies are in regular use. It was decided to institute a federation of the Lyceums, under the title of the "Spiritualists' Lyceum Union," which is the practical outcome of the previous annual conferences. It is the first time that any such movement has been organized since Andrew Jackson Davis gave the Children's Progressive Lyceum to the world, some four-and-twenty years ago. The meeting was eminently successful. Thus a most necessary branch of our work is now receiving something like the attention due to its magnitude and importance.

Another matter of interest, already adverted to by you in THE BANNER, has been the issuance of what is called "a missionary number" of the Two Worlds, which contained some excellent ideas for imparting general information on our great subject to outsiders and inquirers. The leading articles were the opening one by the Editor, giving a general statement of Spiritualism and its relations; and one upon "Spiritualism and the Owens," from the pen of James Robertson, of Glasgow.

Mrs. Britten well deserves complimenting upon turning out what is, upon the whole, an excellent and judiciously arranged issue for the purpose intended.

The writer has just had the pleasure and privilege of being the first to welcome to our shores the well-known Spiritualist, Judge Dailey, of Brooklyn, N. Y., and wife, who are 'doing" the old world in search of health and pleasure. A quiet little family party at the present scribe's home, a pleasant chat after dinner, and numerous inquiries after the good friends across the sea, were among the private courtesies extended to the distinguished visitors, while in public the Judge was accorded a most hearty and enthusiastic welcome by the Liverpool Psychological Society, on the motion moved by the writer, and seconded by Vice-President Walter Glendinning, at the close of an able and interesting address our friend delivered on the Sunday evening of his stay. In conversation with the Judge, over his muchdiscussed bill, he quite agreed with Prof. Kiddle's letter in THE BANNER of May 31st, which he had not seen until your agent and correspondent handed it to him, wherein the Professor savs: "It is to be hoped great care will be exercised that there may be no more incidents the same."

Singularly enough, immediately after reading Mr. Kiddle's letter, the Judge opened a parcel of papers, and among them found a New York World, containing an account of the raid on Mrs. Cadwell's "materialization' exhibition in Brooklyn. If The World's account be correct, Prof. Kiddle's admonition has a pertinence and significance highly suggestive. The usual explanations of "evil spirits," "transfiguration," etc, are a trifle in our midst that were promised by the Christ, shop-worn now, and the bogus maker of spooks -who has no connection with the genuine materializing medium-ought to receive the same kind attention at the hands of the administrators of the civil code as any other practicer of false pretenses. To cry "evil spirits" is only the orthodox "devil" in a new dress. If mediumship does not infer honesty in its possessor, then investigators and believers may claim justification for all self-protective measures they may resort to. The Judge left us, wellpleased with Liverpool, after four days' sojourn with us, and, paying a flying visit to Manchester, went on to London, where he is at present writing.

Another effort is about to be made to establish a greater community of sympathy and interest between the Spiritualists of this Kingdom. Various attempts in this direction have been made on previous occasions, notably by national conventions held at Newcastle-on-Type, Darlington, Liverpool, Manchester and London. The present effort is being initiated by a few devoted workers and friends, who have formed a preliminary committee to call a conference of Spiritualists from all parts of the United Kingdom, to assemble in Manchester on Sunday, July 6th. A circular has been drafted, over the signatures of Emma Hardinge Britten, E. W. Wallis, and the writer of these lines. Some ten thousand copies have been distributed, and, judging from the responses received and the encouragement accorded, it is hoped that an excellent gathering will assemble. The immediate aim is to establish an "Annual Moveable Conference," whereat mutual converse, interchange of views, suggestions for work, and ultimately, if found practicable, a Federation of all existing working bodies in a national union may be established. It is being felt that some such thing is becoming more and more a necessity of our work, and that it would tend to create a public spirit in our ranks by which the greatest effiolency of mediumistic and platform-work would be everywhere maintained. Your correspondent will report results to THE BAN-NER, after conference has been held.

It will interest your readers to know that the cause of female education progresses apace in the "old country," and that its results are satisfactory. The latest evidence of success in this direction is that a lady has carried off the

to appropriate propriate programme

compared to the party for males.

senior wranglership of the above University, which nominally has been scoured by Miss Fawcett, though notually the results of her success go to another, and that other a man! The fact, however, is that Miss Fawcett, by beating the Cambridge senior wrangler, has exploded the fallacy that a woman's mind is not capable of excelling in mathematics. Women have already shown the men that they must look to their laurels in other branches of study, but until now the male student has felt a kind of unassailable security in his mathematical supremacy. There is something of appropriateness in Miss Fawcett's success. Her father was one of the earliest and stanchest champion's of the women's cause in education and politics, and Mrs. Fawcett has rendered, and is still rendering, considerable service in the political and social thought of the age. Her aunt, Mrs. Garrett Anderson, is the leader among medical women, and one of the founders of the Women's Medical School and the Women's Hospital. Miss Fawcett will receive no pecuniary reward for her great triumph, for it is a strange anomaly that the University, while admitting lady students to its examinations, and providing them with teaching through its resident members, should debar them not only from fellowships, scholarships and prizes, but even from those degrees which are constantly bestowed upon women by the University of London.

So women are advancing, and no doubt the time is approaching when a generous recognition of their rights, in our places of learning, will finally be accorded them.

To the truly scientific the word "impossible" has but a doubtful value—outside of pure mathematics. But to allege that sound can be made to move masses of matter, set engines in motion, and become a possible rival to steam and electricity as mechanical modes of motion on one hand, or actually be made visible on the other hand, will to many people appear as too great an appeal to their belief. Yet, if one may believe writers in the New York World on your side, and in Cassell's Family Magazine on both sides of the Atlantic, the above seeming wonders are but sober facts after all. The much-laughed at Keeley's motor is possibly something more than a snare, according to The World man, and "vibration" looks as if it might interpret not only the constitution of matter, but be a powerful factor in its modes and motions-a factor, too, that, having caught the secret of its operation, we may work more wonders with it than Edison has ever yet dreamed; while a new power and character may be discovered in music, little, if ever, suspected. Judged by The World's long article, Keeley has a future, and a big one. That sound is made visible seems easy to believe, after what Keeley is said to accomplish, and, indeed, the method involved appears so very simple that there is no apparent difficulty in accepting the facts alleged by Mrs. Watts Hughes, in her article, wherein she describes "how pictures are made by notes of music," in the following manner: A hollow receiver is obtained, across which an elastic membrane is stretched. This is covered with a semi-fluid paste, on which very light impressions can be recorded. The singer sings on to the surface of the membrane, with the greatest care, and the notes mirror themselves on the paste, in the most unexpected forms—trees, flowers, star-fish, shells, fruit, are all formed, and each variation of note, tone or timbre causing the most curious changes of forms. If flowers are made, an increase in the tone expands and increases the flower, each fraction of a tone adding a new petal to the flower. The forms are photographed from the paste, "or water-color impressions are taken, . [so] that the minute beauty and delicacy of the forms can be shown to perfection by the use of various colors for different parts of the same object.'

Gradually material investigation is nearing the boundary of the psychical, and some day chemistry that is involved in so many of the phenomena of the spirit-circle will be found to be but the higher chemistry, and as much within the realm of natural law as any other branch of experience, or experiment, occurring in this world. As science (knowledge) advances and increases, "gods," "miracles," "devils," "genii," and the hocuspocus of Abracadabra and superstitious humbug in general, recede from our lives. A scientific knowledge of the laws of spirit phenomena is a necessity, without which we are deprived of one of our best safeguards against the fraudulent assumption of spiritual mediumship by the adventurers who trade upon us from time to time.

Well, my letter is now lengthy enough for THE BANNER's crowded columns; so, with a hearty greeting to its editor, staff and readers, let my pen now stop.

European Agency of the Banner of Light, 16 Stanley street, Fairfield, Liverpool, Eng., June 21st, 1890.

Portland, Me .- The First Spiritual Society. -Sunday, June 1st. Mr. R. B. White opened our meeting with a short discourse, the subject of which was: ing with a short discourse, the subject of which was:
"Are Spiritual Phenomena Accounted for by Psychometry?" He took the grounds that they are, and gave an interesting lecture in support of his theory, which, to him, explains away all of the phenomena. At the close of his remarks several gentlemen spoke briefly, taking issue with him, and relating instances in their own experiences that could in no way be accounted for by Psychometry.

Sunday, June 8th, Mr. I. F. Tucker read an interesting lecture upon "Some of the Isms of the Day." It was well worth hearing, and contained much food for thought.

esting lecture upon "Some of the Isms of the Day." It was well worth hearing, and contained much food for thought.

Sunday, June 15th, Mr. J. H. Hunkins occupied our platform afternoon and evening. His afternoon subject was: "The Conditions of the Past, Present and Future not Photographed on the Air." This was in reply to one of our skeptical friends, who asserts that they are photographed on the air, and that mediums simply read those conditions. His remarks covered the whole ground, and fully answered the statements made. After the lecture he gave a large number of psychometric readings of articles from the audience, all of which were pronounced correct.

In the evening he gave a short address upon "God is Spirit," and read psychometrically a large number of articles correctly. This was Mr. Hunkins's first address in public, and was a decided success. He is a young man, well known here as an honest, upright citizen, and we have no doubt he will become an able and honest exponent of Spiritualism ere long.

Sunday, June 22d, at 2:30 r. M., Mr. I. F. Tucker gave a very interesting lecture before our Society. At 8 r. M. a concert was given by a quartet composed of Mrs. Ella Littlefield, Miss Nottle May Morrison, Mr. Lewis Smith and Mr. Lidbach, assisted by Geo. Thomas, Esq., with a solo and readings by Miss Daisy Fisher, Miss Jennie Child and Miss Maud Darling—Miss Millie Higgins, accompanist. It was a very fine entertainment, and one highly appreciated by the audience.

Sunday, June 29th, was the closing Sunday for the

entertainment, and one highly appreciated by the audience.
Sunday, June 29th, was the closing Sunday for the season. At 2:30 p. m. a social meeting was held, several gentlemen making short speeches, after which Mr. Hunkins gave psychometric readings, all being satisfactory. At 7:30 Mr. Hunkins spoke briefly, and gave a number of readings in a satisfactory manner.

The Society has engaged Williams Hall for next season, and will open its meetings in that hall the first of September. Bome of the best speakers in the field have been engaged for our rostrum, and we intend to make next season even more of a success than the past has been.

June 30th, 1890.

this direction is that a lady has carried off the "Blue ribbon" of the University of Cambridge, a fact that, in itself, excites wonder among our good old fogles. The matter in question is the "Yes, indeed," said the wife, "what would they do? They would die without their ald."—Boston Courier.

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## Burirer Correspondence.

Colorado.

DENVER.—Writing over the signature "Dexter," a correspondent says: "The BANNER or Light is the standard journal of Spiritual Solence in this city and State. To its columns therefore, I commit a few points on the situation. Denver is and is not a good spiritual town. First, it is not, because it is a mercenary town. We are not as generous and sybaritic as San Francisco, as cosmopolitan as Chicago or New York, or as finely and literarily esthetic as Boston; but we are the home and the hub of the pecuniary sharps. Now dollars and cents cannot measure the value of genuine spiritualistic mediumship and its manifestations; and since Simon Magus failed to buy St. Peter's power of healing, mere merchandizing of these gifts has been justly held in contempt. Secondly, it is a good spiritual town, because a large per centage of our population are young people, out here for adventure, and bettering their conditions for a livelihood, and they feel the need of intelligent and friendly counsel; not mere moral and hackneyed religious generalizing, or preaching of LIGHT is the standard journal of Spiritual Sci-

and friendly counsel; not mere moral and hackneyed religious generalizing, or preaching of
abstract principles, but personal and practical
advice such as a sincere and sympathetic medium can and should give.

Such a one has lately come among us in the
person of Mrs. Eliza A. Wells, who seems to
possess almost every phase of striking and
practical mediumship. She has held several
Sunday meetings for lectures and platform tests
in Euclid Hall (opposite the City Hall), crowded
to the doors; and the tests reported in the
daily papers as the 'Readings of an Expert
Clairvoyant.'

Her private and personal readings at her

Clairvoyant.'

Her private and personal readings at her rooms have been constant from morning till night, and universally reported as in every respect satisfactory. Her dark scances, where the writer has received, with a host of others, most astonishing touch, sight and speech-tokens of spirit presence, identification and communication, form a bulwark of proof no skeptic here who has attended them can or does pretend to dispute or account for except in the usual way of Spiritualists.

Mrs. Wells has given three or four materializing scances at private houses, and under test conditions; that is to say, with the most thorough examination of both person and cabinet; and the majority verdict has been to establish assurance of the possibility, and with right psychological conditions sure certainty of full-form materialization.

Possibly Denver's magnetic conditions are supprived these of levers of the presentations.

form materialization.

Possibly Denver's magnetic conditions are superior to those of lower altitudes, certainly the average results, with Mrs. Wells and Mrs. Millard, (the latter here some years ago,) and Mrs. Maud Lord, have been beyond any doubt convincing to all candid minds.

Spirit E. V. Wilson came out preaching, from Sister Wells's cabinet, a few nights since, and accused Denver Spiritualists with being too unbelieving and contentious, and retrograding from what we were when he talked here from the platform in the earth-form ten years ago; nevertheless, while we have had our years ago; nevertheless, while we have had our share of make-believes and would-bes, and undeveloped though genuine mediums, you can put Denver down as destined to become one of the strongest fortifications for a pure and sturdy Spiritualism there is in the whole country."

#### California.

OAKLAND.-Mrs. F. A. Logan writes: "I hold three meetings Sunday, where the most perfect liberty is given for each and all mediums and speakers to express their highest thoughts; and for nearly two years since the commencement we have had no lack of talent. Strangers visiting San Francisco and Oakland drop into these social meetings and become acquainted, and no longer feel that they are strangers in a strange land; while there they also learn of other spiritual meetings, and where good reliable mediums can be found. The main object of our sessions is to make it

where good reliable mediums can be found. The main object of our sessions is to make it possible for the inhabitants of the spirit-world to commune with mortals by aiding all to become harmonious and susceptible to divine influences; and not at the least awkward or peculiar manifestation to bid the spirit depart, but with patience wait and leave the influence undisturbed until some one recognizes the impersonation or import of the control. If there

undisturbed until some one recognizes the impersonation or import of the control. If there were less dictation and usurpation in the world, the millennium would dawn upon the earth through mediumship.

Our meetings aim also to aid young mediums in their unfoldment. Mrs. Pruden made her first public speech in one of our meetings, and note the work she is accomplishing now! Others are doing the same. We shall have, in addition to our Sunday meetings, a Spiritual Basket Picnic Grove Meeting, commencing the 21st of July, to continue at least one week, and longer if the friends desire, where all speakers and if the friends desire, where all speakers and mediums are welcome, and will have a good time if they come for that purpose, and bring 'a good time' with them."

## July Magazines.

THE CENTURY .- A debate on "The Single Tax," by Henry George and Edward Atkinson, will attract special attention. Mr. Atkinson opens with his views of "A Single Tax upon Land"; Mr. George replies with a paper on a "A Single Tax on Land Values," followed by a rejoinder by Mr. Atkinson. The first of a series of papers relating to military prisons is given, the present being a thrilling account of the life of "A Yankee in Andersonville," by Dr. T. H. Mann, illustrated with a plan of the stockade and surroundings, and views made from rare photographs. A Provençal Pilgrimage," by Miss H. W. Preston, describes and brilliantly illustrates a little known region of the old world. Ed. Eggleston contributes facts never before printed relating to the life and services of "Nathaniel Bacon," the Patriot of 1676, illustrated from old prints. In "A Taste of Kentucky Blue Grass," John Burroughs's characteristically pleasing pen will be recognized and its reappearance heartily welcomed. Mrs. Mason gives us a new chapter of "Women of the French Salons." Joseph Jefferson continues his charming autobiography, enlivening it with amusing episodes. In fiction are given continuations of "The Anglomaniacs," and Olivia," "The Reign of Reason," by Viola Roseboro, and "Little Venice," by Grace Litchfield. "Topics of the Time," "Open Letters," and "Bric-à-Brac' are replete with interest. New York: The Century Co. Boston: For sale by Damrell & Upham, 283

Washington street. MAGAZINE OF AMERICAN HISTORY .-- "The Golden Age of Colonial New York" is the subject of a very interesting paper read before the New York Historical Society last May, by Mrs. Martha J. Lamb, and given in this number. Several reprints of rare en gravings illustrate it. Roy Singleton contributes a brief sketch of "Sir William Blackstone and His Work," a portrait of whom, after the painting by Gainsborough, is given as the frontispiece. Andrew McFarlane Davis, of this city, supplies an account of "The Indian College at Cambridge," a small brick building upon Harvard University grounds, the students at which were proficient in Latin, and from which, in 1665, one, by name Cheeshahteaumuck, graduated. The site of this building is placed on the plan in Elliot's History in the southern part of the quadrangle, near Gray's Hall. An inquiry is made from an English standpoint by P. C. Standish, respect-ing "Burgoyne's Defeat and Surrender"; "A Curlous and Important Discovery in Indiana" is revealed by Ex-Lieut. Gov. Robertson; other matters are interestingly dealt with; and notes, queries, historical and social jottings, etc., close the contents. New York: 743 Broadway.

THE QUIVER.—In "A Skyward Journey" is described the ascent of Mt. Pilatus. The serial story, Worthy to be Loved," reaches its conclusion. An excellent story told in three chapters, all in this number, is "A Broken Will," by Sidney Paget, and "Kitty Fairfax" is another. There is "A Dream Story," 'A Parable from Nature," and much else to interest and instruct. New York: Cassell Pub. Co.

OUR LITTLE ONES.—This indispensable for the young abounds as usual with excellent lessons in the attractive form of stories, sketches, verses and mustcal rhymes, of which are "Rocking-Chair Travels,"

"The Grasshopper Band," The Nest in the Elm," (frontisplect liketration,) "Bert's Calf," and "What Johnny Tillaks." Russell Pub. Co., 30 Bromfield street, Boston.

MRS. C. L. V. HICHMOND'S SUNDAY DISCOURSES. published every Saturday in neat pamphlet form, have reached the eighteenth number of their fifth volume. The latest received by us, that of June 28th; has for its subject, "An Abject Slave," described as being the servitor of self, the cringing, crawling, timeserving man, who will not express an opinion for fear it may conflict with those in power, who will not have an individual choice unless it lie in the way of some possible external advantage, who serves self to the entire stuitification of conscience. Communities not able to avail themselves of the services of Spiritualist lecturers should be in regular receipt of The Weekly Discourse, and individuals who have the privilege of hearing such speakers will find much in Mrs. Richmond's lectures to augment their knowledge, develop their spirituality, and confirm their faith in an over-ruling guidance. The Weekly Discourse is published at Rogers Park, Ill., and for sale by Colby & Rich.

THE THEOSOPHIST for June, just received, and to be found on the counters of Colby & Rich, contains a lengthy treatise upon "Looking Backward, and The Socialist Movement." Near its close, referring to Mr. Bellamy's book, the writer says: "The merits of Looking Backward' are so patent as to require little or no indication. Its really admirable grasp of detail, and forcible presentation of an economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness." Of the remaining contents of this number is an account of "The Oriental Library at Adyar," and articles upon "The Enthusiasm of Neophytes," "Simon Magus," etc. A London corre-spondent writes that in that city "Hypnotism seems to be 'in the air'-articles in magazines, notices and accounts of experiments, leaders in the daily papers, and what not, meet one at every turn. It seems evident that it is now a recognized fact. . . . It is a sign of the times that one, at least, of the occult sciences now receives public recognition in a leading daily-The Telegraph—and it points a curious moral to find the experiments of Mesmer, Braid and others-even the 'Fakirs of India.' and the 'Quietest Monks of the Greek Convent of Mount Athos,' referred to as verifiable history, and accepted in all good faith." Referring to an article lately appearing in the Nineteenth Century from the pen of Hamilton Aide, describing a meeting of learned and skeptical men of various nationalities to witness spirit phenomena, this correspondent says: "The time seems at last to have arrived when leading Reviews (devoted to grave subjects) and men of learning and reputation are willing to give, in sober earnestness, a simple statement of phenomena which, to the eternal reproach of scientific investigation," it has hitherto ignored as below its notice, and hence not worthy of its consideration.

