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Original Essay.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. XII-THE ANCIENT JEWS (CONCLUDED). The history of Elijah and Elisha, in the book of Kings, affords us another splendid exhibition of medium-power. Read the beautiful account of Elijah's restoring the son of his landlady to life by his own strong magnetic powers. He prayed with all the fervency of his soul to the listening heavens, and then stretching himself upon the cold, lifeless body, and sending through it the vitalizing currents of his own vigorous, magnetic life, the suspended animation was restored, and he presented to the widowed mother the beloved form of her precious child, heart-flushed with new life, and said, "See, thy son liveth." 1. Kings, 17th to

Read that other deeply interesting account of the Shunamite woman's son, so graphically told in II. Kings, iv: 18-37. This time it was the prophet Elisha who wrought the wonder. As we have hitherto seen, all these old prophets carried with them, even as did the Egyptian priests, a magnetic rod, or staff, which they used in all manifestations that involved either healing or physical demonstrations.

When the distressed Shunamite mother ap plied to Elisha in her great grief, he sent his servent Gehazi on before him with his staff, and gave him very explicit directions not to salute any man, but go straight to the child, and lay his staff upon him. Now this shows that Elisha must have been well acquainted with the transmission of magnetic power through conductors, or he would not have sent his servant on before him to restore the child by merely laying his rod upon his face. But there was not power enough in the rod to restore the life-currents to their wonted flow.

Now mark the means that Elisha used on his arrival, and see how perfect the magnetic action or manipulation. He lay upon the child, put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and the flesh of the child waxed warm. Then he arose and walked the house to and fro, gathering in fresh magnetism, stretched himself again upon the child, and the child sneezed and opened its eyes, and he called the mother and said, "Take up thy son."

In connection with these incidents of Scripture narration, think of the wonders performed by the late Dr. J. R. Newton through this same power of magnetism. He made the deaf to hear, the blind to see, the lame to walk, and cured all manner of diseases by his magnetic manipulations, aided by the spirit-power that flowed freely through his remarkably harmonious organization.

One more instance from the experience of Elisha: On one occasion when in great trouble he lay sleeping for sorrow beneath a juniper tree. They who were seeking for his life were in close pursuit of him. But the ministering ones were near him, even as they are ever near the heart of humanity in its hour of trial. An angel touched him. Here we have an instance of the spirit touch. How many a medium of to-day has felt it and thrilled through and through with it as if a subtle power were pervading every nerve, vein and artery! In that gloomy wilderness, where the weary, famished prophet had sunk to rest, he was made sensible of the heavenly care of celestial beings of a kindred nature with his own. I. Kings, xix:

In II. Kings, vi: 15-17, we find an interesting incident proving that these mediumistic gifts were not confined to the so-called prophets: At one time the Israelites were surrounded by the hosts of the enemy, and the servant of Elisha was terrifled and said: "Alas, my master, how shall we do?" And Elisha answered:
"Fear not, for they that be with us are more than they that be with them." And the young man's spiritual vision was opened, and he saw and behold! the mountain was full of horses and chariots round about Elisha.

And thus it ever is. The celestial hosts encompass us about, "a great cloud of witnesses," and in hours of danger they crowd and press on every hand, far outnumbering those who would work us ill.

The books of the Kings are full of the spiritual manifestations of these two remarkable mediums. By them iron was magnetized and made to swim, the waters of Jordan were made to divide, a hundred men were fed with twenty small loaves, etc., etc.

among all classes of the people, even as is the case to-day. Some were illiterate, others were poets and orators. Isaiah was one of the grandest inspirational mediums the world has ever known. When the spirit was on him he chanted forth its inspirations in strains of matchless sublimity. Elisha was an agriculturist. Jeremiah and Ezekiel were from the priesthood. Amos was a herdsman. All these were remarkable mediums, and were sought after by the people, over whom they had great power and influence, and from whom they received bread,

As is ever the case, where truth is found, there, too, lurks error. Where exists the genuine, the counterfeit will make its appearance, and we find that there were impostors, false, lying prophets among these ancient mediums. We find that people were imposed upon again and again in those days by individuals pretending to be mediums, falsely claiming to be prophets. The prophets themselves were often deceived by such unprincipled persons, and they seem to have had no infallible method of ascertaining the truth of each other's inspirations.

honey, oil, clothing, and gold and silver, as com-

pensation for their services as spiritual me-

On one occasion a young prophet in Judah was commanded by the voice of his controlling spirit to go and deliver a prediction of coming destruction upon King Jeroboam. His directions were explicit. He was to go into no man's house by the way, going or returning, or evil would befall him. But an old prophet who dwelt in Bethel heard of his coming, and went after him to bring him unto his house, and urged him, saying: "Come home with me and eat bread.

He replied that he had been commanded to eat no bread nor drink any water, nor turn into any house by the way. Then, says the record, the old prophet lied to him, and said: 'An angel spoke unto me by the word of the Lord, saying bring him back with thee into thine house that he may eat and drink." So the young man went with him, and by means of it lost his life on his return home.

So to-day we have false mediums, those who by their impostures deceive others, palm themselves off as true mediums, and bring shame and reproach on the cause they dishonor. We find, too, by repeated instances, that mediumship in ancient days came upon persons irrespective of their moral character, even as it

We have time to dwell no longer on the manifestations of the prophets. Those who desire can pursue the subject for themselves. Just assertion that has been so often made by the here we would say that those Spiritualists who church of to-day in its blind unbelief and mahave never studied the record of the spiritual terialism, that these gifts of the spirit, though manifestations of the Old Testament under the light thrown upon them from our modern manifestations, do not know what a clear and beautiful revelation it is of the laws of medi-

After a time the Hebrew nation began to be strangely and persistently false to its inspirations, though it had always had seasons of relapse. Then mediumship declined. The spirit was imparted in small measure. The prophets or professional mediums became very scarce. The end approached. The few possessing mediumistic power began to foretell coming woe and desolation upon the nation.