THE GLEANER .- The number at hand (June) contains a very complete record of the various employments in which women are engaged, the examples presented furnishing incentives and encouragement to others. Among its contents are "Women on School Boards," "Women in Newspaper Work," "A Woman's Resources," "Women's Papers," and a poem by Hudson Tuttle. San Francisco, Cal., 841 Market street.

> A TALE OF THE SEA! THE MEN OF GLOUCESTER.

On the tossing sea, the heaving sea, Shattered and spent we lay. The night had passed like a waking dream, And the dawn broke cold and gray.

The rain had ceased, but the fierce wind still Screeched through the rigging bare;
And the cold spray stung as it swept aslant Like winged ice through the air.

Over the bulwarks the great gray seas Did heave themselves, and break; And when they broke, 't was plty to feel How the schooner's heart did quake.

And ever she cried and groaned, poor wretch, As only a vessel can.

A womanish thing! but all the rest
Were silent, master and man.

There were twelve of us; for four had gone When the mainmast thundered down. Captain and mate, and ten men more, All out of Gloucester town.

We thought of the town, as on we drove,
We thought of wife and child,
And sometimes it seemed their voices came
Through the tempest howling wild.

Silent we lay while death drew near On the wings of the freezing hall, When the captain raised his head and cried, "Look, lads! a sai!! a sai!!"

And there, and plain in sight of all, A gallant steamer hove,
A right black line 'twixt the foam below
And the whirling clouds above.

Bravely she rode the plunging seas, Bravely she faced the storm; And each of us felt his frozen heart Grow, sudden, light and warm.

We looked where our signal flew aloft. The silent cry of the sea,
And then our eyes on the steamer burned,
But never a word sald we.

A stir on her deck! she had seen the flag, A clustering at her side! Her crew stood safe, and gazed at us; But the space between was wide.

The space between was a boiling waste Of gray waves beaten white; Of swirling hollows fathom deep And hissing foam-wreaths light.

And if they would launch a boat methought, What chance for a boat to live? And where are the men in such a sea, A life for a life to give?

The wind it keened, and keened, and keened, Through the rigging stiff and bare; And "Death!" and "Death!" and ever "Death!" Was the word 't was crying there. Again a stir on the steamer's deck.

And another stir at her side;
A boat swung out, and hung aloft
Above the whirling tide.

Then e'en with my thoughts, our captain spoke.
"What chance for that boat to live?
What chance of saving our half-spent lives,
If these men their brave lives give?

Now answer, men of Gloucester town! Shall we take this gift so free? Shall we take these lives, from men that love Their life as well as we?"

And "No!" we said. What would we say, Being men of Gloucester town? And the captain raised his ice stiff hand, And hauled the signal down.

Then I closed my eyes; and we all, belike, Thought over a bit of prayer; And thought of home, and the old gray church, And the women kneeling there. And still the wind it keened and keened

Through the frozen rigging bare; And "Death!" and "Death!" and ever "Death!" Was the word 't was crying there.

A voice! a cry! my heart leaped up, I looked; and lo! the boat Rode lightly o'er the crested hills, The bravest thing affoat. And now she tossed aloft, aloft,

And now she swooped below;
But we saw the strong arms bent to work,
And the faces all aglow.

We tried to raise a feeble cheer, But never a voice found we; The captain waved his stiffened hand, And we waited silently.

Ah! not in vain that gallant crew Their lives so freely gave; Ah! not in vain that gallant boat Came leaping o'er the wave.

For home, for home, across the foam, We now are sailing free,
While gladly blows the favoring wind,
And sunlit smiles the sea.

Once more must fall the peaceful night, Once more must rise the sun, Before we see the gray old town That holds our hearts each one.

All honor to the noble men
Who risked their lives for ours; Who, never flinching, set their hand Against the tempest's powers.

And yet—mayhap—some honor fell
On us of Gloucestentown,
Then, when our captain raised his head
And hauled the signal down.
—Laura E. Richards; in Youth's Companion.

BEECHAM'S PILLS cure billous and nervous ills.

Plen for Mercy.

It's a'blg thing to be young. And when I look at these youngsters [some rollicking Harvard students] and reflect that Jim Dunlap, the Northampton bankerobber, has been in State prison over fourteen years, while the lads are all along from ninoteen to twenty-six, I wonder what relation human law bears to Divine law. Are we really made in the image of our Creator? And does he find pleasure in the infliction of pain, and punishment as we men do? I can't believe it. With a splendid army record, testified to by his immediate commander and endorsed by Gen. Sherman; with three rebel bullets in his maimed and shattered body; with three consecutive councils recommending his pardon "next year"; with a long and eloquent plea for mercy written by Gen. Sherman; with every living juror before whom he was tried asking his pardon; with Death's hand upon his shoulder; with an honorable and useful post waiting for his release, somebody is potent enough to keep poor Dunlap still in jail. Who is it? Is there any president afraid? Is there any pal shaking in his boots? Is there any detective apprehensive that disloyalty may be exposed? Who writes anonymous letters to the authorities? Who keeps Dunlap in prison? Some day the facts will come out—and so will he—and there will be a story of personal malice and official stupidity told which will amaze Massachusetts.-Howard, in Boston Globe.

VAN HOUTEN'S COCOA-Take no other.

#### Passed to Spirit-Life,

From her home, in Mareau, Saratoga Co., N. Y., June 7th, 1890, Mary W. Thomas, aged 75 years.

The lights and shadows of life had perfected a spirit beautiful in the beginning, until she felt the silver cord was loosening, and for a long time anticipated the change. The transit was rapid at last, and a severe blow to her husband and daughter—the only surviving members of her immediate family.

Hers was a life replete with loving deeds, and she will be

ate family.

Hers was a life replete with loving deeds, and she will be sadly missed by all who knew her. She was born and reared in the faith of the Hicksite Quakers, but for many years was a firm believer in Spiritualism, having abundant knowledge—through her own medinmship—of the communion of the two suberges.

—through her own mediumship—of the communion of the two spheres.

Philip Dorland, an old-time friend and Hicksite minister, spoke words of comfort to the afflicted family, and blended the simple faith of the Friends with the beautiful truths of the Brittual Philosophy until he proved himself one of the most advanced teachers.

A large concourse of friends, with floral tributes and expressions of love and sympathy, attested to the high esteem in which our arisen sister and family are held.

May we enulate her consistent life, and thus prepare ourselves to join her on a higher plane.

M. G. R.

From her home, 706 Pearl street, Cleveland, O., on Friday

From her home, 706 Pearl street, Cleveland, O., on Friday, June 20th, Mrs. Hattle E. Meech, aged 47 years.

Her complicated and almost continuous sufferings grew out of an accident several years age, when she was knocked down and trampled upon by a horse. So strong was she in the philosophy of Spiritualism that it enabled her to be cheerful through all her pain and trials. Knowing that full recovery was impossible, she cagerly awaited the time of her going, and left recorded in a letter to her mother (who, by the way, is a church-member) her strong adherence to Spiritualism, the help its beautiful philosophy had been to her, her endeavors to live close to its grand truths, and the wish for Spiritualistic rites at her funeral.

To the honor of the mother, be it said, she faithfully obeyed her daughter's wishes—the services being conducted by Mr. Thos. Lees, assisted by Geo. A. Ferris, in the presence of a large number of friends in and out of the ranks of Spiritualism. After the exercises the body was taken in charge by a detail from the G. A. R. and deposited in Mource street Cemetery.

From East Granville, Vt., on the evening of June 18th, 1890

Lucius Wobb, aged 14 years.

He was one of the most prominent Spiritualists in Vermont, and was President of the State Association and Vice-President and Director of Queen City Park Association at the time of his decease. He was a man honored and respected by all who knew him. A firm believer in the Spirital William of the property spected by all who knew him. A firm believer in the Spirital Philosophy and an uncompromising advocate of free and
ilberal thought, he was ever foremost in endeavoring to promote the good of all, and the best interests of the human
family. He was ever a kind and faithful friend to mediums,
many of whom will cherish him in grateful remembrance;
while throughout the State a very large circle of friends
will long hold his memory dear.
His funeral at his home, June 20th, was very largely attended, Hon. A. E. Stanley of Loicester, Mrs. Fannle Davis
Smith of Brandon and Mrs. Abble Crosset of Duxbury, speaking sweet words of comfort to the mourning friends.
"Call him not dead when he has entered the company of
the ever living."

From Lebanon, N. H., May 5th, Abram A. Sturtevant, aged

70 years.

Mr. Sturtevant had been in failing health for more than five years, but kept about his business until October last. In his early life he was a confirmed skeptle in regard to a future state of existence, but when more than thirty years ago Spiritualism came to him with its overwhelming proofs, he accepted it, and ever after did what he could to promote the Cause. His last months of suffering wore made peaceful and joyful by the knowledge that the six dear children and other dear friends who had passed on were waiting upon the other shore to welcome him. He had been for many years a member of the Masonie Fraternity, and was buried with its honors. He leaves a wife, a daughter and a son. Lebanon, N. H., June 30th, 1890.

L. A. STURTEVANT.

Mr. Morton was once a prominent officer in the Unitarian Church, but has been a Spiritualist for many years. He was a noble, good man, beloved and respected by all who knew him or had business dealings with him. A wife and daughter survive him, who are cognizant of the revelations of the Spiritualistic Philosophy.

COR.

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

## **Bismarck**

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When the post-office address of the weeks' previous be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.
Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The BANNER goes to press every Tuesday.

# Banner of Pight.

BOSTON, SATURDAY, JULY 12, 1890.

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#### "No Judge has a Right in the Jury Box,"

Writes Hon. A. B. Richmond to The Arena for July, "and no juror should be influenced by his but it is coming more clearly to the surface every day, that something very much like this state of affairs was exhibited during the legal proceedings which finally resulted in the sentence of Walter E. Reid to the Detroit House of Correction, where he is now serving a year's sentence for the alleged illegal using of the United States mails—an allegation which, though sustained by court and jury, is regarded by many in the community as having utterly failed of being established.

Truly says the editor of The Arena himself, in regard to this case: "The broadest spirit of wisdom, justice and toleration must characterize the thoughts and acts of ... those who in our courts administer justice, if law and order challenge the reverence of the people in this age of reason, of evolution and universal un-

"Walving [continues The Arena's editor] all points as to the special merits or demerits of this particular case, we are confronted by the vital principle involved. The defendant was refused the opportunity to prove his power and his innocence, though the State Penientary opened before him, simply because the judge in a Western town did not believe that such power existed, or that the spirits of the departed could and did return to communicate with mortals, although hundreds of the ablest, brainiest and noblest scientists, philosophers, essayists and reformers who have carefully and scientifically investigated this problem have demonstrated to their satisfaction beyond the peradventure of a doubt that such power does exist, and that the dead do return and communicate with the living."

As announced in THE BANNER for July 5th, The Arena devoted several pages of its latest issue to the expression of the views regarding the Reid case of several leading thinkers of the country connected with the ministry, the bar and the field of literary labor, all going to show that the essential principles of justice were violated and set aside during the legal proceedings aforesaid.

L. V. Moulton, Esq., who defended Mr. Reid,

there affirms in the premises:

an absurd and impossible claim. Nor are we bound to assume in his favor that such a claim to supernatural power is true; on the contrary, it is prima facts against him.

To put it in plainer terms of our own so that all may understand, the rule is this in substances: If a person claims to do what (in the opinion of the court) is impossible or supernatural, such question of fact will not be submitted to a jury, but will be determined a priori by the court, and no evidence will be entertained contrary to the preconceived opinions of such court, nor will the defendant be allowed the common law right of presumption of innocence. No other proof of guilt will be necessary than proof that he claims to do something that the court believes he cannot do."

Dr. Joseph Rodes Buchanan, in the same

Dr. Joseph Rodes Buchanan, in the same symposium, makes the following telling paraphrase of this celebrated case:

phrase of this celebrated case:

"How easy would it have been to have convicted and sentenced Prof. Morse to jail when he came to Boston to make known his telegraph, if the United States attorney and judge had been of the Michigan pattern, and believed, with the editor of the Boston Attas (as stated in The Arena), that his telegraphing was but the trick of jugglers. The court, knowing the fraud, would not have degraded itself by allowing the juggler's tricks to be exhibited, nor would it have allowed any evidence from any source concerning what the court considered prima facts fraud. It would have instructed the jury as in the Reid case, that although it was a fraud of which they were to judge according to their own common sense, which was sufficient without evidence, still if Prof. Morse while engaged in juggling tricks really believed in them he might be acquitted. What hypocritical condescension! How could the man possibly be sincere when he was pretending to do what he knew was impossible, and was really a fraud. And yet upon this stupidly insolent suggestion Judges Severens and Jackson base their claim to fairness and elemency.

It is not merely the wrong to Reid that we are called upon to resist, but judical lawlessness, and a spirit of congressional usurpation."

Rev. Minot J. Savage, of Boston, makes the

following protest:

"This case goes back of all question as to the truth or falsity of Spiritualism, and raises the very fundamental principle of justice. What is a court for? Why has this Anglo-Saxon race of ours fought for ages for the right of trial by jury? What does trial mean? If this judge's action is to stand as a model, then we do not need any jury. We do not even need to have the judge trouble himself about such simple matters as the facts and the evidence.' He only needs to evolve from his inner consciousness, not an opinion, but only a prejudice, and the case is settled....

The point is that such powers as he [Reid] claimed to possess do actually exist. If he really possesses these powers then he is not guilty. Any decent pretense of justice, then, should give him a chance to prove as to whether or not he does possess them. The outrageous injustice of the judge lies in the fact that he refused him all opportunity to prove his innocence. Let every fair minded citizen of America, then, protest against this insult to justice until the protest is heard. The principle is the lapportant Matter.

test against this insuit to justice until the protest is heard. The PRINCIPLE IS THE IMPORTANT MATTER. It is an arbitrary, bigoted, ignorant denial of justice, that threatens not only Dr. Reid, but any man who happens to have learned something that the judge as yet has not found out."

Hon. A. B. Richmond, the eminent jurist. declares that the great principle of common law, that "all men are presumed to be innocent until they are proven to be guilty," has been abrogated in this instance; and pertinently in-

quires:

"How can a man prove that he believes what he says is true better than by producing competent evidence that it is true? Although the fact alleged may seem improbable to the public and the statement false, yet if he who asserts it can prove it to be true by credible witnesses does he not establish both the existence of a fact and the honesty of his own convictions?...

It certainly seems logical, rational and just that when a man is charged with uttering a faisehood, be fore he is condemned he should be permitted to prove that what he said was true; or when he asserts that he can accomplish a specified result—even though it be by means unknown to the public—that before he be condemned as a charlatan, he be permitted to demonstrate the truth of his claims."

Hugh O. Pentecost, the agnostic, says in the

Hugh O. Pentecost, the agnostic, says in the same connection:

same connection:

"If my understanding of the case is correct, Mr. Reid's only possible chance to escape arbitrary imprisonment was denied him. And this seems to me to have been an atroclous piece of high-handed injustice. A prisoner, asking for a new trial, offers to prove by scientific evidence that he is innocent of the charge brought against him, and the judge positively refuses to allow him to demonstrate his power. Nothing could be more subversive of the very idea of justice than such a ruling. If such a precedent is to be followed there will be nothing to prevent the violent incarceration of any person whom judge and jury assume to be guilty of any trumped-up offense, especially if the unfortunate victim of law procedure happens to hold unpopular opinions, or to have made discoveries not generally known to be facts."

Hudson Tuttle crystallizes the whole matter

Hudson Tuttle crystallizes the whole matter in the following paragraph, in the course of his

letter to The Arena:

"Observe the judge did not refuse this (the proposal to demonstrate his [Reid's] psychic power) on the grounds of its being irrelevant, but because any one who claimed the ability to answer sealed letters, in his opinion, was a mountebank. He thus prejudges the case, and declares that no amount of evidence can establish the fact. Such a ruling is not only a great injustice and injury to Spiritualism, but a menace to the liberty of each and every individual. Here is a man brought in great jeopardy to be branded with the infamy of felony, pleading with the judge to be allowed the opportunity to demonstrate the power the judge asserts he does not possess; he offers to make a crucial test before the judge, from which only an honest man could come with honor and acquittal. The ruling of the judge is certainly one of the most remarkable instances of judicial prejudice on record."

We have excerpted the above from the statements of these contributors to The Arena, in order to exhibit the light in which this case rests in the minds not only of the writers thereof, but also in the minds of many other highly-educated people in different portions of the country.

Concerning Mr. Reid as an individual THE Bannes does not propose to enter into argument. His peculiarly freakish conduct toward this paper in the past is a matter of history which we are content to leave with the people to judge on its own merits. But, he is now unfortunate and a prisoner, and one whom we believe the weight of evidence proves-as it reaches publicity-to be wrongfully deprived of his liberty. We regard him as a representative of the principle that the best evidence of which a case in its nature is susceptible must be allowed to be produced-which principle we believe to be violated in his person; hence we regard his conviction as unjust.

It seems to us to be the duty of the high officials at Washington to look into this case. We believe, if they will do so, they will find that Mr. Reid is serving out a sentence unjustly imposed; and that his incarceration has been effected in direct contravention of the provisions of the National Constitution. The claim of possessing in varying degrees an inherent and natural power (not a "divine" gift in the theological sense, as Judge Jackson mistakenly puts it), is made by Spiritualist mediums everywhere, and the recognition of its existence and its demonstrable and reliable opera-

religion. As a science, it has been tested and claim his work. The brute creation well delace, who have had the courage to bear open testimony to its truth and reality. And a number of other scientists of hardly less distinction have done the same. Prof. Wallace distinctly states that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts.

As a philosophy it carries within its limitations a knowledge of the laws of psychology, and throws an illumination upon the ethics of human conditions, showing what are our moral duties to ourselves and to others, and what relations we sustain to the spirits who have abandoned their fleshly tenements and gone to dwell in a world toward which, obediently to the laws of spiritual evolution, we are all ascending.

As a religion, it is chiefly through its enlarging and elevating influences, and by means of the opening of our spiritual faculties, that we acquire a desired knowledge of the existence of a divine power that fills the universe, and of the important fact that, as created beings, we are but the outcome of that infinite fountain of love and power. The phenomena first establish the great facts, and it is upon them that trust and reverence and love firmly rest and are established. We are convincingly taught by these that humanity is wholly dependent on the sustaining and loving power of supreme love and wisdom.

If Spiritualism's office is not to elevate the human family above the low level of sense on which it was born, and to instruct in the subjection of the lower to the higher, the supremacy of spirit forever over matter, or what is called matter, then its professions are vain and its work will come to naught. Its mission is to teach spirituality of character and life, while we are yet here amid the strifes and disappointments that at the most do but mark the passage of a fleeting day.