Josephus tells us that Hyrcanus, one of the later rulers, was considered by God as worthy of the three greatest dignities, prophecy, the dignity of the high priesthood, and the government of the nation; for God was with him and enabled him to know futurities. It was revealed to him in a dream that his two oldest sons would not succeed him, but his youngest would. When his sons gained a victory, he announced it at the moment, although he was two days' journey from the field of battle.

Josephus himself was also a medium, and from his dreams foretold the future calamities of the Jews. He foretold on what day the city would be taken, and he himself be made prisoner by the Romans. He predicted too. that Vespasian, then a general, would become

Emperor. Prophetic dreams were very common among the ancient Jews. In Maccabees II. we find related a remarkable dream of Judas Maccabeus, prefiguring the success of his army in their approaching conflict with the army of Nicanor.

He dreamed that while Onias, the high priest, was praying for the Jewish people, there appeared a man of gray hairs, and exceedingly glorious, who was of a wonderful and excellent majesty. Then Onias answered. saving: 'This is a lover of the brethren who prayeth much for the people, and for the holy city, to wit, Jeremias, the prophet of God."

Then Jeremias, holding forth his right hand, gave to Maccabeus a golden sword, saying, 'Take this holy sword, a gift from God, with the which thou shalt wound the adversary."

Maccabeus related this dream to his dispirited troops, and then led them forth to battle. The result was an overwhelming victory, and the death of Nicanor. Finally there was a general destruction of the Jewish Stateseventy years after Christ, when Titus took Jerusalem by storm, and demolished the city and temple.

On this occasion a prophet made public proc-

These mediums of the olden days rose up | peared bright as day, and lasted half an hour The eastern gate of the temple, made of brass and iron, and immensely heavy, so that it took twenty men to open and shut it, was seen to open of its own accord at the sixth hour of the night. One evening just before sunset, an appearance was seen in the clouds as of horses and chariots, and troops of soldiers in armor running to and fro. A star resembling a sword stood over the city a whole year. (Undoubtedly a comet.) But the most impressive manifestation of all

related by Josephus is, that the priests at the Feast of Pentecost, in the night-time, in the inner court of the temple "felt a quaking and heard a great noise," and as they listened, trembling and awe-stricken, they heard innumerable spirit-voices saying in a loud whisper, "Let us remove hence." Undoubtedly these were the celestial influences that had so long been controlling or endeavoring to control the nation's destiny, and to whose inspirations it had been so false, murdering their mediums, defiling themselves with all sorts of idolatries and abominations, and becoming haughty and defiant in their arrogance and intolerance. Now, their mission ended, they gave an impressive and solemn farewell to the doomed city and temple.

Alas! woe to the nations or to the individuals who are false to their inspirations.

A peasant, for four years, when he came up to the sacred feasts cried: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Holy House."

This he continued day and night at the festival, and though repeatedly scourged he would not desist. At last, as he was going round the walls repeating, "Woe to Jerusalem, and to the Holy House," he added, "woe to myself," and at that moment was killed by a stone from one of the engines.

Thus have we brought our evidence down to the beginning of the Christian era. Splendidly have the facts accumulated in proof of the assertion with which we commenced these articles, that Spiritualism has ever been the natural belief of the human soul.

In our remaining articles we shall take the Spiritualism of early Christianity, and of the American Indians, and shall prove that not a century has elapsed since, the death of the medium of Nazareth that has not been marked by these same phenomena, whose course we have so clearly traced all the way down from the dim ages of Hindu, Chaldean and Egyptian antiquity, thus demonstrating the falsity of the possible once, are no longer so, having ceased by divine command, at the death of the apostles and the immediate disciples and followers of

Jesus of Nazareth. Oh! most glorious truth!

Heaven encircles all. The blest immortals Near us, divine with love's pure beauty stand: Alluring us through faith's translucent portals Into the better land.

The friends we mourn as lost have not departed: They have but laid aside earth's frail discuise: On your dark way they pour, oh! lonely-hearted.

The light of loving eyes. The saints and seers who made the old time glorious Dwell beautiful within our human sphere; Serene they move, o'er doubt and pain victorious:

Paul, Plato, John are here. There lives no man, however crushed and lonely Bound with the gyves, immured in darkest cell, But with him, ministrant of influence holy,

Some seraph friend doth dwell. Each wondrous thought of Truth, or Love or Duty, Flooding with sunrise beams through minds and hearts.

Inspiring us with Wisdom and with Beauty. Some angel guest imparts.

No curtain hides from view the spheres elysian But this poor shell of half transparent dust And all that blinds our spiritual vision Is pride and hate and lust."

Our Cause at the World's Fair.

Our Cause ought to have representation at the World's Fair, says the BANNER OF LIGHT, and suggests Mr. Hudson Tuttle of Berlin Heights, Ohlo, as the right man to take charge and ably Ohio, as the right man to take charge and ably represent the best interests of Spiritualism there. It seems that something ought to be done in this direction, and the Spiritualisms, from East to West, should unite to bring it about. Here is an opportunity to make a showing to the world. Spiritualism should have its headquarters there, and on exhibition everything of value obtainable that would present the highest truths of our philosophy and the indisputable facts of the phenomena. If Spiritualists would only work with half the zeal for the good of the Cause that they do for their individual opinious on non-essentials, the Cause would not have such a beggarly showing in the religious and scientific world. Can't we all lay aside our little prejudices and work in the religious and scientific world. Can't we all lay aside our little prejudices and work together for a grand representation at the World's Fair? Would it not be a good idea for societies to take action on the subject? The Golden Gate, whose first and last interest is ever the ultimate good of Spiritualism, is ready to wheel into line on this proposition; and we feel confident the spiritualistic press throughout the world will unite on this ground and labor unceasingly to that end.—Golden Gate, San Francisco, Cal.

Here are the religious views of Mrs. Ella Wheeler Wilcox:

On this occasion a prophet made public proclamation in the city that if the people would go up to the temple they would there receive from God miraculous signs of deliverance. Crowds went up and were burned in the flaming edifice.

Josephus relates many remarkable physical manifestations that preceded this calamity. On one occasion when crowds were in the city at the Feast of Unleavened Bread, at the minth hour of the night, a great light shone around the altar and the holy house, so that it ap-

Spiritual Phenomena.

FACTS FROM MY DIARY OF SEANCES. BY F. P. AINSWORTH.

To the Editor of the Banner of Light :

Opinions and theories are of small value except as based upon and confirmed by facts; and I desire through your columns to place before the minds of that great multitude who have not seen and yet have believed." the great and blessed truths of immortality and spirit-return, some solid rocks of fact upon which I am content to rest my own faith, and to invite the world to stand with me.

When eminent, scientific and theological wise men of Gotham" can explain away our facts, and show that purely human instrumentality is alone sufficient to account for them, then let the structure which we are building ipon them fall in ruins upon our heads.

upon them fall in ruins upon our heads.

Lake Pleasant, Aug., 1889.—Attended a scance with Dr. Henry Slade with my wife, both perfect strangers to him, she being more than doubtful as to the reality of spirit return and the genuineness of any of the phenomena of Spiritualism, though not wholly a stranger to them. Slade held two slates (with pencil between) with his right hand at one end, the other resting across my arms as I sat at his side at midday in his room at the hotel, his left hand in contact with both of ours on the table. The sound of writing between the slates was plainly heard, and three raps when it ceased. Upon opening them, which required some force, as they appeared as though glued some force, as they appeared as though glued together, we found written upon the lower one the following:

"My Dear Father and Mother: Oh! dear mother, do not doubt me, for, mamma, it is true. Uncle George is with me, and Uncle Charles. They say to tell you all is true; you will live after what they call death. The more you learn the more you will enjoy this life. I will come home if you will sit for me. I am your affectionate son, FRANK."

Our son Frank had before communicated with us through other mediums, trance and writing, but my wife could not believe the

writing, but my wife could not believe the truth, plain as it seemed to me, from all our former experiences; this medium was new to us, and never saw or heard of us before. Frank had been in spirit about a year and a half. Uncle George and Uncle Charles also had communicated with us. See Banner of Light of Feb. 15th and 22d, 1890, under heading "Spiritual Phenomena," for previous experiences.

ing "Spiritual Phenomena," for previous experiences.

In leaving Dr. Slade we gave him a cordial invitation to visit us at his convenience, and early in April, 1800, he advised us of his intended coming to our home for a few days' rest. While with us he gave scances to some ten or twelve parties, aggregating twenty or more different persons, at which about twenty slates were written upon under the same or similar test conditions. test conditions

test conditions.

I was present at four of these scances, at which eight slates were written upon, and the circumstances and conditions under which I observed the phenomena were essentially the same as were repeated or written to me by the other parties. I have six of the slates preserved under glass, and other parties retained a larger number. I made copies of eighteen of them, which are given herewith. Several others, personal in their character, I did not see at all

The writing which has come under my observation was not only produced under test conditions such as to preclude the very idea of fraud, but the subject matter was beyond Slade's possible knowledge, and yet true as to the facts stated and names and relationships

claimed by the communicating spirits.

In the following communications it is noticeable that none of them resemble Slade's handable that hone of them resemble Stade's hand-writing; that none are alike except such as are given by his control, Dr. Davis, which are all the same; that one from my son Frank is the same as received in August last, already referred to. One to Mrs. Pierce from her father is in the same peculiar old fashioned hand which she well remembers seeing in his old account book, familiar to her when a child. The names and relationships given and claimed are all correct, and though in some cases names were written by the sitters upon the reverse side of a slate which the medium did not see, the relationships were not so written or in any way even suggested; and again the cases in which no names at all were written by the sitters are as numerous as those in which they

were.

In regard to conditions: First, a well-lighted room in broad day, a single slate held with one hand only of the medium, under the table in close contact with the leaf, his thumb being on top of the table, and fingers supporting the slate underneath, his left hand placed in contact with the joined hands of the sitters upon the table. Frequently this method of holding did not result in the desired writing, and laying a piece of pencil on the table he would cover it with a single slate, or place a pencil between two slates laid flat upon the table with both his hands upon it in contact with the sitters. At other times two slates were held across the arm or on the shoulder of the person next him at the table, and in one instance. son next him at the table, and in one instance, in the scance given Mr. and Mrs. Pierce, the two slates were laid upon the floor, under Mr. Pierce's foot, in which position he felt and heard raps and writing, and when it ceased, upon raising his foot the slates adhered to his shoe and to each other, by the power, appar-ently, of magnetic attraction, which was also true in every case in which two were held to-The attendant phenomena, such as rapping,

answering written questions, raising chairs, or overthrowing them, or even raising chairs with overthrowing them, or even raising chairs with persons seated therein—which was done in my own case by the medium placing his hand upon the back of my chair, and afterward that of my son—I will not take space to describe, but proceed to give copies of messages as received by the several parties, who all came as strangers, without previous arrangement or opportunity for any sort of preparation by Dr. Slade, so that the theory of previously-studied preparations and carefully-prepared messages written in advance is wholly upset; and yet the eminently wise and scientific Seybert Commissioners report such to be the explanation of missioners report such to be the explanation of

all they saw.