Is it, can it be for this that the clergy sneer at it and vilify it from their pulpits, even while they appropriate its teachings, its sentiments, and its truths? The pulpits will fall, and the churches decay and disappear, but the inspirations of life from the spirit-world will go on increasing in light and power until the great Divine Spirit, working by its chosen agents, covers the earth as the waters cover the sea.

### Ingersoll on Vivisection.

The letter of Robert G. Ingersoll to a philanthropist of Boston on the evils of vivisection, is thoroughly characteristic of the great orator's powers of expression in a matter that enlists his sympathies. He pleads with superb eloquence for the cause of dumb animals. Vivisection, says he, is the hell of science. All the cruelty which the human, or rather the inhuman, heart is capable of inflicting is in this he abyss of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately, with an unaccelerated pulse, with the calmness of John Calvin at the murder of Servetus, seeks with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain?

Those who are incapable of pitying animals are, as a matter of fact, incapable of pitying man. A physician who would cut a living rabbit in pieces, laying bare the nerves, denuding them with knives, pulling them out with forceps, would hardly hesitate to try experiments with men and women for the gratification of his curiosity. To settle some theory, he might trifle with the life of any patient in his power. And let us add, that about all the "regular' physician does is to experiment on his patient, with drugs if not with knives, and if not to establish a theory of cure, then certainly to blindly follow it as he has received it by education, no matter what the consequences to his patient.

Col. Ingersoll asserts that by parity of reasoning he will justify the vivisection of animals and patients. Brain without heart, continues Ingersoll, is far more dangerous than heart without brain. He asks-have these scientific torture-masters discovered as yet anything of value? Have they added to the useful knowledge of the race? A man, he rightly says, need not himself be a specialist to have and to express his opinion on the right and wrong of vivisection. He need not be a scientistor a naturalist in order to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the

there affirms in the premises:

"The testimony of Reid's wincesse was adapted to right the consisted soley of alleged admissions. It was also adapted to proper evidence for that purpose. It was also adapted to prove that he did deliver answers which came from the spirits addressed, which, if proven, would be a complete defense. If he delivered what he promised there was no tradt. All evidence to show this was ruled out on the assumption of Judge Severens that. There is no evidence whatever to define this court will not stutify its incligations by taking, testimony thereon, meaning whether any necessory and the desired to the contents. Now to answer letters in court without so one may report and legal evidence. A will result to ontents. Now to answer letters in court without so on the wind that its court will not stutify its incligations by taking, testimony thereon, meaning whether any necessory and the desired to the testimony thereon, meaning whether any necessory and legal evidence. A will result to the state of the contents, would be legal and proper, evidence that, such was not the truth; its exclusion against in was all cultics, or a relative to the contents where the contents. Now to answer letters in court without so opening them, or knowing their contents was the contents. Now to answer letters in court without so opening them, or knowing their contents, would be legal and proper, evidence that, such was not the truth; its exclusion against have and ustice, or a relative to the stabilish and intended to the server. We had over forty of his clients to testive as the server of the mental truth of the defense of the first of the United the production of the dead, or, at least, of animals completely and become the contents, would be teleful to move the contents. Now to answer letters in court without some their contents, would be their contents, would be their contents, would be legal and proper, evidence that, such was not the truth, its exclusion against have an united to the testimon. The contents was a

conclusion-when the angel of pity is driven from the heart, when the fountain of tears is dry, the soul becomes a serpent crawling in the dust of a desert!

Could the cause of dumb animals be advocated more touchingly yet powerfully? If so, pray let the better advocate come forward and serves its defenders and protectors. It is for humanity as well that the argument is put.

#### Lake Pleasant, Mass.

Elsewhere will be found a report by our regular correspondent concerning the forthcoming meeting at this popular resort. The official announcement by the managers will also be seen by reference to our fifth page Everything points to the success of the Seven teenth Annual Convention of this veteran association.

The speakers for the season of 1890 are as fol

lows:
Sunday, July 27th, Rev. E. L. Rexford; Tuesday, July 29th, to be supplied; Wednesday, 30th, and Thursday, 31th, thon. A. B. Richmond, Meadville, Pa.; Saturday, Aug. 2d, and Sunday, Aug. 3d, Mrs. R. S. Lille, Boston, and P. M., Rev. M. J. Savage, Boston; Tuesday, Aug. 5th, Mrs. R. S. Lille, Boston, Thursday, 7th, to be supplied; Saturday, 9th, Hon. Sidney Dean, Warren, R. I.; Sunday, 10th, Mrs. Fannie D. Smith, Brandon, Vt.; and P. M., Hon. Sidney Dean, Warren, R. I.; Tuesday, 12th, Mrs. Fannie D. Smith, Thursday, 14th, Hon. Sidney Dean, Saturday, 16th, —, to be supplied; Sunday, 17th, Rev. Robert Collier, New York; Tuesday, 19th, W. C. Bowen, Brooklyn, N. Y.; Thursday, 21st, A. E. Tisdale, Springfield; Saturday, 23d, Mrs. S. A. Byrnes, Boston; Sunday, 24th, A. E. Tisdale; Wednesday, 27th, and Friday, 25th, J. Frank Baxter, Boston; Saturday, 30th, and Sunday, 31st, Fred L. H. Willis, Glenora, N. Y.; 31st, P. M., J. Frank Baxter.

#### Cassadaga Lake, N. Y.

We received a friendly call July 5th from A. Gaston, Esq., of Meadville, Pa., President of the Association under whose auspices the camp-meetings at this pleasant lake are yearly held-an announcement concerning the session of which for 1890 will be found on our fifth page. Mr. Gaston was then en route for home, after a short vacation, which he had devoted to the coast of Maine, and looked as if nature had treated him kindly during his tour. He reported that when he left Cassadaga fifty carpenters were busily at work at the grounds, and that everything gave favorable evidence for a grand success the present summer.

#### Onset Bay.

Interesting notes from the camp-ground will he found on our eighth page; business announcements are made on other pages

Hon. A. E. Pillsbury, at the crowded Boston Theatre, gave a highly patriotic oration on The Fourth, concluding his able address in the following words:

"A splendid example of patriotism and public duty is soon to be brought home to us. We are about to welcome to our hospitality the veteran soldiers of the war for the Union. We are accustomed in these times to hesitate at the inconvenience involved in the discharge of the commonest public duties, in peace and safety, within sight of our own homes. Here are one hundred thousand men who sealed their devotion to their country with willingness to die in her defense. They went at no call save that of her peril; they returned with no decoration save that of honorable scars and the thanks of a grateful people. Their presence will be eloquent with the lesson which they taught their countrymen with bared breasts on the field of battle. Boston will hang out all her banners and put on all her holiday attire to greet and welcome the Grand Army of the Republic.

The London Times of the 21st ult. con\_ tains the announcement that on June 19th were married, at the parish church, St. Giles, Camberwell, by the Rev. W. Fisher, Vicar of Alfold, Surrey, assisted by the Rev. E. Swain, William Scott Tebb, M.A., M.D. Cantab, of Charlcombe, Bournemouth, the only son of William Tebb, Esq., of Rede Hall, Burstow. Surrey, to Mary Maxwell, second daughter of one word. Below it there is no depth. This | Henry Maxwell Dalston, Esq., of The Glebe | illustrated with numerous designs, and sixteen fullword lies like a coiled serpent at the bottom of House, Champion-hill, Surrey. We offer our friendly congratulations, both to the young people and the elders, and wish health and happiness to all.

A. E. Giles, Esq., of Hyde Park, Mass., informs us that he unmistakably recognizes as correct the individual messages from Spirits Henry C. Wright, M. V. Lincoln, and Dr. H. F. Gardner, which were published in THE BAN-NER for July 5th. His conviction is founded on the expression by the manifesting intelligences of certain mental characteristics with which he was familiar through an extended acquaintanceship with these gentlemen when they were in earth-life.

Our foreign spiritualistic exchanges the Spanish, German, French, Italian and Mexican-are very barren of late of spiritualistic news. We seldom find anything to interest American readers therein. Yet we hear from those countries, by letter, that Spiritualism is advancing rapidly, notwithstanding the people do not take much interest in the specialties of those papers and magazines. Real spiritual facts, with names of both mediums and investigators, are most needed and most wanted by the people everywhere. The facts tell.

No. XII. of "THE SPIRITUAL FACTS OF THE AGES," by Dr. F. L. H. Willis, concluding his highly interesting treatment of "The Ancient Jews," will appear next week.

Also "FACTS FROM MY DIARY OF SEANCES," an interesting narrative of the experiences of F. P. Ainsworth, of North Amherst, Mass. with the medium Dr. Henry Slade.

A party of congenial friends passed "the 4th" very agreeably at the residence of Mr. J. B. Hatch, jr., on Sydney street, Boston, on which occasion a good display of fireworks in the evening enlivened the scene. The homestead was decorated with a cordon of Chinese lanterns, which made a fine appearance. A collation and vocal and instrumental music concluded the festivities. The friends in New York who knew Dr.

Hallock while in his earthly form will doubtless be gratified to hear from him from his abode in the higher life. They can do so by perusing his message published on our sixth Mr. Colville truly says that SPIRITUAL

ISM has a message to this age which it must deliver: that it is the sovereign antidote to despair, and the chief illuminator of the otherwise inky pages of human destiny.

The spiritual séances at 55 Rutland street closed July 29th. They will be renewed at Onset July 12th. CAUTION .- Do n't eat ice cream that you know

Our Camp-Meeting List, As published in these pages for some years, will be found in another column, and shows that the interest in these services has in no wise abated during the twelvementh that has

As this paper is always ready and willing to report all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

#### The Kindergarten.

Object-teaching, or what is now known as the Kindergarten system of early education, is preeminently a spiritual method of imparting instruction at the earliest moment when the child is able to comprehend its purport. In that deeply-interesting book, "Life and Labor in the Spirit-World," it is said, speaking of children: "Often they may be seen in the open air, under the trees, in the groves, by the lakeside, or elsewhere, busily employed over their studies and gaining practical knowledge from the various objects around them." Reference to this mode of teaching is often made by returning spirits who communicate to their friends in our Message Department, and by inspirational speakers and writers.

The Kindergarten idea can be traced in Platonian philosophy, says a recent writer. Friedrich Froebel, born in the Thuringian village of Oberweisbach in 1782, has the credit of having originated, or rather of elaborating, it in its present form, though two centuries prior to his time an illustrious Moravian, John Amos Comenius, gave to the world "Orbus Pictus," the first picture-book for children, his aim being to thereby relieve young minds from the tedium of wordlearning and word-bondage. The whole Kindergarten theory is given in these few words, written by Comenius at that early period: "Children should learn not words merely, but objects, together with words; it not being the memory alone which requires culture, but also the reasoning faculties, the will and the affections of men; and this should be done from early infancy by a clear and well arranged mode of thinking and friendly intercourse with them."

Froebel's conception was that natural education is primarily a spiritual education. He was an enthusiastic lover of nature, and it is not unreasonable to suppose that during his many thoughtful wanderings in the Thuringian Forest he sensed the inspirations of the spirit-world, and was led by what he inwardly saw and felt to transfer to earthly conditions the educational methods of that world. When he fully comprehended those methods he set about what subsequent events proved to be his mission among men. taught," says Emily A. Kellogg, "by symbolism, for he recognized the hold which symbolic emblems had ever had upon uncultured people. He brought his children into contact with nature, that thus the Great Teacher might meet their needs. He gave them occupation that they might follow the divine law, and learn by doing. He taught them in games to come close by imitation to all animal life, and in song that harmony might be fostered in their lives." As he walked one day with an old friend and warm sympathizer with his views, he said: "If I could only find a name for my youngest chi'd!" Suddenly he stood still and called out: "Eureka! Kindergarten it shall be called!" And Kindergarten-child-garden-it has been called from that day to the present.

There has lately been published a book \* which parents and teachers, and those desiring to know more of the Kindergarten, will do well to possess. Its contents are admirably well selected and arranged to this end. Talks with children open to them the study of nature in whatever they may meet. Lessons in drawing convey fresh and suggestive ideas to meet the child's instinct for the use of the pencil. Songs and games afford recreation while they instruct; its music is simple and choice; its stories convey lifelessons for the children and help and strength for parents; and its typical lessons, adapted to every month in the year, are unique and characteristic of this charming system of early education. The text is page plates.

\*MOTHER'S PORTFOLIO. A Book for Every Mother, containing Messages from Froebel and the Kindergarten, for the Benefit of the Little Folks. Edited by Cora L. Stockham and Emily A. Kellogg. Royal 4to, boards, pp. 406. Chicago: Alice B. Stockham & Co.

#### To Capt. Elisha K. Kane, Arctic Explorer, now in Spirit-Life.

Arctic Explorer, now in Spirit-Life.

The civilized world knows the deep interest you took while in the body, and your heroic efforts to discover an open passage to the North Pole. The question is still unsettled. Situate as you now are, free to act in all things that may interest you, I do not doubt that your investigations were continued in spirit-life. Would it not be a pleasure to you to give, through the Banner Circle, a brief statement of your observations, researches and conclusions as to the possibility of reaching the pole, either by water, sledge, or aërial navigation? Your observations may benefit some other navigator in a like effort to reach the pole.

R. B. HALL. San Francisco, Cal.

We are informed by our spirit-friends that Dr. Kane is now satisfied that there must be radical climatic changes in the Arctic regions before any human expedition will be successful in reaching the North Pole. He says that these changes-atmospheric, etc.-are already gradually taking place, and that a vessel starting to-day upon explorations in that direction would probably pass further among the icebergs than its predecessors have done; but it will perhaps be half a century or more before the climatic conditions will be such as may prove favorable for the Arctic explorer in his researches.

Dr. Kane believes in an open polar sea, the waters of which-when fairly entered upon-will be found calm and of genial warmth; a sea leading to a vast tract of country that future generations will open up.

## Medicos Moving in Maine.

By reference to our eighth page the readers of THE BANNER in Maine will find the heading for a petition which we have been requested to publish in aid of the friends who intend to rally in that State in opposition to this latest movement of allopathic medicasters against the people's liberties.

Managers of Spiritualist camp and grove meetings in Maine should do their utmost to obtain for this petition the signatures of all regular residents and visitors to their grounds, who are citizens of the State.

Liberal-minded persons in any portion of that Commonwealth willing to circulate this petition for signatures in their immediate neighborhoods' will do thereby good service for common justice.

These petitions, when filled with signatures, should be held by the parties who have circulated them till information is given in THE BANNER'S columns as to the best place and time for their presentation to the State authorities.

A prominent physician of Philadelphia, Pa., remarks with truth that the widespread discussion about the prevalence and treatment of hydrophobia of late has had an effect to promote the symptoms of that disease, and that the more it is talked about the more alleged cases of it we shall hear of. He calls attention, in proof of his position, to the fact that on the French side of the Rhine Pasteur treats seven thousand cases of hydrophobia, while hardly any cases have occurred on the German side.

Gena Smith Fairfield, of Rockland, Me., (wife of the veteran speaker, Dr. H. P. Fairfield,) has published six of her poems on a neatly gotten-up sheet, which she will forward by mail to any one ordering it at ten cents per copy. Mrs. Fairfield has occasionally contributed stanzas to THE BANNER in the past, and is worthy of the public attention.

### NEWSY NOTES AND PITHY POINTS.

B Persons leaving the City during the summer months can have the week. It was written on board the Pennsyl-Banner of Light mailed to any address free of postage three months reported that he had a pleasant time in Chiby remitting fifty cents to Colby & Rich, 9 Bosworth street, Boston.

Thomas A. Edison recently purchased one thousand acres of land in Moore County, S. C., where an attempt will be made to open gold mines.

Mr. Hemingway, the late State Treasurer of Mississippi, for an embezziement of \$300,000, gets five years in the Penitentiary. A young man in New York has been sentenced to a term of fourteen years in the State's Prison for stealing fifteen cents. Justice is badly blindfolded sure enough.

Rev. Dr. Spurgeon inherited a large sum of money recently from an admirer in an English town, but distributed the entire amount among the testator's poor relations.

Little Girl.—"Your papa has only got one leg, has n't he?" Veteran's Little Girl.—"Yes," L. G.—"Where is his other one?" V. L. G.—"Hush, dear, it's in heaven."

Anent the refusal of Yankee-land to enact an international copyright law, the redoubtable author of "She" says: "The American nation alone among civilized nations has hoisted the black flag."

She (enthusiastically) — "Oh! George, don't you think the greatest joy in life is the pursuit of the good, the true and the beautiful?" He—"You bet! that's why I'm here to-night."—Burlington Free Press.

The Better Way Is getting gay In its bright shining dress; It is no "fake." But wide awake, And seeks its kind to bless.

The New York World publishes an interview with Minister Tsul, the Chinese Ambassador to Washington. Minister Tsul said: "Unless the United States Government repeals the law which now excludes my countrymen from this country, we shall treat Americans to a dose of their own medicine. I mean that we shall exclude citizens of the United States from the Chinese Empire. We hope we shall not be pushed to any measures of retailation. The Chinese foreign office has sent several demands to Mr. Blaine to repeal the exclusion law. We have received no reply from him. Of course, Congress alone can set right the present outrage; but the State Department is the proper channel of negotiation."

England's struggle with the census does not begin till 1891. Next April John Bull counts his Britons. The whole empire is to be canvassed. It is expected that the Government upon whose domain "the sun never sets" will prove to have about 340,000,000 people acknowledging Victoria Queen and Empress.

The work for the contemplated school of medicine for women, in connection with the Johns Hopkins University, goes on steadily and surely. The idea of it is constantly growing in popular-favor.

> A MISS AND A MILE. The hour was late
> As we stood by the gate,
> And the last car was coming in sight;
> If I lingered to talk
> She knew I must walk

A mile when I bade not be a state of the car jingled by
I saw in her eye
A sweet little twinkle and smile,
And she said with a wink,
You are foolish to think
"A miss is as good as a mile."
—Chicago Evening Post.

Tourists, Take Warning! - They've found a way, says an exchange, to prevent sea sickness. Any passenger who is sick will be charged double fare.

RECEIVER AS BAD AS THE THIEF.—Mr. Barnes. "How is Jones coming on?" Mr. Potter—"Don "How is Jones coming on?" Mr. Potter—"Don't mention him. He is as bad as a thiet." "Impossible." "Not impossible at all. He has been appointed receiver of a 'busted' bank, and you know the receiver is as bad as the thiet."—Texas Stftings.

England has "swapped" Zanzibar for Heligoland, and the Anglo-German troubles are over. Now England (perhaps?) proposes to swap torpedoes with Uncle Sam in Behring's Sea. If so-seals did it!

Addison says "honesty is common sense." So it is. But why do n't more people practice it?

A husband called the new nurse "birdie,"
A trifle which was doubtless true;
His wife, who happened to hear him say it,
Opened the door, and the "birdie" flew!
—Philadelphia Times.

Fargo, N. D., was visited July 7th by a terrible tornado. A passenger train was stopped and derailed by the wind; many houses eral people were killed; estimated property loss

Washington, D.C., wants the Grand Army National Encampment for next year.

With their newly-discovered deposits, Colorado and Lower California are just now taking on a decidedly "golden" aspect.

A Boston daily chronicles that "some put their trust in horses and some in chariots," but the worst trust yet is that which is attempting to get a firm

Some go to the mountains,
And some to the sea,
And some stay at home
'Neath their own fig tree!
And I'm a mosquito,
So happy and free,
With nothing to do,
But to do them all three—
And you bet
I will. — Washington Critic.

At a recent Roman Catholic Congress at Olten, Switzerland, the sentiment was favorable to Christian Socialism. Obligatory insurance, a ten-hour day, time wages, and the forbidding of female labor in un healthy employments, were voted on affirmatively.