We will not attempt to urge against this conolusion either argument or explanation, for "words are cheap, but facts are stubborn things."

things."
The first scance was with Mr. and Mrs. L. P. Pierce, of Orange, Mass., who were also with Dr. S. as my guests, but had never seen him before, and had been careful to give no hints in his presence which could convey to him any knowledge of the past, and were also strangers to the phenomena of independent

writing. The first slate written was as follows:

No. 1.-" My Friends: Man's whole soul within tells No. 1.—"My Friends: Man's whole soul winnin tens him that he has a spirit destined for something beyond your earthly state, and that he must at some time or other know the truths which surround his being. So it is best for all mankind to have some knowledge of this truth. I am very truly the spirit of DOCTOR DAVIS."

No. 2.—"My Dear Daughter Mary: This may seem like receiving a letter from the dead. Do not think so. My dear child, I live the same as ever, and you have always had the care and love of your loving father, and will have during your life on earth. My dear child, we all shall meet again where partings are no more.

We cannot say earth's life is real, It is but for a day, A shadow only it is like, Which soon will pass away.

A shadow only it is like.
Which soon will pass away.

I am still your affectionate father, R. Blackmer."
No. 3.—[Written under Mr. Pleree's foot on floor.
No name had been written on the slate, simply the word
"Father" by Mr. P. before the medium took the
slates in his hands.] "My Dear Son: I find the truths
of Spiritualism are true. Do all you can to gain the
knowledge of the fact, 'If a man die, shall he live
again?" Your affectionate father, Hiram P."
No. 4.—"My Hear Husband: I am present with
your father. We are all very glad to come to you in
this way. Oh! what a blessing it is to the soul that
has no hope to find the light of this divine truth.
Now, Mary, I must say a word to you, and tell you
how much you are loved by us all. It was I that led
you to my dear husband. A great change is coming
to each of you. We are all doing what we can for
you. Now, my dear husband and sister Mary, I must
leave you. I am your loving wife and sister,

SYLVIA."

"Sylvia" was the name of Mr. Pierce's first

"Sylvia" was the name of Mr. Pierce's first wife, who had been in spirit-life some fifteen years. He wrote this name upon the other side of the slate before this writing occurred. The medium might have read the name, and the name of Mrs. Pierce's father, R. Blackmer, which she also wrote; but simply the name would not, if read, have revealed to him the

would not, if read, have revealed to him the relationship existing between the parties, and there was absolutely no opportunity for the clandestine preparation of messages and substitution of slates; not only that, the sound of the writing was plainly heard.

The following morning I went alone to the scance-room, and was impressed to sit down with slate and pencil, and invite any spirits who could do so, to control my hand automatically. I was at once impressed mentally, and influenced also mechanically, to write a simple influenced also mechanically, to write a simple request, which, under the circumstances, would naturally be the expression of my own desires, but to sign the same with the name of my son Frank, appending thereto an approval, with the name of Dr. Davis; but having often before written long messages to other members of my family under the same or similar conditions, yet always of a character in perfect accord with my own individual knowledge as to facts. and my desires as to their motive and purpose, I naturally doubted if they were in fact suggested by any intelligence beyond my own mind, and always freely expressed this doubt;

mind, and always freely expressed this doubt; my wife and others freely sharing it with me. So on this occasion I showed the slate both tq her and to Dr. Slade, and, as usual, my wife agreed with me that probably I was the sole originator and proprietor of this and all other alleged "spirit messages" which my hand had written. No other theory is required to account for them all, inasmuch as no name or statement of fact has been written beyond my own knowledge. However, this theory is not in harmony with what soon after occurred, as appears by the following independent message However, this theory is not written at the next scance, at which we were present some hours later, and with sundry other written messages which have been given me before through various other mediums, all ignorant of my own experiences.

Séance No. 2. Myself, wife and son present. Séance No. 2. Mysey, whe and son present.

Slate No. 5.—" My Dear Mamma, Papa and Brother:
Here we all are again to greet you. When I say all I mean Uncle Charles and William, and many more.
Papa says mamma doubts. I think papa doubts more, for when Dr. Davis and I controlled him to write this morning he had doubts. Papa, we did, and do, control you to write, so do not doubt again your loving son

FRANK."

In this case, and the following, no names were written by either of us, and as already noted the handwriting of this slate is the same as the one we received from Frank at Lake Pleasant in August last. In the next the statements of fact are remarkable, and true, and could not have been known to the medium, thus demonstrating the phenomena to be beyond his intelligence or power to produce:

Slate No. 6.—"Dear Mattie: It gives me more pleasure to come to you than I can express with this little pencil. Oh! I am so happy in this life. You know I was not very happy in my carth-life; you remember my troubles; but that has all passed. Your uncle (my husband) had one weakness. That gave us so much sorrow. My dear niece, never doubt your loving AUNT JENNIE."

Slate No. 7.—"My Dear Daughter Mattle: It is but little I am able to say, but what I do say comes from my soul. Dear child, I am often with you. Frank comes with me; he is growing to be a young man. He loves his brother Charlie not more than your loving mother.

CORDELIA C. W."

All three of these spirits communicated with us by independent writing, as appears by the reports of scances already referred to, published in THE BANNER, and at sittings subsequent thereto

The third séance was given to Mr. L. W. Fair-child and daughters, of Sunderland, strangers both to me and the medium, who received these messages:

Slate No. 8.—"My Dear Brother and Nieces: How glad I am to be able to return with the clive branch of Eternal Life. We are all present. Father is very happy. I am your affectionate brother, EDWIN." happy. Slate No. 9.—"My Dear Friends: Please say to my triends I still live, and find this life as natural as life on earth. I left my body in April, about the third. I was over eighty years old. I lived at South Amherst. My name is LOUISA DICKINSON."

The parties receiving this message and request did not understand why it should have come to them, they having no acquaintance with any person or family of the name at South Amherst, eight to ten miles distant from their home, but afterward I learned that a family of the name at family of the name of the same and the same of the same of the same and the same of th

home, but afterward I learned that a family of this name living near one of these ladies in Sunderland had formerly lived at South Amherst, and that this old lady was a relative of theirs, and that they were Spiritualists.

Reference to the death notices in the local paper of the date named shows the facts to have been as stated. Here is evidence that death is but a "new birth" of the spirit into a higher form of life, essentially human and natural, though spiritual in its character and conditions, and a practical demonstration of a truth which though spiritual in its character and conditions, and a practical demonstration of a truth which the church has taught and the world denied from the days of Jesus and Paul until now. The church to-day as a body even denies and derides the only available evidence of the truth of its own teachings! still despises and persecutes, rejects and crucifies all the prophets who, the days and his specifies are bringing in like Jesus and his apostles, are bringing immortality to light," as they did.

Seance No. 4. To Mr. John Hamilton, of Lever-ett, Mass., at which I was invited to be present

as a witness:
Slate No. 10.—"My Friends: Our object in coming to you now is to give you the proof of our power to con

When you are convinced of this fact, then you will be, in a condition to receive communications from your own spirit friends. By holding clicies at home your spirit friends will be sure to come to you.

Mr. Hamilton was largely without personal experience of these or similar phenomena, but by nature strongly magnetic, mediumistic, wholly free from prejudice, and inclined, from his reading of spiritual papers, to accept the philosophy when he should become cognizant of facts in domonstration of its truth.

Being invited to write upon the slate some question for the spirits to answer, and cautioned not to speak his question or allow the medium to see it, he wrote, as nearly as he can recall, "Who of my spirit-friends are here?" The slate being held under the table, the sound of writing was plainly heard, and on withdrawing it the names of several of his spirit friends were found thereon. Upon again holding a slate flat upon the table top with pencil underneath, the sound of writing was apparent as usual, and upon turning it over, the following message appeared:

Slate No. 11—" Mu Dear Son. This is new business.

message appeared:
Slate No. 11.—"My Dear Son: This is new business to me. I want to tell you that your future looks better than the past. Try and take your comfort, and learn all you can of nature's laws, so that when you come over here you will be in a condition to enjoy the beauties of this life. I am the one that raps for you in the morning. I am your affectionate father; now and forever,

Mr. Hamilton assured us it was true that he had been repeatedly awakened in the early mornings for some months past by having raps somewhere in his room, but he could not raps somewhere in his room, but he could not account for them by any natural causes, and though he had thought it might be spirits, his family laughed at what they deemed the absurdity of his thinking so, and told him he dreamed of hearing raps and was aroused by his dreamen.

his dreams.

Séance No. 5. To Messrs. Caleb H. and Chas.

M. Osyood of Amherst (brothers).

Slate No. 12—"My Dear Sons: It gives me great pleasure to be able to return to you and tell you! have never left you. I am not in the grave. I still live. If all humanity could know that priests and creeds could not atone for their sins, they would be more careful in their every-day life in doing right. I am your affectionate father,

[Slates Nos. 13 and 14, to Mr. C. H. Osgood, were in the same writing, and signed with the name of his first wife, who had been in spirit some eighteen to twenty years. One was given at the seance at my home, and the other two or three days later at Mr. Osgood's own home in the presence of himself and present wife.]

present wife.]
Slate No. 13.—" My Dear Husband: Oh! how happy I am now in this life, because you have one that loves and cares for you. She can do more for your happiness than ever I could. I love her very much. Give her my love. I am your loving wife, SARAH A. O."
Slate No. 14.—" My Dear Husband and Sister: I say sister, for it seems that you are a counterpart of myself. I can see myself in you. My dear and good hus band, you are blessed by being so fortunate in your choice. I am your loving wife and sister,

SARAH A. O."

SARAH A. O."

Séance No. 6. Given to my neighbor, Doctor

Séance No. 6. Given to my neighbor, Doctor Wm. Dwight, and myself.

Slate No. 15.—"My Friends: Youin your earthly career cannot imagine the glory of the spirit-life; to picture it to you is fraught with difficulty; Indeed, it is an impossibility for human speech to do justice to the subject. We as spirits have the power of returning to earth and giving you the proof that we live after what is called death. When you come to this life then you can understand it all.

I am very truly, Dr. Davis."

Other manifestations of power occurred in

Other manifestations of power occurred in my presence at this scance, which have already been briefly referred to, and upon which it is not important to say more.

Séance No. 7.

Slate No. 16 was written for my friend, Monsieur H. G. Lamothe, lately of Ottawa and Montreal, Canada. The first part, being given in French, was translated by him for me as fol-

lows:

"Oh! what happiness! Nothing could make me happler. I am at the height of my wishes. Accept the homage of the distinguished sentiments I have pledged you, and which you so well deserve.

MARIE."

"My Friend, the spirit that has just controlled cannot do more; she is over auxious.