In future, if any member of the Boston branch of the Society for Psychical Research wishes to report to London by cable message, he will do well to remember that all words of more than eight letters counted as two words would make a big bill. So he will have his messages read: "Spooks plenty," "Humbugs few," and so on, instead of "Concatenations of conventional homogeneous hallucinations extraordinarily abundant," or "Remarkable paucity of determinedly deceitful delusions."—Boston Transcript.

Why don't Prof. James, raply to The Transcripts Why don't Prof. James reply to The Transcript's

John Bull and his police are having trouble just now. Cavalry versus police must be a queer sight in London streets.

The affairs of his neighbors to try to direct,
How easy it seems and how nice;
'T is the man who has failed in his own through

neglect, Who loudest retails his advice.—Boston Courier. We learn from the second number of The Recon structor, issued June 12th, that they have lately dis-

covered in Summerland, Cal., a fountain of natural The New York training school for nurses graduated in June eighteen pupils. There may be a greater flourish of trumpets over the going out into the world

of the sweet girl graduates of some other institution, says an exchange, but it is doubtful if the students of any of our schools or colleges will go forth to engage in a nobler work or carry with them more of the odor of sanctity than these blessed angels of the sickroom.

Glorious weather in Boston the past week.

A New York sharp made a bold attack upon the Boston Lincoln National Bank a little before ten o'clock on Saturday forencon last by breaking the glass near the teller's window and securing \$350 in bank bills; but he was speedily secured with the money in his possession. Now the State Prison stares

Now that the college boys and girls are all going home, the clergy starting on their vacations, the yachtsmen putting to sea and the dudes all deserting us, plain people will soon have the city all to themselves.—Boston Globe.

Testimony from Dr. Peebler.

Dr. J. M. Peebles sent us a brief word of travel, which was received too late for use last vania Limited Express from the West; in it he cago, the Garden City, and found it in the full flush of a boom, looking forward to the World's Fair in 1802; he heard many good reports from members of Mrs. Cora L. V. Richmond's society. "This lady," he writes, "is popular, and so are her weekly sermons." He spent a pleasant time with Mr. Francis, of the Progressive Thinker, with whom he was acquainted in their boyhood days.

in their boyhood days.

"Mr. Francis's Progressive Thinker" [he says] "is having a large circulation and rapidly increasing, especially in Chicago.

I attended the Sturgis Annual Meeting. Mrs. Lillie, Abraham Smith, Dr. Denslow and myself were the speakers. The house was beautifully decorated with evergreens and flowers, the audiences large, considering that the meeting was held just in the beginning of haying time. Many of the old soldiers have passed on, but some are left, and are yet full of energy and zeal for the truth of angel minof energy and zeal for the truth of angel min-

or energy and zeal for the truth of angel ministries.

I attended the Michigan State Sanitary Association, convening in Battle Creek, Mich. The themes discussed were germs, sewerage, ventilation, school hygiene, and many practical things in regard to health. It was a very profitable and popular gathering.

I also attended the National Eclectic Medical Association, convening at Niagara Falls. There were nearly three hundred physicians present. The papers read and the discussions following the reading were thrillingly interesting. These physicians were all broad and liberal-minded. State medical boards found no encouragement. It was the general opinion that every man had the same right to employ the physician for his body that he had for his soul."

#### Spiritualism at the World's Fair in 1892.

To the Editor of the Banner of Light:

Your suggestion that a spiritualistic exhibit be made at the forthcoming World's Fair at Chicago is, I think, both timely and practical, if we as Spiritualists all along the line awake to its great importance.

to its great importance.

By calling from all sources our best work in all its departments, an exhibit might be made that would in the end materially help the Cause, and place Spiritualism nearer to the front, where it legitimately belongs.

If the proposition meets with general favor, no time should be lost in formulating a plan that will best gain the ends desired.

Again: Your nomination of HUDSON TUTTILE, the well-known philosopher and author, of Berlin Heights, O., as chief of the Commission, is one of the best (if not the very best) that could have been made. Mr. Tuttle would be the right man in the right place; his prestige would give eclat to the movement, and all would feel safe that the important work entrusted to him would be well done.

Let the BANNER OF LIGHT and other spir-

Let the Banner of Light and other spiritualistic journals keep the matter well before the people. Yours for the Enterprise, Cleveland, Ohio. Thos. Lees.

Spiritualist Camp-Meetings for 1890. The season of out-of door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find subjoined a list (as far

as yet announced) of the localities and time of session

where such convocations are to be held. ONBET BAY, MASS.—The Fourteenth Annual Camp-Meeting at this place commences its sessions July 13th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A.M., 9:00 A.M., 1:00 P.M., 3:30 P.M., 4:05 P.M. Sundays only at 7:30 and 8:15 A.M. Provincetown for Onset Bay at 5:45 A.M., and 2:10 P.M. Leave Middleboro for Onset at 8:10 A.M.

LAKE PLEASANT, MASS.—The Seventeenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 27th to August 31st.

LOOKOUT MOUNTAIN, TENN. - The Seventh Annual Meeting will be held at this place (near Chattanooga) July 6th to August 31st.

6th to August 11st.

QUEEN CITY PARK, VT.—Meeting commences August
3d and continues to Sept. 14th, inclusive.

VERONA PANK, ME.—Meeting opens August 17th.

CASRADAGA LAKE, N. Y.—The Eleventh Annual Meeting
commences July 25th and closes August 31st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.— The Eighth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 3d, to close PARKLAND, PA. - Meetings commenced June 28th, to ontinue to Sept. 12th.

CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 13th to 27th, inclusive. HABLETT PARK, MICH.—Meeting commences July 24th, and closes Sept. 1st. NIANTIC, CT .- Meeting opened July 10th, closes Sept. 10th

ETNA, MR.—The Camp-Meeting will commence the last Friday in August, and continue ten days. SOUTH HAVEN, MICH.—Meeting commences Aug. 8th—closing Aug. 18th. TEMPLE HEIGHTS, ME.—Meeting commences Aug. 10th and closes Aug. 24th.

nd croses Aug. 24th. SUNAPER LARE, N. H.—The Thirteenth Annual Meeting onmences at Blodgett's Lauding, Newbury, N. H., July 7th, and closes Aug. 24th. FRUIT VALE, ('AL.—A Spiritualist Grove-Meeting will be held July 21st to Aug. 1st. See notice, eighth page.

SPIRITUALISTIC PICNIC EXCURSION .- We noted last week the occurrence of a pleasant "plcnie" trip to Plymouth, Mass., (with music, dancing and speaking.) on the steamer Stamford, under direction of L. L. Whitlock, agent. It is elsewhere announced that the occasion will be repeated on July 17th. A good time may be expected.

## Movements of Platform Lecturers.

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

Monday's mail to insure insertion the same week.)

J. Frank Baxter, after a brief vacation, will speak on Surday, July 13th, at Wachusett Park, Westminster. On Sunday, July 20th, he will lecture in West Duxbury; from Saturday, July 20th, be will lecture in West Duxbury; from Saturday, July 20th, be will lecture in West Duxbury; from Saturday, July 20th, to Wednesday, July 30th, he is engaged for Sunapee Lake Camp-Meeting, N. H.; Sunday, Aug. 3d, for Bast Cummington; from Tuesday, Aug. 18th, to Monday, Aug. 11th, for Cassadaga Lake Camp-Meeting, N. Y.; from Tuesday, Aug. 12th, to Monday, Aug. 18th, for Temple Heights Camp-Meeting, Me.; from Tuesday, Aug. 20th, to Monday, Sept. 1st, for Lake Pleasant Camp Meeting, Mass.; from Tuesday, Aug. 20th, to Monday, Sept. 1st, for Lake Pleasant Camp Meeting, Mass.; from Tuesday, Sept. 2d, to Monday, Sept. 8th, for Queen City Park Camp-Meeting, Vt. He has a few scattering dates in the season of 1890-91. Address for them or for week evenings, 181 Walnut street, Chelsea, Mass.

Mrs. K. R. Stiles spoke in Plymouth, Mass., Sunday, July 6th. Societies desiring her services for the two Sundays following can communicate with her at 43 Dwight street, Boston. Mrs. Stiles will speak at the Sunapee Camp-Meeting July 22th and Aug. 2d. She has also been engaged to speak at Temple Heights, Verona Park and Etna, Me., Camp-Meetings. Societies wishing her services for the coming lecture season, as inspirational speaker, test and psychometric reader, can address her as above stated.

F. A. Wiggin, medium and lecturer, is engaged for part season as follows: Sept. 21st and 28th; Oct. 5th.

reader, can address ner as above stated.

F. A. Wigglin, medium and lecturer, is engaged for next season as follows: Sept. 21st and 28th; Oct. 5th, 12th and 26th; Nov. 2d and 9th; Dec. 7th and 14th; Jan. 4th and 11th; Feb. 1st and 22d; March 16th and 22d. Those who would like to make Sunday engagements with Mr. Wigglin may address for the month of July Mirror Lake, N. H.

MITTOT Lake, N. H.

A correspondent writes: "The services of Mrs. H.
G. Halcomb, inspirational speaker, 153 Union street,
Springfield, Mass., can be obtained for the fall and
winter months by addressing her as above."

winter months by addressing her as above."

Moses Hull, after an eight months' successful trip to
the Pacific coast, has returned to his Chicago home,
corner West 40th street and Chicago Terrace. Himself and Mrs. Hull will speak through the Middle
States until October, when they are to go to the Pacific coast for another six months' tour. They begin
their work at the Oregon State Secular Union Oct.
11th. They will probably go on the Northern route;
those wishing their services on the way should write
them at once.

July 20th and 23d; Niantic, Aug. 3d; Onset, Aug. 11th and 12th; Temple Heights, Aug. 16th and 17th; Lake Pleasant, Aug. 24th and 25th; Queen City Park, Aug. 28th, 20th and 31st; Sept. 7th, West Duxbury. Societies wishing his services for the fall and winter months can address him at Merrick, Mass.

N. A. Lull writes: "Frank T. Plulay of Restorm

N. A. Lult writes: "Frank T. Ripley, of Boston, closed a four weeks' engagement with the society at Washington, N. H., July eth, having good attention and increasing audiences throughout the course. His readings and tests were highly appreciated."

Mrs. S. E. Warner Bishop has been lecturing with acceptance in Hamburg, Ia., and is now in Fremont, Neb., which is her present address.

Meetings in New York.

The American Spritualist Alliance moets at Royal Arcanum Hall, 34 Union Equare, between 11th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at P.M. Parties seeing articles in the stealar pressive and the replace in the stealar pressive and the property of the paper to either of the opinion should be replied to, are requested to tend a marked copy of the paper to either of the opinion should be replied to, are requested to tend a marked copy of the paper to either of the opinion opinio

The Ladies' Society of Mercy meets at Columbia Hall, 818 8th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

The Psychical Society, of New York, composed of many prominent Spiritualists and Liberalists, after two years' effective service, closed its meetings for the summer, at 510 Sixth Avenue, Wednesday evening, June 25th.

two years' effective service, closed its meetings for the summer, at 510 Sixth Avenue, Wednesday evening, June 25th.

The opening address of its President, Mr. J. F. Snipes, (who had just returned from a trip to the mountains of Virginia,) was replete with practical philosophy and humor, and proved contagious with an audience that completely filled the hall.

After singing from the "Spiritual Sonnets," Mrs. Maud Lord Drake related some interesting experiences, including an account of how her parents, when she was but nine years old, had tried to convert her at a Methodist altar, but the chair before which she knelt persisted in dancing away from them, to the great surprise of the church, A circle for inquiry was suggested by a kind-hearted member, and she had full materialized forms for the first time, at that tender age. The minister of the church recognized his own son, and a lady, prominent for saying prayers, saw her husband, who declared that he had been killed in battle that very day. Returning to her home in Hamilton, near Carthage, Ill., she received a telegram confirming his death on the day and in the manner stated.

Mrs. Drake afterward proceeded to prove the truth of her mediumship by describing to skeptics in the audience their spirit-friends and relatives, giving names and private messages, to their entire satisfaction. She still resides at the beautiful "Chelsea," in 23d street, always ready to give such comfort to the poor and bereaved as is furnished only by spiritual facts.

Mrs. Henderson spoke very acceptably, and predicted a new era in Spiritualism, which she hoped the older workers would live to enjoy.

Mr. Ostrander, of the U. S. Customs, questioned whether it is not possible for Spiritualism to progress too fast. Well-considered ideas and well-digested principles must be permanently planted in the minds of the people; what is most needed is a better understanding of the manifestations through clairvoyance, clairaudience and psychometry. These glits are starting the world from its long sl

Adelphi Hall.-Last Sunday W. J. Colville was again greeted with large audiences in Adelphi Hall.

The morning discourse was on "Redemption." The speaker sald the idea of redemption by blood was in the letter barbaric, but when spiritually viewed a beautiful and exact correspondence of how the soul is restored from any depth of error to which it may have descended, only by a voluntary consecration of its deepest nature and most fervent will to the highest good perceivable. "Blood corresponds to life, and the heart is the figurative centre of affection: a life of loving devotion to good is the only noble life; therefore, we praise those who shed their blood in a righteous cause, because they gave up their life. Emerson and other philosophers speak truly when they tell us that a really valuable gift has something of the donor's life in it. Nothing purchased and presented to a friend carries that wonderful psychic force of love with it that can be conveyed through a picture, statue, book, needlework or anything else wrought by the donor. To be a genuine offering of the highest class, the gift must partake of the nature and be endued with something of the life-force of the giver.

'Greater love hath no man than this, that a man lay down his life for a friend.' This laying down of one's life is giving of one's best and utmost, withholding nothing from the service of good. Now as redemption means recovery, whenever we need to redeem any of our faculties from the slavery of folly, what we need to do is to consecrate them fully and actively to the service of wisdom. As the vell rends and the inner meaning of truth shines from behind the screen which has so long concealed it, all the harshness will depart from the creeds of men, and a universal spiritual conception of life and its glorious uses will dawn upon humanity."

In the evening, "The Great Impending Crisis" was the topic of a vigorous and thrilling oration on the social needs of the hour. The music was fine at both services. Mrs. Morris and Wm. Baldwin are talented music and the information of the cut it of again greeted with large audiences in Adelphi Hall.

The morning discourse was on "Redemption." The

The New Utopia; or, The Gospel Theory Reduced

Interesting and instructive Conference Meetings are Interesting and instructive Conference Meetings are held at 3 P. M. Everybody invited.

Mr. Colville is engaged during the week as follows: Monday and Wednesday, 10:30 A. M., 1418 Broadway; 8 P. M., 13 West 42d street, New York; Tuesday, 3 and 8 P. M., Kingston Hall, Kingston and Atlantic Avenues, Brooklyn; Thursday, Friday and Saturday, 3 and 8 P. M., 1524 Arch street, Philadelphia. Address, 1418 Broadway, N. Y., (St. John's, suite 4.)

People's Spiritual Meeting.-Sunday evening, June 29th, an interested audience assembled at the People's Meeting, 310 West 48th street, and several took People's Meeting, 310 West 48th street, and several took part in the discussion, the theme being "Responsibility." Hattle Carr's beautiful poem on that topic was read by Mr. Jones, and Mr. Whittlesy, Prof. Forbes, Mrs. Morrell, Mr. Alexander, Mrs. Wakeman, Mr. Whitney, Mr. Slayton of Chicago and others, took part in the speaking. As a usual thing these meetings are progressive in their tendency, and good sound common-sense thoughts are uttered. Hereafter, until further notice, the Soul Communion Meeting, which has been held Friday afternoons, will be merged into an Experience and Mediums' Meeting Tuesday evenings, held in lieu of Dr. Collins's Class, which has been supended for the summer.

F. W. Jones.

## Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, st 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

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

Engle Hall, 616 Washington Street.-Last Sunday the morning services opened with an address by Mr. Blackden and song by Miss Folsom. Then followed remarks by Mr. Warner, remarks, tests and readings by Mrs. J. T. Lewis and the Chairman, Mr. Mathews.

Mathews.

Afternoon.—Music and an address by Mr. Warner, followed by remarks, tests and psychometric readings by Mrs. Wilkinson, Mrs. J. E. Wilson, Mrs. Chandler-Bailey, Dr. McKenzie, Mrs. Stilting and Mrs. Dr. Reli.

Chandler-Bailey, Dr. McKenzie, Mrs. Stilting and Mrs. Dr. Bell.

Evening.—The exercises consisted of music, an address by Mr. Mathews, tests and readings by Mrs. Wilkinson and Mrs. J. E. Davis. Father Locke was present and made remarks, after which psychometric readings and tests were given by Mrs. Dr. Bell and Mrs. Chandler Bailey.

Wednesday, July 2d.—Music by Miss Folsom and an address by Mr. Blackden, followed by remarks and tests by Mr. Warner, Mrs. A. Wilkins and Mr. Mathews.

ows.

Meetings are held in this hall every Wednesday at 3 P. M., and Sunday at 10:30 A. M., 2:30 and 7:30 P. M. during the summer.

F. W. MATHEWS, Cond'r.

Horsford's Acid Phosphate. If you are nervous, and cannot sleep, try it.:

## To Correspondents.

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M. D., EURBRA, KAN.-All right. Let the light shine. W. J. C., NEW YORK.-Where is the manuscript of that

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

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Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 5.

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The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DIES. STANSHUEZ & WHEELOOK, 448 Shawmut Avenue, Hoston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Also OOLBY & RIOH.

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WILL BE HELD ON THEIR GROUNDS AT Cassadaga Lake, CHAUTAUQUA CO., N. Y.,

From July 25th to August 31st, 1890. PROGRAM-1890. Friday.

July 25th—Jennie B. Hagan, South Framingham, Mass.

26th—Hon. Sidney Dean, Warren, R. I.

27th—Miss Jennie B. Hagan and Hon. Sidney Dean.

28th—Conference.

29th—Lynnan C. Howe, Fredonia, N. Y.

30th—Hon. Sidney Dean.

31st—Lynnan C. Howe.

August 1st—Willard J. Hull, Buffalo, N. Y.

41d—Hon. Sidney Dean.

3d—Lynnan C. Howe and Walter Howell,

London, Eng.

4th—Conference. Monday, "Tuesday, "Wednesday, "Thursday, "Friday, August Saturday, "Saturday, ""

21—Holi. Stoney Doing.

3d—Lyman C. Howe and Walter Howell,
London, Eng.

4th—Conference.

5th—Mrs. F. O. Hyzer, Ravenna, O.

5th—J. Frank Baxter, Chelsea, Mass.

7th—Mrs. R. S. Lillie, Melrose, Mass.

8th—J. Frank Baxter.

9th—Mrs. F. O. Hyzer and W. J. Colville,
Boston.

10th—Mrs. R. S. Lillie and J. Frank Baxter.

11th—Conference.

12th—W. J. Colville.

13th—Miss Jennie B. Hagan.

14th—Walter Howell.

15th—Miss Jennie B. Hagan.

14th—Walter Howell.

15th—Temperance Day.

16th—Willard J. Hull and Jennie Leys, West
Medford, Mass.

17th—Mrs. Cora L. V. Richmond, Rogers

Park, Ill., and W. J. Colville.

19th—W. C. Warner, Yorkshire, N. Y.

20th—Rev. Henry Frank, Jamestown, N. Y.

21st—Mrs. Cora L. V. Richmond.

22d—W. J. Colville.

23d—W. C. Warner and Jennie Leys.

24th—Mrs. Cora L. V. Richmond.

25th—Conference.

25th—Mrs. Cora L. V. Richmond.

27th—Hon. A. B. Richmond.