I am very truly, Dr. Davis."

Mons. L. recalls no personal friend in spirit-life of the name signed to the above. This is his first experience of the kind.

Séance No. 8. My cousin, Mrs. Bell Prouty, of Athol, Mass., attended this seance with me, and for the first time saw the operation of this wonderful law of spirit control.

of spirit-control.

Slate No. 17.—"My Friends. Why do so many object to the truth? This is a truth as old as the world. It has been in all ages, races and countries, as ancient history will prove. God's laws never change; the same to-day as thousands of years ago.

DR. DAVIS."

Slate No. 18.—" $My\ Dear\ Daughter$: Stand by the truth; it is noble; never be influenced by what others may say; use your own judgment. I am your loving father. M = A = ..."

Her father, my uncle, Merrick Ainsworth, gave me the first written message I ever received, and has since written me, through the hand of Mrs. Carrie Loring, a letter, in which

"I am near you every day. I often am in the office, and impress you to write; and yet you do not feel me when I take hold of your brain and make you respond to my influence, but you take my thoughts for your thoughts, and think you are using your own. Oh! no you are not?"

At this séance with Slade I was influenced to write a message covering both sides of a slate, ending abruptly for lack of space to continue; but as the greater part was of a personal character, I here give the first paragraph

only:
"My Dear Child: You see that we have brought you here for the sole purpose of demonstrating to you the fact that we do return and can communicate. When once you know this let no power on earth prevent your accepting the truth as a fact, and do n't fear, but rather glory and rejoice that you are permitted to bear witness to the truth."

This occurred before the independent slate-

writing.
The other parties who sat with Dr. Slade received communications entirely satisfactory to themselves, but of a strictly personal nature.
I might continue this article indefinitely, but I might continue this article indefinitely, but it already exceeds the limits I had intended, and I do not see that argument can add anything to the force of the facts. I cannot see upon what ground any sensible man can avoid the conclusion to which they legitimately lead, or fail to realize their value to humanity, especially when volumes of evidence can be adduced from many thousands of similar experiences of people all over this broad land, and in others as well, through mediums well-known and reliable. May men and angels, coöperating together under the higher law of the spirit realms, hasten the day when all men sliall know the truth, and be made free by such knowledge from the "power of sin and death."

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"Alas! for him who never sees

"Alas! for him who never sees

"Alast for him who never sees
The sun shine through his cypress trees,
Who hopeless lays his dead away,
Nor looks to see the break of day
Across the mournful marbles play;
Who hath not learned in hours of faith
The truth to fiesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own."

That this chapter of experiences may come to many hearts, bringing the light of truth and the peace and comfort of the "spirit of life," is the earnest desire of the author, who, through similar means, has been brought out of nature's darkness into the marvelous light of the gospel of the Son of God, who himself brought life and immortality to light by the same operation of the laws of the higher life, demonstrating the reality and power of spirit control eration of the laws of the higher life, demonstrating the reality and power of spirit control and of mediumship in himself and those whom he selected and developed for the further spread of the "glad tidings of great joy which should be to all people." Alas! how far are his actual, and how much further his alleged, followers to-day from the simple truths he declared by his words and demonstrated by his works. Well may he repeat again the sad refrain to which of old he gave utterance when he said:

"Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, ... behold your house is left unto you desolate."

Who cannot see in the Church to day the Jerusalem of the time of Jesus? In its attitude

(as a body) toward Spiritualism is it not true that as of old its mediums are despised and rejected of men? A careful stidy of the life of tile Nazarene—with the mind open to the idea that in him the higher spirits of the heavenly spheres sought to make known the reality of spiritual life and its important bearing and influence upon earthly conditions and affairs, and again the reflex influence of these upon the spirit-life—would seem sufficient to show the natural harmony of this idea with the story of his life as it stands revealed to us in the New Testament; so that whatever may be said or proved with regard to these narratives or the mistakes and imperfections which may be found therein, it remains true that they are worthy of our candid attention, and contain internal evidence of being true to nature and to human experience in all ages.

Harris Grove, Mass.

A Lowell correspondent writes: " A largely-attended open-air meeting of Spiritualists and investigators convened at the charming grove of those stanch adherents of the Cause, Misses Sarah and Carri Harris, in the adjoining town of Chelmsford, Sunday after noon. June 22d.

in the adjoining town of Chelmsford, Sunday afternoon, June 22d.

Mr. Alfred E. Jordan, Chairman of the Executive Committee of the Lowell First Spiritualist Society, presided; the singing was led by Mrs. Lizzie Hutchinson; the exercises consisted of an essay by the writer, its subject being, 'Beckoning Hands'; remarks by Mr. Robert Lord, a recent convert, who, in a witty, carnest and eloquent speech, related his experiences, recounting convincing tests he had received; and an address by Ed. S. Varney upon 'Spiritualism an Important Factor in the Progress of Human Thought'

It has been truly said, 'Mr. Varney remarked, 'that "Ideas rule the world." A noble thought, impopular though it be at its inception, is sure of ultimate triumph in the general acceptance of the grand or beneficent principles it involves. It has been the invariable rule of the past, and still is, that every new truth is accompanied by persecution or ridicule, Gailleo was imprisoned for presuming to say "The world moves." Robert Fulton was laughed at for broaching the idea of a steamboat Buf it has been in this very crucible of persecution that reforms have been shaped, tempered and rendered enduring. Ingersoil says: "The human race was imprisoned. Through some of the prison bars came a few struggling rays of light. Against these bars Science pressed its pale and thoughtful face, wooed by the holy dawn of human advancement. Bar after bar was broken away. A few grand men escaped and devoted their lives to the liberation of their fellows."

In his grandly figurative style, Henry Ward Beecher thus expressed a great truth: "A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing as he who lets go a golden-orbed thought, to roll through the generations of time."

and let loose a star to roll in its orbit, and yet not have done so memorable a thing as he who lets go a golden-orbed thought, to roll through the generations of time."

It is interesting to turn back the pages of history and trace the progress of a "golden orbed thought," from its inception to its fruition. And this is peculiarly true in regard to Modern Spiritualism. Forty-two years ago it came to a world that in its benighted, uneasy condition might well have been likened to a shuttlecock, flying between the battledores of a repulsive theology and a cold materialism. Year by year, since its advent, Spiritualism has steadily grown, expanding in influence and power, warming the human heart with hope born of knowledge, enlarging human views of life and the bright hereafter. It has left a radiant impress upon the inheteenth century which can never be effaced. It has been, and ever will be, an important factor in the progress of human thought, in every conceivable reaim of life's mental activities. In science, it has so admirably reasoned and demonstrated, that the giant intellects of a Denton, a Hare, a Wallace, a Crookes, have become convinced of its verity, and devoted their lives to the advocacy of its truths. The wonderful inventor, Edison, is a medium, as was also that marvelous musical prodigy, "Blind Tom," who of himself alone was ignorant of the rudiments, even, of music. Ole Bull, the renowned violinist, used to aver that he was inspired by the spirit of Mozart. In the domain of literature the underlying principles of Spiritualism have been delicately woven, in beautiful colors, into the framework of Intellectual thought. In "Robert Falconer" and other books, George Maedonald brings out sugge-tive spiritual phenomena, also inculcating lofty spiritualistic sentiments. The works of Mrs. Stowe and Elizabeth Stuart Phelps are full of the sweet consolations and the precious feachings of our divine religion, while the novels of the ininitable Dickens, as well as the poetry of Longfellow, glow and sparkle wit

one gorrous tempte of aspiration, based upon knowledge, is going on.

In the present "age of reason" men and women are thinking as they never thought before. The day has come when the ocean of man's ideas or investigations can no longer be confined within the narrow boundaries of regulated channels, for "out on the intellectual sea can no longer be confined within the narrow boundaries of regulated channels, for "out on the intellectual sea there is room enough for every sail. In the intellectual air there is space enough for every wing." Yesterday, as it were, the clergy voiced the sentiments of the masses; but to day, the man who does not do his own thinking is a slave, a traitor to himself and to his fellowmen. We all know, however, that much of religious superstition and intolerance still exist, and that there are, in the various communities of the nation, individuals and organizations who are determined to secure restrictive legislation. The National Reform Association, whose main object is to secure an amendment to the United States Constitution, enjoining, by law, all of us to recognize Jesus Christ as our God and civil ruler, and the Bible as his revealed word: This is a case in point that should open people's eyes. In the medical monopoly laws which disgrace the statutes of so many States, we see the hand of tyrannous usurpation raised to crush Spiritualist magnetic healers, whose surpassing success has given as great a seare to the bigoted doctorcraft as Palne's immortal "Age of Reason" did to the priestcraft of a century ago. But eternal justice will eventually win; the onrushing power of thought cannot be swept back; the world will not retreat to the barbaric past. Right may suffer, ideas may be hampered by the friction of environment, but never destroyed, for "Truth crushed to carth shall rise again—The eternal years of God are hers;

"Truth crushed to earth shall rise again — The eternal years of God are hers; While eror, wounded, writhes with pain, And dies among his worshipers."

In Memoriam.

Passed to spirit-life from the home of her son, Edward S. Easton, in Peoria, Ill., June 29th, 1890, Mrs. Hetty H. Easton, aged 77 years and 6 months.

ward S. Easton, in Peoria, Ill., June 29th, 1890, Mrs. Hetty H. Easton, aged 77 years and 6 months.

She passed quietly and painlessly away (from paralysis). The loss of her visible presence will be deeply felt in this city, where she has so long lived, and actively engaged in all good works. She was identified with the earliest movement of Spiritualism here, being among the first to investigate and to accept and hall with joy the fact of spirit-communion. This conviction she never lost; it was a life-long comfort to her. Many who read these lines will remember those early days, and the kindly hospitality of our old friend, whose heart and door were ever open to the lecturer and medium who came this way. She was a subscriber to the Banner of Light from its first issue; and she often said with satisfaction that she had never missed a number. In anticipation of her early transition she has of late said repeatedly to the writer: "Send the notice of my departure to The Banner, say nothing eulogistic of me; write only that I was an earnest Spiritualist, and a loyal Union woman." Her patriotism and untiring efforts for the "boys in blue" during the war amounted to enthusiasm. All her energies were employed to sustain and comfort the soldier, and do him honor in life and death—sending her own two elder sons to the front. She directed that the old flag, so dearly preserved, should rest upon her easket, and the only floral offering displayed at her funeral was a symbol of the same wrought in flowers, and borne by the loving hands of her old associates of the Memorial Day Association and Woman's Relief Corps, and laid upon her grave.

The active form is at rest, the warm heart is still, the open hands are folded, the noble earth-life is at an end; but to the glories of the life she has entered upon we yield her with peace and love.