28th—Mrs. Cora L. V. Richmond.

28th—Mrs. Cora L. V. Richmond. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday,

Sunday, Thursday,

Monday. Cal.
" 3ist—Mrs. R. S. Lillie and Mrs. E. L. Watson.

Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale. For Circulars address A. E. GASTON, Meadville, Pa. July 5. BY SPECIAL REQUEST,

## **SPIRITUALISTS** WILL GO ON A Basket Picnic

TO PLYMOUTH Thursday, July 17th, 1890.

MANY who did go before, and others who could not, have expressed a desire to visit Plymouth on The Stamford. TICKETS FOR THE ROUND TRIP, 65 CENTS.

To be had at the boat. Don't forget the date! The Steamer leaves Lincoln's Wharf 9:30 A.M. All East Boston cars stop at the wharf.
July 12. lw

# **ONSET**

Camp-Meeting Association.

DASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for twelve years, costing over \$20.000, without asking for donations or collections. Any liberal Spiritualist should willingly coöperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

June 7. Ist

## Cape Cod Camp-Meeting,

Ocean Grove, Harwich Port, Mass. THIS first and oldest Camp of Spiritualists and Liberals will hold its 2th Annual Meeting from July 18th to 7th, 1890. Beautiful Grove on the ocean shore. Pleasant Cottages. Lots for sale. Accommodations for Boarders. Dr. H. B. Storer presides.

Speakers and Mediums—Dr. H. B. Storer, Jennie B. Hagan, Eben Cobb, Esq., Mrs. Cella M. Nickerson, A. E. Tisdale, Miss Jennie Loys, Frank T. Ripley, Joseph D. Stiles, Mrs. H. S. Lake, L. K. Washburn.

Excursion tickets on Old Colony Railroad from Boston and return. Carriages mept every train. is July 5.

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also remediles furnished. Now located at Hotel Aldrich, 98 Berkey street, Boston. Hours 10 to 7. is Nov. 16. ey street, Boston. Hours 10 to 7. Is Nov. 18.

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life written; horoscope free. Reliable on Business, Marriago, Disease, Speculation, etc. Send age, stamp, and hour
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ADIES! write for terms. \$3 sample Corset free to agents. Schizze & Co., 387 Broadway, New York. June 21. June 21.

A STROLOGY.—Would You Know the Future? Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers.

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BY SPIRITUS.

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Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. O.

The contents of this volume were transmitted by a denise of the spirit-world through the mediumship of one who has not had the advantages of a liberal education, and by the comparatively slow and tedious process of "tipping". The medium sat at a table with a small empty box thereon, on which she placed her hands, which she had no sooner done than the box tipped, each tip indicating a letter in accordance with an established code. In this manner, letter by letter, the book was produced.

Its spirit author first announced his presence in 1859, giving the name "Friend," who, upon being asked if he had anything to communicate, replied: "I want you to write all I tell you—my life, earthly and immortal. It will be a benefit to mankind." He at the same time gave the title of the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five months as the length of time it would require to write it. The object of the work is stated to be to bring light to those wonderful proof of glorious immortality."

There are twenty chapters, fourteen of which contain a recital of the author's earth-life; the remaining trast of its closing scenes, the spirit-world, what he therein witnessed, and his mission, the last two giving the spirit's views of "The Use and Abuse of Spiritualism," and his farewell words to those who took an active part in the production of the work.

Cloth, ismo, pp. 221. Price \$1.00.

## Message Department.

It should be distinctly understood that the Messages outsided in this Department indicate that spiritacarry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who mass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the columns that does not comport with his or her reason. All express as much of truth as they proceive—no more.

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

Explosions of the fact for publication.

Explosions of the fact for publication.

#### The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed, as usual, in the fall.

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

Report of Public Seance held April 8th, 1890. Spirit Invocation.

Report of Public Séance held April 8th, 1890.

Spirit Invocation.

Oh! ye bright and beautiful angels of love and peace, ye evangels of light, bearing messages of good cheer to human hearts, ministering unto the needy and sad, giving consolation to those who are weak and suffering, we invoke your presence at this hour; we would come under your dvine ministrations, to receive of you that which will purify our spirits and sanetify our hearts. Oh! may we at this time learn of those bright and blessed-ones who do our Father's will. May we receive instruction and such holy benisons of good as will indeed inspire us with new thought, new effort, and new inspiration for that which is beautiful and true. And oh! our Father God, thou Great and Supreme Spirit, whose love is over all, whose beautiful wisdom may be seen displayed on every hand, thou who art the tender parent of all good, we would at this hour come into closer communion with thee; we would gain a knowledge of thy great law, and comprehend something of thine immutable truths, which abound everywhere. We are thy children, and we seek to know of thy selfhood, of thy great supremacy, which is everywhere. Ohl may we unfold in knowledge and understanding, and may we aspire daily to receive more and more of thy wisdom and of thy law.

Oh! our Father, may we at this time send out from our hearts such an atmosphere of sympathy and tender feeling as will bear its own blessing unto mankind. May we draw near, into harmony with our fellowhelings, and may they receive from our lives something that will satisfy and be of use, while we at the same time desire to receive from our kind that which is helpful, instructive and of good. We ask thy blessing to rest upon each one of us, now and forevermore.

#### Robert T. Hallock.

Robert T. Hallock.

I feel proud and privileged, Mr. Chairman, to speak to my brethren and friends from this platform; for although I was a Spiritualist, well-grounded in the knowledge of communion between the two worlds, and although I take a lively interest in the movement of Spiritualism, in the welfare and labors of our workers in the Cause, and of those old-time friends and associates who still linger upon the shores of mortal time, yet I am not as often privileged to make my presence known as I sometimes would like to be. There is a broad, open highway of communion between this world and the spiritual; but I do not forget, sir, that there are thousands upon thousands of human souls thronging that highway, many of them far more in need of communication, and of utilizing such channels as may be open to their reing such channels as may be open to their return, than I am; therefore, I sometimes feel I must stand back, and not press forward, because there are needy souls who ought to have

To-day I find myself here, as I have done many times in the past—although not communicating to mortality—to listen to what your good President has to say in reply to your queries; and he has kindly invited me to speak the same says in rearts! once again in mortal speech to those friends who may care to hear a word from me. This is not the first time I have been thus invited, but I have hesitated in availing myself of the kindness until this moment.

I bring my greeting to my friends, especially those in New York City. I would like to take the old, tried and stanch co-workers by the hand and bid them God-speed in their work; but if I may not do this to-day, I can send out to them my magnetic sympathy and my spiritual influence, which, I trust, will reach their hearts like a wave of love from an unseen shore. I am cognizant of what is taking place in our ranks.

in our ranks.

I try to keep myself informed of the movements of Spiritualism on both sides of life, for I have no desire to grow stagnant in thought or in activity, and therefore I say to my friends: I know when you are faithful; I know when you send out a thought of encouragement and of cheer to spirits as well as mortals, in their arduous works, and I am not alone in my knowledge, for there are many old and tried friends in the spirit-world who also know; so many of our old workers and pioneers in the great movement of spiritual reform and instruction have passed on to that shore where struction have passed on to that shore where I find my abiding place. But sometimes it I find my abiding place. But sometimes it seems strange for one to return and look over the field of labor, so many new faces have come forward, and new minds with their own opinions, that we cannot but smile, at times, to think how different some things are to-day from what they were in the past. But where one is honest and active, sincere 'in the desire to do good and to spread the gospel of truth, or many form many supporters and analysis. he may find many supporters and encourage ments from the spiritual side, for unseen help ers come to assist him in his thought and his

work.

And I would say, Mr. Chairman, to those earnest souls who recognize a pearl of great price in the claims of Spiritualism, who acknowledge the bounty and utility of communion with invisible friends, be faithful; be honest; continue with your work; protect your mediums; surround the spiritual instrumentalities of the higher life with good and helpful conditions; do the best you can, and exercise your most wide spread influence against the encroachments of aught that would defame mediumship, or in any sense in ure the defame mediumship, or in any sense injure the calling of our public workers.

I know that sometimes there will be at

I know that sometimes there will be attempts to legislate against the wide-spread work of mediumship, but I do not believe that such an injury can be wrought our workers. It seems to me that the liberality, the earnestness, and the sense of right and justice of our American citizens will be exercised against this attempt to injure our blessed cause. It certainly will be, if our workers, our followers, those who claim to be Spiritualists, are honest and earnest in their efforts to denounce and to protest against this movement.

honest and earnest in their efforts to denounce and to protest against this movement.

I find, Mr. Chairman, I cannot utter all that I wish to say, partially because I am not at liberty to take your time, partly because so many thoughts crowd upon me as I contemplate the situation, and think of what has been done, what still remains to be accomplished in the name of truth and of human progress. I am most gratified to say that I am in company at times with those dearly loved friends whom I associated with in spiritualistic circles in times times with those dearly loved friends whom I associated with in spiritualistic circles in times past. Judge Edmonds, to day, bade me send his greeting and his love to old-time friends, and to assure them that his voice is strong if yet slient, in behalf of humanity; that his love goes forth in warm waves of feeling toward those who are in need of enlightenment upon the spiritual questions of the age. And Dr. Gray, also, desires me to give his greeting to friends, with the assurance that he is neither dead nor sleeping, but thoroughly alive in the spiritual world, where there is work to be done of high importance, in which he desires to take a part. Robert T. Hallock,

## Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques From one in the audience ] I have QUES.—[From one in the audience.] I have been engaged in a literary work for two years, written inspirationally. Sometimes I desire advice from my juides, but I do not get it—neither do they ever give me any external sign of their nearness on these occasions. Why is it that my guides do not manifest to me when I seek so earnestly, while other mediums behold their guides frequently; and easily receive advice and direction from them clair audiently?

Ans.-In relation to such work as this, it sometimes happens that the personal guide of

the instrument employed to do the intellectual work does not, for purposes of its own undentitedly, come into such close rapport with the niedium as to project his or her image upon the atmosphere of the subject, and thus the guide may not be perceived. It may be that the spirit-world desires all the power, the nervous energy that the medium has to spare, for the literary work in contemplation, and does not think it so important for the medium to perceive the controlling intelligence as it is to direct the mind entirely upon the work in hand, for its complete accomplishment. This, of course, we cannot say is really the case with your questioner, Mr. Chairman, but it seems to us that these guides, who are undoubtedly wise and intelligent, have their own purpose in view, and that must be, we think, the direct projection of such thoughts.

It seems to us now, in this connection, that these are somewhat of a reformatory nature; as if the literary work in question was of a peculiar kind—one intended to reach the mind for practical purposes. As this influence comes out to us, we behold a beautiful female spirit, clothed in white, and holding in her hand that which seems to be the image of a woman. enthe instrument opployed to do the intellectual

clothed in white, and holding in her hand that which seems to be the image of a woman, engraved upon a metallic plate. We do not understand precisely the meaning of this symbol, deristand precisely the meaning of this symbol, derstand precisely the meaning of this symbol, only it comes to us as if some great question, involving social reform, or something of that sort, especially connected with woman, we should think, has to do with this subject. We do not often come into close rapport with the spirits of personal friends present at these Tuesday scances, so we cannot, perhaps, define this as well as we would like to, but we do catch from the spirit present, that, in good time, she will reveal to the questioner the reason why this clairvoyant sight so strongly desired has been withheld. When the work is completed, and the external part of it is effected, when minds have been awakened to that which is its mission to accomplish, it seems to us that the guides will make themselves known, and perhaps seen, and that explanations will be given, such as may not now be in order.

Q.—[By J. W., Abington, Mass.] What effect is produced upon a father or mother in spiritlife who looks upon earth and sees a child of this life grown so reckless as to be deprived of the respect of the neighbors, with whom they—the parents—once mingled in mutual sympathy and regard? Can such a sight render them other than miserable?

A.—The parents who have passed to the spiritual life, leaving their offspring to struggle with the temptations and experiences of this mundane sphere, maintain an interest and a deep sympathy with these children. The love which was bestowed upon them here still continues to live and even to increase insemula. which was bestowed upon them here still continues to live, and even to increase, inasmuch as it is divested of material principles and conditions, and belongs especially to the spiritual life. If a child, left here upon the earth, falls amid temptations, and begins a career of wrong-doing, the parents on the spirit side will, of necessity, mourn, because they desire to see their child uplifted, strengthened in thought and character, made beautiful by the accomplishment of good deeds, and becoming, not only respected, but looked up to by the community in which he moves; but if this is not accomplished, if the child continues to pursue his wrong-doing, constantly afflicting pursue his wrong-doing, constantly afflicting not only himself but others, through the ef-fects of his deeds, then will these spirits who watch above him be sadly affected; they will sorrow, yet not without hope, as those on earth might do, because they know that at some time a process of regeneration in the heart of time a process of regeneration in the heart of that man will be effected. It may not be while he is on earth—and they, perhaps, will be the instruments who will begin this work—but sometime and somewhere the soul will come to see itself as it is and as it should be; it will realize the great oppressiveness and weight which has been brought upon it by wrongdoing, and it will then cry out in agony against this terrible condition, and try earnestly to rise above it. The parents will try to exercise an influence upon their child, and to bring about conditions that will assist him to rise out of the mire and degradation to a higher plane of life. If this cannot be accomplished here, they will not forsake the object of their compassion and their love, but will follow him compassion and their love, but will follow him to the spirit-world, and by their magnetic helpfulness will do something to assist him out of that plane of life and unhappiness to which he has descended.

Q.—[By Free-Thinker, B. F. J.] Do you know whether or not the fixed stars are inhabited? Some spirits have been saying that the moon is now a dead planet, and that our earth will be at some time. Are such statements true, or otherwise?

wise?

A.—If we give you our opinion upon this planetary subject, it can only stand as an opinion to you; it is something you cannot verify or demonstrate in practical life. We have been told by spiritual astronomers, who claim to have traversed points in space and visited various planets, that it is impossible to enumerate the number of fixed stars, as well as moving planets, that are inhabited by human beings, each planet and star having its own condition of life, varying in large degree from that of any other, and all under the divine control and ministration of a supreme intelligence.

that of any other, and all under the divine control and ministration of a supreme intelligence.

We have been told by these astronomical minds that your moon is really inhabited, but that its habitable side is not perceivable from the planet earth; that the inhabitants of this body in space are of a highly-intellectual order, advanced in certain degrees of are and account.

body in space are of a highly-intellectual order, advanced in certain degrees of art and science, mild and peaceful, and not in any sense addicted to the indulgence of carnal appetites.

Now we give this, friends, just as we have received it from those minds who interest themselves in the study of the planets, and who, we think, ought to be well informed. You want take it for just what it is worth to your may take it for just what it is worth to your minds; as we have said before, we have no means of demonstrating the assertions to you.

Q.—[By the same.] If the Bible is the only Word of God, as Christians claim, why did he give it to but one-third of earth's people?

A.—We presume that it would be claimed by those who presented the Bible to humanity that it was given to them because they were most fitted to receive it at the time, and because their people were most advanced in knowledge and power. You must remember that the world was little known in the days when the Hebrew historical record known as the Bible was given to marking its surface. when the Hebrew historical record known as the Bible was given to mankind; its surface was not at all explored to any extent. What was considered the world entire in that day was, in reality, but a small portion of the globe. But we do not accept the statement that the Bible is the word of God, any more than any highly moral or intellectual work is the word of God. God, the Supreme—that is, the Spirit of all Intelligence, Wisdom and Love—we do not recognize as a personified being called Jehovah, the King of the Jews, and consequently we cannot in any sense accept the statement that the Bible, or any other book, has been brought to earth directly as the supreme and infallible word of a personal being who rules and guides the entire universe. But we do think that a portion of this supreme intelligence and goodness and worth and wisdom may be found in every highly intellectual work that has a mission to perform to humanity.

in every highly intellectual work that has a mission to perform to humanity.

A work that is, perhaps, supremely moral in its code of ethics, as we think the New Testament may be claimed to be, if it were divested of its incongruities and idiosyncratic utterances brought to it by those who did not understand the revelations from unseen worlds—a code, then, of moral ethics that looks to the elevation of humanity, and would guide man onward in his progressive unfoldment, spiritually and mentally, must contain within itself such elements of the Supreme Intelligence as will make it lasting and its influence felt; but the Word of God, as claimed by what is called the Christian Church, has never been and we think never can be given to mortals

lution is constantly taking place, not only in the human mind, in the spiritual proclivities of man, in the physical condition of mortals, in the humanitarian interests of life, but also in the humanitarian interests of life, but also in this physical universe of yours. Spiritualism teaches that this evolution of progress is constantly going forward, bringing out a more complex from a simple state, and we do not see why this is not just as reasonable to believe in regard to the outside physical form of human life, and also in the form of this material universe, as it is in regard to the mental states.

We have historical records of planetary unfoldment in our spirit-life; we have also records of human development, in those worlds beyond this planet earth, and by these records we are informed that always and ever has the more complex been unfolded from the simple, the more intricate from that which has been very plain at first, and that, in the processes of na-

more intricate from that which has been very plain at first, and that, in the processes of nature's work, even the vegetable growth of the planet has become more refined, more beautiful, even more utilitarian than it existed in ages gone by. And so, we are told of animal life, that there has been a gradual evolution from the more gigantic, cumbersome forms of animal life, to the more complex, minute and beautifully formed. And so with man. We are informed by these records of which we speak that in human life the first form which made its appearance upon the habitable globe presented a very crude aspect indeed; that it resembled a savage brute much more closely in presented a very crude aspect indeed; that it resembled a savage brute much more closely in form and features, in stature, and in its progress over the surface of the earth, than it possibly could at the present stage of human life; but through ages upon ages of special growth and unfoldment, the higher type has been developed through lines upon lines of descendants, the more beautiful, the more erect, the more glorified—if we may use the expression—type of humanity has come, and the work is not yet accomplished. We are informed that, as the planet continues to unfold and to beautify itself, the human form will continue to tify itself, the human form will continue to evolve into that which is more refined, more beautiful, and more in accordance with our present thought of what humanity ought to be.

Q.—Why are many communications obtained, even through honest mediums, subject to misrepresentation and error, though affirmed to be true f

A.—We do not think that this is a common experience with all investigators and Spiritualexperience with all investigators and Spiritualists. By the word common, we mean of frequent occurrence. That it has happened, perhaps, in the experience of every investigator, once or twice, may be; but when we consider the thousands upon thousands of spirit-communications that are given to the world every year, perhaps the percentage of those which are misrepresenting and untrue will be found small in comparison with that greet number are misrepresenting and untrue will be found small in comparison with that great number that will prove to be correct in almost every particular. We are not now discussing the representations or statements of partially developed mediums, or of those pretenders who profess mediumship, with no justice in their claims. We mean to consider those mediums who are known, as properly adapted to the uses of the spirit-world, who are developed in that particular line of work, and who are utilized by returning intelligences for imparting information to the world, as well as knowledge concerning the immortality of personal friends. concerning the immortality of personal friends. Occasionally such mediums as belong to this class may be brought under such a line of psychological power, either from the spirit-side or from the mortal, as to express to you that which is untrue, incorrect in detail and in gen-

Now, we should have to know just what were Now, we should have to know just the conditions under which the medium sat at the time, in order to explain why the particular misrepresentation was made. Perhaps the the time, in order to explain why the particu-lar misrepresentation was made. Perhaps the sitter goes to a medium very much exer-cised upon a certain subject; he may have a business venture in his mind upon which he is strongly agitated, and perhaps he is particu-larly desirous that the spirits whom he con-suits shall gratify and answer his own secret wish in regard to it. It may be that he wants his hopes confirmed, and an expression from the spirit-world that will assure him that he has entered upon a productive line of work. the spirit world that will assure him that he has entered upon a productive line of work, and that all will prove exactly as he hopes. Now, such a sitter, especially if he is positive-minded, even though he has no thought of doing so, may carry with him a psychological influence that will affect the sensitive as she comes under the control of external intelligences. It may be that spirits who are interested in the very business venture he has entered upon, interested perhaps not for his welfare or on his side, but for the welfare of others, or in other directions concerning this very matter, will be attracted to him as he visits the spirit-medium, and with a strong psychological spirit medium, and with a strong psychological power they may be able to affect the sensitive's mind so that it shall reflect to the sitter just that which he desires to receive, which after events may prove to be incorrect. Acting upon the advice, then, of such spirits, he may dabble still further in this line of special start and the special spe

ulation, and he may reap a bitter experience in consequence. It is not that the spirit medium is at fault, or that she has not reflected the ideas of spirit intelligences: it is that the man has come into such an atmosphere of speculative life. tive life or mercantile pursuits on earth as to bring around him influences, material as well as spiritual, that bring, when the time opens for their doing so, these representations to his mind for selfish purposes of their own.

mind for selfish purposes of their own.

And then, again, a sitter may visit a medium who is not at all interested in business life, but he may have some other matter on his mind which even his own spirit-friends may desire to satisfy him on; they wish, perhaps, to give him counsel, to ease his mind of anxiety, or in some way to bring him that which shall be of blessing; but they may not see wisely; they may not be able to know clearly what is around him or before him; and as they express themselves they do so innocent of any desire to deceive, but not understandingly on the question; therefore what comes is incorrect. The one on therefore what comes is incorrect. The one or therefore what comes is incorrect. The one on earth must judge, must reason closely upon the subject, must question himself if he is to blame, must realize what were the surroundings of the medium at the time, and what were the intentions of the spirit who came to him. If he can satisfy himself on these points he will very soon be able to see why such misrepresentations have been made. tions have been made.

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

Report of Public Séance held April 4th, 1890. Col. Moses Hunt.

Good afternoon, Mr. Chairman and friends. Many years were rounded out to me while dwelling in the form, somewhere about eighty-eight, which you mortals would think a long life; and so it was when we consider how small a stroke would take us yonder. How little do we realize that we hang by the thread of life, as has been said.

as has been said.

My purpose in coming here to-day is that some few who dwelt near me while in the flesh may know that the Colonel is active and alive; and not only that, I feel pressed to speak a

and not only that, I feel pressed to speak a word from the spirit-world.

How many times have we said to you as we come here: Learn what you can of the spirit-world in this life, that is, with the dictation of your own spirit, and we repeat it again. We are anxious that you should know something beyond the material, for it will be of benefit to you as you shall be called to pass on to the higher life. We are desirous each one to give out something of encouragement or of advice to those dwelling here.

deavor to learn all I can until I may have the privilege not only of holding communion with him, but many others connected with me in the family. In New York there are many mediums, but I do not know that I can control even one. I shall persevere until it may be brought about through the help of the angels that I may speak upon a matter that is uppermost in my own mind. In one instance I feel that he understood I was by him; or knew that I was in the surrounding; he felt assured of it, and at that time I thought, through the influence of some in the mortal, I might come in contact with him privately, but I failed so to do. If he will only do his part, I know that the privilege will be granted me of holding communion with him, when I may touch upon some points that I hold back to-day. Martha Kidd.

#### George W. Miller.

I am glad to greet you, Mr. Chairman, also to greet the people here, for 1 feel this is a place where your souls may be fed, and you may be happier for coming. In the last two meetings I felt pretty sure I was going to speak, but I falled, and was disappointed, thinking perhaps some loved ones would be thinking perhaps some loved ones would be disappointed also, for they have asked me mentally, time and again, to come and send them a word of cheer and comfort from the Summer-

Land.

I wish you to know, Mary, that Fred is all right. Do not be troubled, for we can see further and clearer than you in the mortal.

It is a number of years since I parted with the tenement of clay. I feel more alive to day than I did for the last year I dwelt in the form—much more active, and stronger in every way. They are to have a little gathering very soon, and I know they will understand, for it has been given them through one medium that George will try to be there. I hope to make my presence felt through some others, as there will be more than one present. I can see that they intend than one present. I can see that they intend to come together, and there will be many in-visibles with them; but I will not say anything of the others—it is enough to speak for myself. George W. Miller, Washington, D. C.

#### Rebecca Smith.

Through the kindness of the red men to-day I find strength enough to speak here. I suffered much in mortal life; but I am not here to tell you of that, or to tell you of the beauties of the spirit-life. I have come for this one purpose, that I may be brought in contact with some of the dear loving friends, and that I may be of some assistance to them through the influences I may leave with them, that they may gain impressions that will lead them on more and more into the light, instead of groping in darkness. I would have them learn of the visits of their loved ones. They may say: "Why do you leave your spirit-home and come to this cold world?" We have attractions here: we are drawn around you. We tions here; we are drawn around you; we come that we may aid you in every possible come that we may aid you in every possible way that power is given us to do. I have been three different times into the home when mediums have been there, thinking perhaps I might have held sweet communion with them, but I failed so to do. Some other loving friends were permitted to speak, but I do not know why I could not take control of the medium, or even give what I wished through the guide. To-day I find myself much stronger, but I give credit and thanks to the red men. God bless them! They are of much help to you, dear mortals, when you little understand of their coming, or of the power they bring. Then speak kindly of the red men. They have a mission upon earth, and they come to perform it. Find not fault with them because they come to control mediums; they know their work, and will do it faithfully. Do not try to dictate to them, for they understand it better than you mortals can.

Spirits often make their way here to speak from this platform when they would much

Spirits often make their way here to speak from this platform, when they would much rather meet their friends privately; but we think our coming may sometimes be the first thing to draw their attention and lead them to seek a knowledge of spirit communion. Many a one has been led into the light by a printed message; then let us be thankful, spirits and mortals, for the great privileges that are granted us. Rebecca Smith, Putney, Conn.

## William Emerson.

As I look into the audience I see a face that holds me closely, and I have asked permission to speak again, although I have been here once before. I bring greeting and love to you, dear wife, and the children. Would that all the clouds might roll away and that the sunshine might come. We are all eager to speak, but many things we hold back from the public. Only one will understand the meaning of what I give to-day. Dear wife, the angels are working for you, therefore mortals cannot be against you. Trust them, and they will do their work faithfully. faithfully.

How thankful I am that we are permitted to

How thankful I am that we are permitted to come into communication with those we leave behind. How beautiful the thought that we shall all be reunited beyond the veil and begin a new life together. Those who have gone before send greetings. Your own dear mother sends love, and Lizzie and Jane ask to be remembered. Would that I might speak with the boys. I am not permitted to come into communication with them privately, but I feel in God's own good time the scales will be rolled away from their eyes, that they may learn more of spirit-return, and give their attention not to the material alone but somewhat to the spiritual. Gladly will I hold my influence with them for the right, and feel assured in time things will be different—that is, in the material—from what they are to-day.

Olive asks to be remembered also, and sends love to one who needs her love and sympathy so much. Also would I ask to be remembered to the dear friends and neighbors in Manchester, N. H. William Emerson.

## Dr. Emmons.

"Blessed are they that die in the Lord."
Blessed are they that know of spirit-return before leaving the mortal form. Truly, as Brother William has said, I was groping in darkness, yet, thank God, the light has come, and the darkness disappears. I will be honest, and acknowledge that, in the mortal, I was in the dark, and I could not enter into the light immediately on laying off the mantle of flesh. I had much to learn; all creeds are mixed with errors. I would say it again and again—mixed with errors. True it is; then think for yourselves, dear mortals. God would not have endowed you with reason if it had not been for a purpose. Never was man made better by dethroning reason. Then use it according to the dictation of the spirit. Would that I could undo or unlearn the past. I cannot, therefore I must, through progression, go beyond it.

You may ask if I was satisfied with creeds and dogmas in this life, and I answer: they never fed the spirit, and they never will. Then reach on for more light, for more intelligence from advanced spirits who are waiting to give it to you. I would not have been found in this hall while dwelling on earth, in what is termed a spiritual meeting, but I feel that "spiritual" is the right term to use, for spirit is all. There should not be so much of what I might call crowding one another, of each one feeling their own society is right and all others are wrong. Be charitable, like him whose example has been left you. Be charitable, for I know the importance of it. As I have been a dweller in spirit-life for this length of time, I have learned some things which it was my privilege to have learned in mortal life. I would extend to each one greetings; each one, I say; and Brother William sends greetings to all that he was connected with. The friends in Franklin, Mass., will remember Dr. Emmons.

dweller in the spirit-land this length of time without discovering that there is much more for me to learn.

It is grand to feel that life is continuous. This earthly life is only the commencement: it is shadowy; we have the reality on the spirit shore. We come in contact with friends and neighbors, and form acquaintances there as you do here.

you do hore.
Some time since, some ministers, as you would call them here, were holding a little conference. There were four of them, and they could n't quite agree, any more than they could here were the state of the sound of could n't quito agree, any more than they could when here. Each one thought that his denomination was a little the best, or a little more in the right. Do n't misunderstand me, and think that conversation was held in our spirit homes. It is only while we are attracted to earth that we talk of material things. As I listened to them, I found they held the same views they did here: if they were Orthodox or Presbyterians, they still were the same. I can't understand what it matters about sect or creed, as all are reaching on for that one

can't understand what it matters about sect or creed, as all are reaching on for that one heaven, as they term it. The conversation didn't last long. It was all in pleasantness; still I noticed each one held to his own doctrine—they couldn't seem to leave it, after quitting the mortal form.

Since passing to the spirit-life I have been attracted a great deal to my dear friends on earth, hoping in some way I might make my presence known; and since conversing with a spirit who has spoken from this platform, I have felt that I would try this method and see if I could not reach them in Randolph, Vt. Jenness Wheeler. Jenness Wheeler.

#### Lucia A. Sampson.

It is pleasant to return and speak for ourselves; it is also pleasant to listen to others as they send greetings to their loved ones. I am interested in the good and glorious work that is going on in this great city, where more and more are being brought into the light, learning that spirits do return and converse with their dear friends. The Lyceums I am interested in; the "Ladies' Aid." I aminterested in again. I feel that they will be prospered; the angels are helping them; there seems to be harmony arising; and may they go on and on until the work shall be more and more perfect. We that have laid off the mantle of flesh, that were connected with them in the past, have lost none of our interest; that is even stronger than it could have been while we were in the form, for we feel our influence may go further; then for we feel our influence may go further; then we would say to each one, we are still among we would say to each one, we are still among you and can do our work more perfectly, bringing our influence and leaving impressions with you as to what channels it is best to work through. God speed the time when mortals may realize more of the angels' visits; when they may see and feel their loved ones as they walk beside them; when they may be lifted above the clouds of sorrow, of prejudice and of shlfshness, and all inharmony may be done above the clouds of sorrow, of prejudice and of selfishness, and all inharmony may be done away with. This is our prayer for those we love, and we love them all. Many who stand beside me join with me in what I have said to those we were connected with while in the mortal. When I dwelt on earth I did enjoy so much communing with them, and I would say to the dear friends: Meet with them in the halls, for there your spirits may be fed; you may be for there your spirits may be fed; you may be-come better men and women and lead better lives for so doing. Lucia A. Sampson.

#### Sarah Morse.

Sarah Morse.

There are those dear to me at a distance from here, Mr. Chairman, and I am anxious to reach them. Through the influence of some good friend, I trust my message will be spoken of, and they will receive the paper containing it. In East Clarendon, Ohio, my friends dwell.

It will bring comfort to some, and raise doubts in the minds of others, when they hear that Sarah has been here, for we are all constituted differently; some will see things so clearly, while others look, as you might say, in the background. It is our privilege to speak what is in our minds; if they receive it kindly, we shall be happier; if not, it makes us sad, and we must wait until, through the aid of the dear angels, they learn that their friends do visit them, and not only their friends, but many loving spirits, come to assist them through life's battles, through trials that overtake them, to help lift the burden of life from their shoulders, that they may feel this existence is not all, but there is something beyond worth learning of while dwelling here. I feel assured that my coming to this place will prove for some good purpose in the future. It will help my friends to know that we do visit them. It has often been said: "If they come, why do I not know it?" We cannot answer all the questions of mortals, but we do say, if you try to put yourself in the way of learning of our visits, you will understand more of our coming to you. It does not lay wholly with us, but partly with yourselves; if you will work with us, we promise you we will not fail you, by any means. Sarah Morse. will not fail you, by means. Sarah Morse.

## Elsie Stevens.

Oh! the pretty flowers! [To the Chairman:] Don't you think that white one is lovely? See the pretty leaves! You can't make them like that, can you?

I see the children going down the aisle, but they will be quiet, won't they? Didn't I keep quiet when that lady was talking? Don't you forget to tell my mamma I am going to school? To the Reporter: My hair curls just like yours, only mine aint that color. Grandma says it will be sometime, when I be a lady.

I am glad to come to this meeting. [To the Chairman:] Can I come again to-morrow? [There will be no one here to-morrow.] Then I'll come to the next meeting. Aint you sorry when children have the throat-ache? Grandma said she wanted me but she was a corny. when children have the throat-ache? Grandma said she wanted me, but she was so sorry when my throat ached. I want to ask you if you won't sometime come where my mamma lives? That is in New York. Don't you know New York, where they've got all the big houses? I was only just a little girl when I went away. I am bigger now. Don't you know where Thirty-Fourth street is? [Yes.] When you get there you turn round the corner, and you'll see what they call a swell front; you come round that—and you know where Madison Square is—then you go right down that street, and come over another street, and it will only be a little ways, and if you see my mamma, and tell her I was here—don't you tell—I'll give you a kiss. But I'm going to see if you do, first.

We want to go to school in the Summer-

We want to go to school in the Summer-Land. It is lovely; and we have more flowers than you do here. If I can get'em through the veil I'll bring you some, as many as I can hold. Now I want to speak my name: Elsie Stevens.

## Catharine Champlin.

Years have passed since they said death came into the home and stole one away. The vacant chair was left standing; but we occupy our places at the table, we are there just the same, and we feel it is our home. How sweet to feel that we are welcome to our home. Yes, dear friends, the attraction is strong that draws us into our own surroundings, and we walk by the side of our loved ones, trying to make them sense our presence. Sometimes we feel disappointed because we cannot accomplish the work we have attempted. Not many miles from where I dwelt I heard there were meetings held, while I was in the form, but I did not understand the purpose of those meetings. I have learned, since passing over, that Years have passed since they said death came its code of ethics, as we think the New Testament may be claimed to be, if it were divested of its incongruities and, diosynoratic utter ances brought to it by those who did not understand the revelations from unseen wordies a code, then, of moral ethics that looks to the clevation, of humanity, and would, guide man on whrd in his progressive unfoldment, ispiritually and mentally, must contain within a magnetic of Spiritualism.

I would extend to each one, is greatly man on whrd in his progressive unfoldment, ispiritually and mentally, must contain within the comparison of Spiritualism.

Q.—[By "X."] Is the theory of "Darwinism" compatible with Spiritualism" and I shall still one that the word of God, as claimed by what is called the Christian Church, has never been and we think never can be given to mortal with the was on the progressive unfoldment, ispiritual to the self-successive of Spiritualism.

Q.—[By "X."] Is the theory of "Darwinism" compatible with Spiritualism" and I would ask if it can be possible that I may brough some medium near by him have a mentally controlled in the purpose of those meet-point will be called to pas on to the higher life. I have been a dweller in which will be called to pas on to the higher life. I have been a dweller in spiritilife for this length of time, then the purpose of those meet-point will be called to pas on to the higher life. I was my privilege to, have learned, since passing over, that some thing the form the purpose of those meet-point will be called to pas on to the serious point in the purpose of those meet-point will be called to pas on to the their was my privilege to, have learned, since passing over, that some time, the purpose of those meet-point with the must was my privilege to, have learned, since passing over, that seminal the purpose of those meet-point was not the purpose of a dveller in seminal to the purpose of those meet-point was not the first was my privilege to, have learned, since passing over, that seminal the purpose of those meet-point was n itils well for us to assist them; they need us so

lills well for us to assist them; they need us so much.

Often we hear these words spoken: "If they do assist me, how do they do it? I do n't know of any assistance I have received from the spirit-world. I don't know of any period where they have used an influence with me that has accomplished anything." Oh! dear friends, low it grates upon our ears to hear you speak so, when we work and work continually for your benefit. Then forbear; do not say it, even if you think it. Yet we do not come to blame, for we see often, as we come around you, you do not mean wrong by speaking idly.

around you, you do not mean wrong by speaking idly.

I have much I would like to say to them privately, at home, if possible. I do feel that I shall come near enough, in time, to control some medium there. This is enough, in public, for to-day. They will readily understand of the points I wish to speak on, from what I have said. It is delightful to feel the freedom that one has in speaking from this platform. You little know how anxious those who love you are to come into communication with you. I wish this message to reach a few friends in Toledo, Ohio. Catharine Champlin.

Chandler Spalding.

Chandler Spalding.

While the lady was speaking, I felt a little weak, and I thought perhaps it would be as well if I did n't say anything, but George said: "Father, speak, and you will feel happier, for I have been here, in years gone by, and I felt much happier for speaking." I will say, as others have said, we are reaching out to our own, anxious to come into communication with them, but there are many reasons why we do not. Some of my friends dwell quite a little distance from here, and some are in your neighboring towns or cities.

Eben, you are in the right channel; turn not to the right nor the left, not wholly in spiritual matters, but in material matters, as we have advised you many times, even mentally, when you have communed with us. Father and mother send greetings to you to-day, and they would coincide with me in the words I speak to you when I say: Turn not to the right nor the left, nor listen to mortals.

If Charles does not wish to learn anything

nor listen to mortals.

when I say: Turn not to the right nor the left, nor listen to mortals.

If Charles does not wish to learn anything this side, then he must commence with the children and learn in the spirit-world what he might learn here.

Alexander is here, and sends greetings to Annie, wishing she might sense his presence in the home. Benjamin also sends loving words to Harriet, and we would send greetings to you all. I feel that things will come out right eventually, although it seems a little dark at the present time in regard to their affairs at hone and in regard to Almira. I know more than I shall speak publicly, and I wait for the time when I may have the privilege of speaking upon these points perhaps privately.

I am grateful for the opportunity of speaking to-day. I have much I would like to say upon various matters, but I forbear. If I allow myself to say much I shall speak upon what I had better not. I have been in the old home; I have met with the old neighbors in Oshkosh, Wis., and have felt that they welcomed me there

Wis., and have felt that they welcomed me

there.

Now one word to you, Charles: If you do not wish to commune with us, we who have laid off the mantle of flesh and put on the bright garment of immortality, you can wait; but the time is coming when you will wish you had learned something this side, and to day you do more thinking in regard to these things than you like to admit. You wish to hide all the light you have; we are not here to find fault. I send greetings to you, the same as to the rest of the family. Chandler Spalding.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April II.—Francis Collier; Dudley Culver; Sarah Baker Mary Cox; Jennie H. Foster; Hannah Brown; Samuel Mc Keeney; Joel Stannard; Belle Wide Awake; Rhoda Durant

As per dates will appear in due course.

As per dates will appear in due course.

June 27.—Elihu Robinson; Betsey Thayer; Hattle Burdick; Sarah H. Fletcher; Mabel Hatch; Archibald Lewis; Benjamin Marshall; William H. Orne; Capt. Eleazer Higgins; Olive Stevens; Caroline Hill; Norton Hollis; John Pierpont. THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

AFTER THE FOURTH OF JULY.

We put him to bed in his little nightgown, The worst battered youngster there was in the town; Yet he said, as he opened his only well eye: "'Rah, 'rah, for the jolly old Fourth of July!"

Two thumbs and eight flugers with lint were tied up, On his head was a bump like an upside down cup, And his smile was distorted, his nose all awry, From the joys of the glorious Fourth of July.

We were glad; he had started abroad with the sun, And all day he had lived in the powder and fun; While the boom of the cannon roared up to the sky, To salute Young America's Fourth of July.

I said we were glad all the pieces were there, As we plastered and bound them with tenderost care; But out of the wreck came the words, with a sigh: "If to-morrow was only the Fourth of July!"

He will grow all together again, never fear, And be ready to celebrate freedom next year; Meanwhile all his friends are most thankful there lies A crackerless twelvemonth 'twixt Fourth of Julys.

We kissed him good-night on his powder-specked face; We laid his bruised hands softly down in their place; And he murmured, as sleep closed his one open eye:
"I wish every day was the Fourth of July!"

—M. Phelps Dawson.

## A New Psychical Research Society.

A New Psychical Research Society.

To the Editor of the Banner of Light:

In consequence of the efforts of Mrs. H. S. Lake, speaker at the First Spiritual Temple, Boston, an organization was perfected, on the evening of May 18th, with forty-four charter members.

Two weeks later the Society reissembled, and, after much earnest discussion, adopted the following Constitution and By-Laws:

Article II.—The name of this Association shall be The Temple Psychical Research Society.

Article II.—As the value of all scientific conclusions depends solely upon the inability to explain phenomena upon any other than the hypothesis assumed, therefore the specific object of this Society shall be, First, to place all phases of mediumship under such conditions as will enable the investigator to determine, if possible, how the manifestations are produced; and Second, what are the laws governing the same. To this end it shall solicit the cobperation of sensitives who should be as much interested in understanding the causes which underlie psychic manifestations as are those who do not possess these capacities or pecularities; and in order that the best possible conditions may be furnished, each member of this Society shall strive to cultivate such physical, mental, moral and spiritual states as will tend to attract the best and wisest intelligences, excarnate and incarnate.

Article III.—That we may the better attain the objects herein set forth, it is agreed that, within this Society special groups or classes shall be formed—according to the law of spiritual attraction—who shall regularly attend the sessions, which shall take place at such times as each classes may mutually determine, and who shall report, from time to time, to the general association.

Article IV.—The officers of this Society shall consist

and who shall report, from time to time, to the general association.

Article IV.—The officers of this Society shall consist of a President, Vice-President, Secretary and Treasurer. There shall also be an Executive Committee of five, of which three shall be the President, Secretary and Treasurer, whose business shall be to provide for the meetings of the Society, and to discharge the duties usually belonging to such a committee.

These officers shall serve for the term of six months, and elections shall occur semi-annually, on the second Tuesday of May and the second Tuesday of November, and regular meetings shall be held semi-monthly, on Tuesday evenings, excepting during the months of July and August.

on Tuesday evenings, excepting during the mouths of July and August.

Any person attending at or sympathizing with the Spiritual Fraternity Society, meeting at the First Spiritual Temple, may become a member by signing the Constitution, and bestowing upon the Society, for its necessary expenses, such sums as, from time to time, may appear to him consistent with his material condition.

dition.

By-Laws.—Eleven members shall constitute a quorum for the transaction of regular business.

The Constitution shall not be amended except by a vote of three-fourths of the members present, due hotice of the intention having been given at a preceding

meeting.

The Special Groups or Classes shall be supervised by such person or persons as each class may select.

All regular meetings shall be held in the First Spiritual Temple, corner Exeter and Newbury streets.

Classes shall be attended only by members of the

Same.
The General Society shall welcome all who choose to come, and shall appoint a Hospitality Committee to extend this courtesy.

B. A. O. SANGER, See'y.

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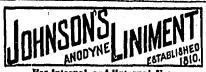
TO THE EDITOR:

Please inform your readers that I have a positive remedy
for above named disease. By its timely use thousands of
hopeless cases have been permanently cured. I shall be
glad to send two bottles of 'my remedy MRB to any of your
readers who have consumption, if they will send me their
Express and P. O. address.

Respectfully.

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DR. PEIROF will answer orders for treatment,
from any distance, by Dingnosis the person's diseases,
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article, upon receipt of a lock the patient's hair or recent
writing, statement of ago, sex, full name, residence, description of illness, and \$1.00 (for a trial); or for one Full Treatment (which may be all will need to cure), \$2.00; or for a Month
Course, \$5.00. Diagnosis Separate, Only Ten Cents. 28 years'
successful and extensive pinctice. Permanent Letter
Address, P. O. Box 1136, Levviston, Maine.
June 14.



The most APPETIZING and TEMPERANCE DRINK in the world.
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Ask your Druggist or Grocer for it. C. C. HIRES, PHILADELPHIA.

## DR. F. L. H. WILLIS

May be Addressed until further notice, Glenora, Yates Co., N. Y.

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

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

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

Apr. 5.

### SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and inture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 22.00, and four 2-cent stamps. Brief delineation, 31.00, and four 2-cent stamps.

Address,

Centre street, between Church and Frairie streets, Apr. 5. 6m\* White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character.



Patent rights and apparatus for sale in States, Cities, or Counties. Agents wanted. Apply, OZONE APPARATUS & SUPPLY CO. 128 Boylston St., Boston.

TRAVELERS FOR ONSET WILL please call for Excursion Tickets via EAST
WAREHAM, which cost less than by the farthest
way round route, and arrive there quicker, safer and happler, as our cars pass the Auditorium, the Wharf, leading
Hotels, 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 Planetary Reading with Horoscope, and various questions answered. For terms and information, send for circular. GEORGE WINTER, Joint, Allegheny Co., Pa. June 14.

\$75.00 to \$250.00 A MONTH can be made for red 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, Vareb. 8.

DEAF NESS A HEAD NOISES CURED by Peck's INVISIBLE TUBULAT EAR CUSHIORS. Whispers heard, Comfortable. Successful where all Remediathall, Soldby F. MISCOX, and y, 862 Br'dway, New York. Write for best of proch FREE Mar. 1.

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## holds sittings daily, Saturdays and Sundays excepted at Vernon Cottage, Crescent Beach, Revere, Mass. Terms 81.00. Hours, from 9 A. M. to 6 P. M. tf\* July 5. 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, In the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Higgraphical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of gl; Consultation fee gl; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1644, Boston, Mass.

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Song and Chorus... SILVER LOCKS. Song and Chorus......25c LITTLE RED SCHOOLHOUSE.

Bong.......25e In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD, Music by H. P. DANKS. For sale by COLBY & RICH.

Special Inducement for Purchasers. ALL purchasers of C.P. Longley's book of beautiful songs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubiloe, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns." Price of book postpaid, \$1.12.

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Special terms for magnetic treatment by the month.
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# CEANCES will be held at the above address, commencing Sunday afternoon, Sopt. 7th. Until then please address Onset, Mass. GEORGE T. ALBRO, MANAGER. July 5.

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ROOM 2J, PELHAM STUDIOS, 44 Boylston Street, Boston.

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MASSAGE. FILECTRICITY.

M. DONNELLY (late of Hotel Flower), 13 Winter street, Room 3. Boston, Mass. 4w June 21. Florence K. Rich,

INSPIRATIONAL ADVISER. Consultations 9 A. M. to 3w\* July 5. Mrs. Jennie K. D. Conant,

EVANS HOUSE, 175 TREMONT STREET,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 a.m. to 4 p. m. Circle every Friday afternoon at 2:30. 20 Bennet street, Boston. July 12. 1w\* Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. July 5.

A. B. HAYWARD, Magnetic Physician. Letter address during summer, 3 Bosworth st., Boston. Will visit the sick by letter appointment, also transmit his powerful healing force by mall through the vehicle of paper on receipt of 31. Remarkable cures made where medicine fails. July 5.

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July 12.

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 138 Chandler street, Boston. 5w\* June 14.

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Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremont lw\* July 12. IVI street, Boston.

CIX QUESTIONS answered or reading given
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June 28.

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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 F. M. Mr. Stiles refers to Dr. J. R. COOKE, by whom he was developed.

4w\* June 21. Karl Anderson, Astrologer,

ROOM 6, 81/2 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 Tlarge rooms, nearly new, with a well of the best water. Inquire of M. L. TRIBOU, Onset, or GEO. O. WENT-WORTH, Stoughton, Mass.

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THIS Powder thoroughly cleanese the teeth, hardens the gums, purifies the breath, prevents decay, etc.
Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."
The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentiest and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."
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NEW GOSPEL OF HEALTH, SEND two 2 ct. stamps, lock of hair, name in full, age and Sex; and I will give you a Clairyoyant Diagnosis of Youn Allments. Address J. C. BATDORF, M. D., Frincipal, Magnetic Institute, Grand Rapids, Mich. im\* July 5. this office. Price \$1.25; cloth-bound copies, \$2, 9.

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Circles Bunday ovening at 3, and Tuesday afternoon at 3 o'clock. Six Doveloping Sittings, \$5.00. Doveloping Circle Friday ovening, 7:30; admission to circles, 25 cents.
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\*\*Medicine Situation Control of Con Hotel Simonds, 207 Shawmut Ave., Boston, Mass.

Circulars for stamp. Mrs. J. W. Mansfield,

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THE RECONSTRUCTOR, a weekly Spiritual paper, pub lished at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.



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organ in the body.

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Language but faintly
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should wear this vitalizing health-giving Belt and
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their medininstic gift nave, inter a few strings, ocen and to receive astonishing communications from their departed friends.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:
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Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

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CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either alond or mentally. 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.

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and directions, by which any one can cash, machine to use it.

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"What Shall Be My Angel Name?"

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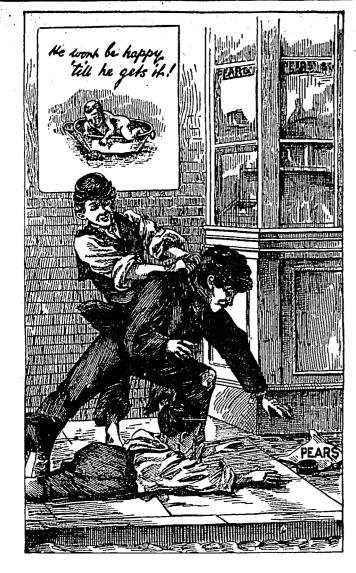
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FIGHTING FOR IT.

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

#### REMONSTRANCE PETITION.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF

Whereas, The members of the Maine Medical Association, at their annual meeting, held in Portland, June 10th, 1890, advocated the passage of a "Registration" medical law that would, if enacted, be most likely to prevent all so-called "irregular" practitioners from being employed by the people in cases of sickness, Therefore, we, the undersigned, citizens of Maine, pray that your Honorable Body will not be instrumental in enacting such a statute-one that will deprive us of our constitutional right of employing any practitioner or any mode of treatment we desire when sickness befalls either ourselves or our families.

There are many and various modes of eradicating disease, and no mode can consistently claim perfection all of them are patronized by intelligent citizens of the State, and each individual should be left free to exercise his or her choice of practice, also of practitioner, in case of illness.

The State cannot in justice assume the right to select the practitioner by statute, unless the same law will also guarantee a cure of the patient.

The present general laws of the State (if enforced) will protect the people, and punish all misdemeanor false representation and crime connected with the medical profession, in the same manner applicable to other trades and professions, hence no need exists of any new enactment-unless the end had in view is the establishment of class-legislation and monopoly in certain modes of eradicating disease, to the ruling-out of other methods equally, or even more successful, and which the people desire to employ.

All the various modes of remedial treatment should be allowed to stand equal before the law, subject to like rewards and punishments.

NAMES.

ADDRESSES.

# Banner of Fight.

BOSTON, SATURDAY, JULY 12, 1890.

## Walter E. Reid.

To the Editor of the Banner of Light: In the unwarrantable imprisonment of Dr. Reid of Grand Rapids, Mich., a blow is struck at civil liberty, and a menace is flouted in the face of every Spiritualist and Liberalist throughout the land.

The peculiar features of the trial of Dr. Reid, the refusal of his offer to vindicate his claims as a medium in open court, etc., etc., are familiar to all. The main question involved is. Are Spiritualists and Liberalists prepared to sit calmly and supinely by and see thisthe most audacious piece of injustice ever perpetrated upon a free citizen-go unscathed and unrebuked? Much has already been said on the subject, in the Arena, Twentieth Century, Truth Seeker-all non-spiritualistic journals-as well as by the spiritual press generally, but all without proposing any efficient remedy. What then? Let the following table by Æsop suggest the proper remedy:

Esop suggest the proper remedy:

An eagle, whose nest was built in a high tree, but hollow with an opening at the ground, swooped down one day upon a litter of young foxes, and bore a cub in her talons up to her nest, with which to feed her young. The mother fox coming up and seeing her loss, pathetically implored the royal bird to restore her offspring; feeling secure against any violence from a fox, the callous-hearted bird lent no ear to the distressed mother of her captured prey, when the cunning but incensed fox ran to an altar where some country people had been sacrificing, and selzed a live brand, and approached the root of the tree to set it on fire. The eagle knowing it meant sure destruction to her fledgling young, instantly restored the cub to its mother—with all due and sultable apologies.

The application will be found in recurring to a law

The application will be found in recurring to a law the republican legislature of Ohio made a few years ago, classing all mediums as mountebanks, and requiring them to take out a license for the exercise of their medial powers. The BANNER of LIGHT instituted an appeal to the republican Spiritualists of Ohio to vote for Hoadley, the democratic candidate for Governor, and for all democratic members of the legislature who would pledge themselves to vote for the repeal of the obnoxious law. The thing was done, accordingly; and when the cause of the defeat of the republicans was known, and the legislature assembled the winter succeeding the election, they—the republicans-"made haste" to lead off in repealing the outrageous sumptuary law.

Just let a hundred thousand letters be written by Spiritualists and Liberalists to senators and members of the lower house of Congress, stating the outrage, and threatening-in the event of the President not pardoning Reld-to vote the democratic ticket in '92. and my word for it Reid will soon be at liberty. Anything else will be futile, and only provoke the con-tempt of those having the power to set the matter right. Directly, President Harrison is not responsible for this high-handed outrage, and should not be so regarded until the facts are fully laid before him, when -if he then hesitates—he becomes particeps oriminis in the affair, and should be regarded accordingly.

Of Judge Jackson, on whose shoulders rests the onus of this affair, it is only necessary to recur to Judge Taney and the Dred Scott decision to read the verdict that posterity will pass upon him for the issue of this farce-misnamed a judicial trial. Over thirteen hundred years have elapsed since Cyril, pseudo Bishop of Alexandria, instigated the mob that tore Hypatia limb from limb, and then scraped the flesh off her bones, as she was going in her carriage to lecture hall. Through the connivance of the Emperor, Cyril escaped penal consequences, but who will dare say, as the ages roll Report, Aug. 17, 1889.

on and mankind become more and more enlightened and humanized, that, commensurately, the guilt of this monster of injouity will not continually assume a blacker hue, and that his name will not be regarded with greater abhorrence and detestation? It is greatly to be feared that Judge Jackson "builded" worse "than V. C. TAYLOR. he knew." Des Moines, Ia.

Plymouth, Mass.-Saturday, June 28th, a party of Spiritualists came here on the steamer Stamford, and made a call of a few hours, visiting places of interest. Mrs. Nellie F. Burbeck met a number of friends at the boat, whom she had known while living

friends at the boat, whom she had known while living in Boston.

June 29th, Mrs. Ida P. A. Whitlock gave two very interesting lectures, with tests, reading and music, in Leyden Hall. I think it was her first visit to Plymouth, but hope it will not be her last. Lovely flowers were brought by friends interested in the Cause. July 6th, Mrs. Kate R. Stiles lectured and gave tests, giving much satisfaction, and awakening a renewal of interest in our Cause.

July 13th, Dr. W. A. Hale of Boston is expected to lecture, and Miss Holt to give tests. Since the lecture season began in Duxbury, parties interested have driven to Temperance Hall to hear one lecture during the day, there being no meeting in Plymouth at the time.

SARAH A. BARTLETT. SARAH A. BARTLETT.

Hanson, Mass. - The First Spiritualist Society has as its officers for 1890: President, Wm. W. Hood, South Hanson; Secretary, George F. Simpson, Hanson; Treasurer, Mrs. D. B. Everson, South Hanson; Executive Committee, I. B. Howland, Caleb White, Frank Corbin. It will listen to lectures at Town Hall on Sundays at 10:45 A. M. and 1:30 P. M., from Mrs. N. J. Willis, Aug. 17th; Mrs. Juliette Yeaw, Aug. 31st; J. Fránk Baxter, Sept. 14th; Mrs. B. A. Byrnes, Sept. 28th; Dr. H. B. Storer, Oct. 12th; Mrs. C. Fannle Allyn, Oct. 25th; Eben Cobb, Nov. 8th. Joseph D. Stiles, Mrs. M. T. Longley, A. E. Tisdale, Mr. Baxter, and Mrs. Cella M. Nickerson have addressed its members the present season.

Minneapolis, Minn.-W. H. Bach writes us: Our meetings are well attended, as a rule, and the interest is increasing all the time; there are a number of circles for development in private families, and the results are very satisfactory. We have a very large Scandinavian population hereabout, and there has been a great awakening of the spirit forces with them the past year. We now have a Scandinavian minister preaching Spiritualism from his pulpit, and attending seances and socials."



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

## Camp and Grobe-Meetings

#### Onset Bay, Mass.

Onset, on the Fourth of July, although not considered as colobrating the day, was quite a lively place, and many strangers were there enjoying the beautiful resort. The hotels were well patronized. At the tal resort. The hotels were well patronized. At the Washburn House two hundred sat down to dinner, and on Saturday one hundred and fifty nine were provided with meals, and still the meetings do not commence until Sunday, the 13th, when a large company is expected in addition to those now on the grounds. Mr. Washburn, when he left Brant Rock for Onset, struck a "bonanza" which he did not anticipate, as his house is the only one at Shell Point, where the cottagers and their guests get their meals.

The Hotel Onset and Glen Cove House have nice rooms overlooking the bay view, where the breezes have full sweep when they exist. These two hotels this year are under one management, that of Williams & Ring. They anticipate that the rooms of both will be well filled, the location of each boing the most desirable of any hosteirles on the grounds as far as the water view is concerned.

Union Villa is another nice hotel with good rooms, near the center where the meetings are held. This house is managed on the European plan, with a café.

Brockton House is central also, and does a large business. There are quite a number of smaller hotels which are usually well patronized during the season, and also several, restaurants, where board by the week or single meals can be obtained.

'Major Grimth and wife have returned to their cottage at Onset from a trip to California. Mr. Clark and wife of New York have been stopping at the Onset House the past week. Mr. Clark is owner of this hotel. John Gasside and wife, Mr. and Mrs. Carrol, of Foxboro', Mass., have arrived at their cottages for the season. Mr. Eldridge, one of the superintendents at the Waltham watch factory, has purchased the Smith Cottage of W. F. Nye, and he and his family will occupy it this season; they have been there already some weeks.

Mrs. F. O. Howard and Mrs. Soule, of Brockton, and Mr. C. Smith and wife, of Avon, were at the Washburn House last week. The various hotel registers show that there are more persons at Onset before the meetings commence this season Washburn House two hundred sat down to dinner,

and cheerful.

Mrs. M. E. Beste is at Golden Gate Cottage for the

Louis E. Poole will be prompter at the dances dur-

Louis E. Poole will be prompter at the dances during the season.

Mr. H. B. Faulke, of Philadelphia, is at the Washburn House for the season.

Prof. J. R. Buchanan and wife anticipate going to Onset Saturday, July 12th, to be at the opening of the meetings the next day.

Anusements and Recreations.—A theatrical company has leased the Temple for the time not desired and occupied by the Association for meetings, etc. Thus far the company has met with good success. Dancing, fishing, bathing, boating, yachting are the principal recreations. A small steamer has been placed in the bay for the acommodation of those who desire excursions.

A. S. Hayward, magnetic physician, of Boston, intends to be at the Washburn House on Saturday, July 12th.

uly 12th.
G. T. Albro, of Boston, is now at Onset for the sea-

Mr. Charles W. Suilivan, the well known vocalist. Mr. Charles W. Sullivan, the well known vocalist, who is now on the grounds, is a gifted medium, whose powers of impersonation and personal test giving are remarkable. He deserves well of the visiting public. The annual meeting and relinion of Company E, 40th Massachusetts Volunteers, was held at the Washburn House Friday, July 4th, some thirty members being present, and dining at that house.

#### Lake Pleasant.

Prom our Regular Correspondent, who keeps for sale the Banner of Light and other publications of Colby & Rich.]

The grand rush to this summer home of Liberalism has commenced in right good earnest, each train bringing its quota of pligrims who come to stay. Each

bringing its quota of pilgrims who come to stay. Each day adds to the number of cottages already open. Each mail brings requests for rooms and accommodations. Carpenters are busy, and there will be no vacant houses. Another pleasing feature is, people come earlier each year and remain later.

In opening the grounds to the general public the management did well, and are already reaping good results. The sectarian fence has been removed, and all are welcome. Several large excursion parties are already booked for this place, and others are being arranged for. These include Odd Fellows, Temperance Societies, Methodist and Unitarian Sunday Schools, and Civic Societies. This is right. Expansion leads to mutual benefit. The religion of the future will be free from ism, but replete with humanity. NOTES.

The grounds have been thoroughly cleared of dibris. Excursion tickets from Boston are only \$3.
Mr. and Mrs. Bowman of Troy, N. Y., are at "Cabin

Mr. and Mrs. Bowman of Troy, N. Y., are at "Cabin Home."

There is a special ticket from Newburyport. Prof. and Mrs. A. B. Bartman of New York City, are at No. 4 Lyman street. They are talented musicians of the finest order.

The annual circular is out, and has been sent to all parts of the country.

The Banner of Light is having quite a sale at the news stand.

Madam E. H. Bennett, astrological medium, of New York, is at No. 4 Lyman street.

Mr. and Mrs. E. A. Wentworth, of New York City, are located on the Bluff.

The correspondent of The Banner has been amusing himself for the past two months in enlarging and painting "Daisy Dell"; people here say that he has been quite successful.

Among the mediums already here are Miss Jennie Rhind, Mrs. J. J. Clarke, Mrs. Miner, Mrs. Storrs, Mrs. Mason, Mrs. Conant, Mrs. Ball, Mrs. Fiske and Mrs. Cushman.

Mr. Kennedy, at the Lake Shore Dining-Rooms, is doing a good business.

Mr. and Mrs. V. L. Pope of Waltham, are at their

doing a good business.

Mr. and Mrs. W. L. Pope of Waltham, are at their cottage on Second Avenue.

Mr. E. W. Fales of Fort Worth, Texas, is at 36

Mr. E. W. Fales of Fort Worth, Texas, is at 36 Montague street.

The register is growing. There are one hundred and fifty families on the grounds.

The water service is effective and complete.

Pleasant View Cottage, the summer home of A. T.

Pierce, on First Avenue, is open.

The Bennington "Fire Laddles" are coming to visit us.

The Bohemian Glass Blowers are here for the season. They are located upon Owasso street.

son. They are located upon Owasso street.

The Editor-in Chief of the BANNER OF LIGHT is cordially invited to visit us.

Lake Pleasant, Mass., July 5th, 1890.

#### Cassadaga Camp. N. Y. To the Editor of the Banner of Light:

This delightful "city of the woods" is just now in the zenith of its beautiful natural scenery. It is a perfect bower of tint and foliage, and the air is resonant with bird music from early morning till nightfail. The grounds are aiready thronged with visitors, and health and sweet, restful content beam upon every face we meet. Occupying, as we do, an altitude of nearly one thousand feet above the level of the sea, we have all the sanitary benefit of, mountain air, and malarial and epidemic diseases fee away like dew before the sun.

Mr. Powel has nearly completed the Beautiful twin steamers that are to ply the lakes during the summer. The new block, containing a grocery, bakery, bardware store, etc., is open and well stocked with goods. The Hotol Grand—under the efficient management of Mr. C. H. Gregory and his genial wife—is finely fitted up, and has aiready a generous patronage.

A number of representative people and mediums are here for the remainder of the summer. Among them are Mr. J. T. Lillie; Mrs. Lillie's accomplished daughter, Miss Clara Clark; Mr. P. L. O. A. Keeler and family; Mr. Reuben Carroll and wife of Louisville, Ky., their two sons and their families; Mrs. Maria Ramsdell and Mrs. Mary Ramsdell, both fine mediums; Mrs. Judge Lott; Mrs. Sarah Anthony Burtls of Buffalo; Mrs. E. W. Tillinghast, our Lyceum Conductor, and Mr. W. A. Mansfield, who halls from the Rocky Mountains, and looks as full of life and vigor as a reindeer of the mountain erags; he says his health is perfect, and his looks do not contradict the assertion.

We had the pleasure and satisfaction of a remarkable instance of slate-writing through the mediumship of Mr. Keeler. I purchased the slates, took them to my private room, marked them by the grain in the frame, then put a bit of pencil between them, and ted them together securely with twine. I then wrote my questions, folded the pellets, and wnt. to Mr. Keeler's rooms. One question in particular was addressed to my late husband, Jerry G. Rood, and was worded in such a way that no person reading it could understand to whom or the zenith of its beautiful natural scenery. It is a perfect bower of tint and foliage, and the air is resonant

a perfect answer to the question was given, and in his own hand-writing.

There was only one bit of pencil between the slates, but both sides were covered with fine writing, some of it in white and some in red; and after the slates were covered another message was written diagonally in three colors, viz.: red, blue and green. It was as follows: "I am still fighting the battle for truth. Ed. S. Wheeler."

Mr. Wheeler was an intimate acquaintance of mine; but I am sure I had not thought of him for a long time, hence it could not have been an instance of mind-reading.

Haslett Park, Mich.

The Righth Annual Camp-Meeting of the Haslett Park Association will be held at Haslett Park, near Lansing, commencing July 24th, and closing Monday, ernment Sept. 1st, including six Sundays. It will be under the direction and management of the Haslett Park Asso-Mar. 8. clation, organized under the laws of the State on the

24th day of August. 1889. 1 which the following named gentlemen are officers: James H. Haslett, President; M. J. Matthews, Vice President; J. M. Potter, Secretary; James H. White, Treasurer. The Trustees are as follows: James H. Haslett, James H. White, M. J. Matthews, J. M. Potter, John R. Briggs, M. B. Sheets, Charles Day.

Programmo.—Sunday, July 27th, 10 A. M., welcome address by the presiding officer. At 10:30 A. M., and 2 P. M., addresses by L. V. Moulton of Grand Rapids. Sunday, Aug. 3d, at 10:30 A. M. and 2 P. M., J. Clegg Wright of New Jersey, Sunday, Aug. 10th, at 10:30 A. M. and 2 P. M., J. Clegg Wright. Sunday, Aug. 10th, at 10:30 A. M. and 2 P. M., J. Clegg Wright. Sunday, Aug. 17th, at 10:30 A. M. and 2 P. M., Mrs. R. S. Lillie of Boston. Wednesday, Aug. 20th, meeting of the Mediums' Protective Association. August 24th, at 10:30 A. M., Mrs. E. C. Nickerson of Boston. At 2 P. M., Mrs. Adala Bhehan of Cincinnati. Friday, Aug. 20th, Memorial Day. Sunday, Aug. 31st, at 10:30 A. M., Mrs. Adala Bhehan of Cincinnati. Friday, Aug. 20th, Memorial Day. Sunday, Aug. 31st, at 10:30 A. M., Mrs. Adala Bhehan of Cincinnati. At 2 P. M., Dr. A. B. Spinney, subject, "The Truth, the Way and the Life, versus Creeds, Dogmas, Isms, Governments and Organizations."

A variety of evening entertainments will be announced from time to time by the presiding officer, also speakers for week day exercises.

"Haslett Park" is a beautiful grove on the west shore of Pine Lake, one half mile from the depôt, consisting of about twenty acres, timbered with oak, hickory and elm, with a gentle slope back from the lake about sixty rods to a gravelly or sandy ridge where stand the mighty oaks, interspersed with smaller hickory with its beautiful foliage.

A new building of sixteen rooms, creected and deeded to the Medlums' Protective Union by Mr. Haslett, and to be known as The Medlums' Home, will be dedicated by the controls of Mrs. R. S. Lillie at the close of her afternoon lecture, Aug. 17th.

Day board can be had at Haslett Park, als

#### Niantic. Ct.

Once more on the old bluffs of Niantic Cove the friends are rallying for the coming season. Our Camp opened July 10th, and extends to Sept. 10th.

The speakers are as follows: Sunday, July 13th, Mrs. B. W. Banks; Sunday, July 20th, Hon. Sidney Dean; Sunday, July 27th, J. Clegg Wright; Sunday, Aug. 3d, A. E. Tisdale; Sunday, Aug. 10th, R. W. Emerson; Sunday, Aug. 17th, Mrs. S. A. Byrnes; Sunday, Aug. 24th, Wm. C. Bowen; Sunday, Aug. 31st, Miss Jennie Leys.

24th, Wm. C. Bowen; Sunday, Aug. 222.

Leys.

The New London Northern Railroad, with its accustomed liberality, will issue tickets to New London at former reduced rates.

All the usual accommodations will be afforded, and all who love to do good and receive good are invited to assist us in making this a place to memory dear, in the sweet communion of both spirits and mortals.

MRS. N. H. Fogg.

#### Franklin Park, Mass.

The Hygienic Picnic, by the Temple Fraternity So elety, of Boston, which took place at Franklin Park, July 2d, was attended by about two hundred people

July 2d, was attended by about two hundred people, who partook of an informal dinner, bounteously spread by the members, consisting of whole wheat bread, gems, butter, peas, beaus, cheese, hygienic ple and cake, fruit, etc.

After the meal was disposed of Mrs. H. S. Lake called the meeting to order, and an impromptu programme was rendered, in which Mrs. Abble N. Burnham, Mrs. S. E. Buck, Mrs. G. E. Heberton, Mrs. Ida P. A. Whitlock, Mrs. Loomis Hall, Jacob Edson, Mr. Bancroft, Mr. Hall, Mrs. Wellington, and others took part. The utmost good feeling prevailed, and when the company dispersed, at 6 o'clock, it was with the feeling that much good had been imparted and attained, both spiritually and materially.

The Spiritual Fraternity will resume its meetings in the First Spiritual Temple, Back Bay, the first Sunday of September.

### Lake Cora, Mich.

The day was very fine, and at the usual hour a large congregation gathered, President L. S. Burdick

large congregation gathered, President L. S. Burdick in the chair. The eloquent Mrs. R. S. Lillie, of Boston, occupied the rostrum. For fully an hour and a half she spoke to us on "The Needs of Spiritualism and its Unfoldments."

Dr. C. A. Andrus, of Grand Rapids, gave an improvised poem, which was well received.

Dr. Andrus gave a short discourse in the afternoon, followed by Mrs. Lillie, subjects taken from the audience and handled in a masterly manner. Music by the Harris Twin Sisters. The meeting was a success. A camp-meeting will be held at South Haven, Mich., commencing Aug. 8th, and continue to Aug. 18th, 1890.

## Temple Heights, Me.

The Camp-Meeting at Temple Heights commence Aug. 10th and closes Aug. 24th.

Aug. 10th and closes Aug. 24th.

The speakers engaged for this season are: Dr. H.
B. Storer, Mrs. Juliette Yeaw, J. Frank Baxter, A. E.
Tisdale, Mrs. Kate B. Stiles and Mrs. Abble Morse,
Circulars giving description of grounds, and all needed information in regard to the meetings, will be ready
in a few days. Any persons desiring them will, by sending their address to the writer, receive them by return
mail.

H. C. Berry. 70 Lincoln street, Portland, Me., July 7th, 1890

## Sunapee Lake, N. H.

The Thirteenth Annual Meeting of the Sunapec Lake Spiritual Camp-Meeting Association for the present season will commence at Blodgett's Landing Newbury, N. H., July 27th, and close Aug. 24th, 1890.

J. Frank Baxter will occupy the entire day of opening, to be followed by a full list of competent speakers and test mediums.

The meeting promises to be the most interesting of any yet held.

Washington. N. H.

any yet held. Washington, N. II.

## Grove-Meeting at Fruit Vale, Cal.

A Spiritual Grove-Meeting will be held-commencing July 21st, to be continued until Aug. 1st-in Fruit Vale Picnic Grounds, at the terminus of the Broad Gauge Local Train, in East Oakland. Round-trip tickets from San Francisco 25 cents. Every one invited. Those wishing to take their tents, and to remain all summer, will find this a pleasant resort at small expense.

1107 23d Av., E. Oakland, Cal. MRS. F. A. LOGAN.

## Wachusett Park, Mass.

Mr. J. Frank Baxter resumes his work on Sunday, July 13th, and will speak forenoon and afternoon at Wachusett Park, Westminster. His subject in the morning will be "Triumphant Spiritualism," and in the afternoon "True Herolsm."

#### Cleveland (O.) Notes. To the Editor of the Banner of Light: Memorial Sunday .- June oth was appropriately ob-

Memorial Sunday.—June 9th was appropriately observed by the Spiritualists of Cleveland generally, and the names of the ploneer workers in the Cause who have passed to spirit life were recalled, and honored in enlogy by Conductor I. W. Pope, Thos. A. Black, Mrs. Tillie V. Cooke and Mrs. Mary Moss, and several others, your scribe among the number.

The Lyceum's Twenty-Fourth Amand Grove Meeting.—The Children's Progressive Lyceum and its friends, to the number of three hundred, spent Sunday, June 20th, at Geauga Lake. At the morning meeting the smaller scholars by request did the calisthenics, recited and sung, after which Mr. Pope and Mr. Black made brief speeches, and Mrs. M. M. McCasila closed the meeting with a very appropriate recitation, finely rendered. Many friends were present from surrounding towns in the afternoon, and enjoyed with us the unexpected treat of hearing a capital address by Prof. J. W. Kenyon, who took for his subject: "The Scientific Evidence of Man's Immortality." The lecture was a surprise to all. Prof. of Kenyon being a new speaker in this section, nothing extra was looked for, but the logical and eloquent way in which he handled his theme, inspired probably by the beauty of the surroundings, captured his heariers. His clear voice, as it reverberated through the grove, fairly entranced the audience as well as himself. All hoped, and many gave public utterance to the hone, that he might visit Cleveland at an early date. So mote it be!

W. A. Mangleld, the headium for independent slatewiting, lately made Cleveland a call while en route for Cassadaga Lake, and was the guest for the week he spent here of Mr. E. S. Menough, of 1426 Cedar Avenue.

President Harrison. while lately in Cleveland at tending the Garfield Memorial dedication, did a very gracious act, and conferred a lasting honor on Master Arthur Davies, one of our brightest Lyceum scholars, by taking the memorial badge from off his coat and pinning it upon the boy's facket. On invitation, next day Master Arthur recited "Bherdan's served by the Spiritualists of Cleveland generally, and the names of the ploneer workers in the Cause who

forty-seven years, for many years a member of the Lyceum and the Good Samaritan Relief Boolety, was released from her complicated physical sufferings, and passed to the higher life Kriday, June 20th, to join her husband, who preceded her over a year ago.

A New Speaker for the Spiritual Rostrum, and an ex-schoolmaster at that, is now ready to take the platform, and expound the Spiritual Philosophy, and sprend its glorious truths. Mr. S. W. Edmonis—who has been giving some few parior talks, and taking part in the Sunday evening conferences at Memorial Hall—solicits engagements from societies in Northern Ohio. This is an excellent opportunity for the friends, when they are not yet strong enough to have a society, but desire occasional speaking, as very reasonable terms can be made with Mr. Edmonds until he has completed his list of engagements for next fall and winter. He can be addressed "General Delivery, Cleveland, O."

He can be addressed "General Delivery, Cleveland, O."

Clevelanders in Europa.—Late advices have been received from our spiritualistic friends Mr. and Mrs. F. Muhlhauser, who are now in Neuenahr, Germany. Mr. M. has settled down to a regular course of treatment at the celebrated springs there, and more favorable reports of his health are looked for. Mrs. Kate Burgess, formerly of this city, but now of Titusville, Pa., and Miss Hannah Uffendell, are now enjoying a visit to their native land, with the friends of their youth, in and around Barrow Furness, Eng.

Dr. Geo. A. Ferris, the magnetic healer and inspirational speaker, has joined the D. M. King traveling Camp Meeting Association, which made its first stopping place at Marengo, Ohio. This new departure in Spiritualism will spread the gospel among those whe would not otherwise hear it.

Orange Blossoms.—We hear that our Lyceum's former musical director, Miss Flora Rich of Baeramento, Cal., was lately led to the altar by Mr. Warner of Seattle, where the young couple are to reside. They have the best wishes of their many Cleveland friends.

The Good Samoritans—This Society anythery to

They have the best wishes of their many Cleveland friends.

The Good Samaritans.—This Society, auxiliary to the Children's Lyceum, has recently lost a worthy member, and also, we believe, gained one. Mrs. Mary Smith, for several years past the Secretary, lately left Cleveland to make her home in Kansas City. The Spiritualists and Liberalists of that place will lind her a useful and energetic worker. The new-coner into the ranks, Mrs. Neille Mosier, admirably illustrates the law of compensation, and no doubt Mrs. M. will prove a worthy successor to the former Secretary. In honor of the occasion, Mrs. Mosier invited the Society and its friends to her home, 1331 Euclid Avenue. The next regular meeting of, the Society takes place at Mr. and Mrs. Russell's, of Sayles Avenue, Friday, July 18th.

The Bangs Sister Mediums are expected here by the time this reaches the public, the elder one, Miss Lizzle, having promised to return'and publicly demonstrate the proof positive of the phenomena of independent slate writing. A company of fitty or sixty persons are to be specially invited, and will include some of Cleveland's most prominent cittzens.

Thos. Lees.

### Meetings in Brooklyn.

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

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 evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

Brooklyn, N. Y .- At Conservatory Hall we had the services of Mr. F. A. Wiggin of Salem, Mass., as speaker and test-medium, the past two Sundays, speaker and test-medium, the past two Sundays, which brought our meetings to a close for the season. Mr. Wiggin is an unconscious trance-medium, and is always forcible, pointed, independent, logical and attractive as a speaker. His tests after each lecture, morning and evening, were satisfactory, and served to aid in holding good audiences, regardless of the extreme hot weather. He has made many very warm friends in Brooklyn, who after a season of rest and recuperation will heartily join in welcoming him again to our platform.

DANIEL COONS, Chairman.

Brooklyn, N. Y., June 30th, 1890.



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## Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, Prosident; B. P. Benner, Vice President, 627 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2% in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2½ P. M., southeast corner loth and Spring Garden streets. William Rowbottom, Chairman.