New Music.—We have received from the White-

NEW MUSIC.-We have received from the White-Smith Publishing Company, 32 West street, Boston, the following: For pianoforte, "Landeskinder Waltzes," and "With Chie" Schnell Polka, by Ed. Strauss; "Cooing and Wooing Waltzes" and "New Annen Polka," by Johann Strauss; "In the Mill," by Gillet; "Aragonaise," ballet music, by Massenet; "Over All is Magic Love," ballet music, by Lassen; "Gavotte," op. 37, No. 1, by Dupont; "Gavotte," in E minor, by E. Silas Song Waltz," by Ludolf Waldmann; "In the Valley Polka," by J. Pehel; "Etude," op. 2, No. 6, by A. Henselt; "Entr'acte Gavotte," by Gillet; "Prayer in 81lent Night," op. 3, by L. Zelse.

BEECHAM'S PILLS cure sick-headache.

For the Banner of Light. ISLAND BIGHTY-FOUR.

BY LYDIA R. CHASE.

There are numerous islands that dot the way Along life's mystical river; Some that seem barren, and cold, and gray, While others are green, with a breath like May, And we touch at some one of them each natal day, And then float on forever.

There are emerald islands, where music floats, Keeping time to children's dances; Only the voyager in those boats Which have passed these islets forever notes That their birds and their flowers have the gayest

Their sunlight brightest glances.

Then the reseate islands, where life is June, And the baimy airs are laden With odors that waft away too soon On the breezes that blow toward the highest noon; And the "old, old story"'s told under the moon

By happy lad and malden. Next the amber-hued islands, where golden grains Await the scythes of the reapers; Here every pleasure is bought by pains, For the rule of justice forever reigns; And lives are awarded their losses or gains, The treasures to the keepers.

And the vine purpled islands of Autumn days Where the ruby wine is getting; With jubilates and songs of praise The toilers are crowned with their well-earned bays; And the air is aglow with the ruddy haze Of sunbeams near to setting.

But amidst all of these are those isles of gray With only funeral roses; We linger at these to kneel and pray That in some fairer and happler day We may clasp the forms we have folded away In shadowy reposes.

There are glorious Islands beyond all these, "Beyond the smiling and weeping" The river widens, and all the breeze Blows fresh from the shores of eternal seas, And the flowers are myrtle and sweet heart's-ease 'Round falt'ring footsteps creeping.

In this group of fair Islands lies one thrice blest, For the feet that reach its portals Are those the pathways of earth have pressed, Till the secrets of being are well nigh guessed, And their souls have attained to a peace and rest Almost transcending mortals.

T is the beautiful island of Eighty-Four, The graces of all combining: Here softer waters in fountains pour; The birds sing sweeter; pure joys are more; For through the partially opened door The sun of heaven is shining. Parkland, Pa., June 6th, 1890.

Birthday Poem, dedicated to Jesse G. Webster, and read by Miss Alice Rutler, of Philadelphia.

Free Thought.

'SPIRITUALISM PURE AND SIMPLE."

BY DR. DEAN CLARK.

To the Editor of the Banner of Light:

The dear old Banner, whose issue of June 14th contained a leading editorial headed by the grand words: "Spiritualism First and ALWAYS," added a new lustre to its LIGHT when its master mind emblazoned those significant words upon its folds. By this I do not imply that it especially needed to define its position, nor that it had ever vacillated or deviated from its devotion and loyalty to the GREAT 'AUSE of which it has been the leading exponent and faithful standard. But in these "times that try men's souls," and I am sorry "times that try men's souls," and I am sorry to add, find so many either wanting in sagacity to discriminate between truth and error, or so derelict in fidelity to duty as to be easily led astray, it is greatly encouraging to those loyal veterans who have to guard against foes within as well as foes without the army of progress, to see that "our flag is still there" bearing its glorious motto, and its true battle-cry, "Spiritualism First and Always," at the head of its columns! No truce to error, no parley with enemies in No truce to error, no parley with enemies in disguise, no alliance with dubious neutrals, and no dalliance with those who lack the moral backbone to wear the badge of the Cause "first and always" in the hearts of all true Spiritualists! Brave and timely utterances! May every pro-

fessed Spiritualist in the world affix them to his or her breast, and make them a watchword.

True, nineteenth century Spiritualism has little affiliation with the Oriental trinity which THE BANNER abjures, viz., Metaphysics, Occultism, Theosophy.

The Spiritual Philosophy is to be neither hampered, handicapped, nor hindered in its onward march by the many Oriental "seducing spirits" which at present infest our ranks and delude even some of "the very elect" (?) with their syren eloquence and subtle sophistry.

Modern Spiritualism is an evolution of newborn truths, a development of demonstrated facts which have nothing to do with the wild fancies and transcendental speculations of ancient or modern mystagogues.

Let the dead past bury its dead; the living present will not be nourished by seeking food among the rubbish of antique superstition, nor will the truly inspired representatives of the genius of Modern Spiritualism be benefited by wasting time and energy in perusing the musty tomes indited by ascetic dreamers.

Greater quackery has never been palmed upon ignorant credulity than is most of what is termed Christian Science and Metaphysical Healing, as I stand ready to prove by the demonstrated facts of pathological, physiological and psychical science. And as for Theosophy, it is "a wolf in sheep's clothing," a magical impostor, going about "hoodooing" the susceptible who hanker for marvels, hunger for "secret. doctrines," and crave "dead-sea apples" to feed a morbid appetite, not satisfied with the plain, wholesome food which is bountifully be-

Philosophy from which its best teachings have been plagiarized, and in the name of the noble spirits who inaugurated the Modern Spiritual Movement, I protest against its seductive and antagonistic influence within our ranks; for wherever it has been taught, especially as a "higher phase of Spiritualism," it has been and is an "apple of discord" and a blight upon our Cause. By extensive observation I know what I affirm, and I have the corroborative testimony to this last statement from several of our leading teachers.

The affirmation of a New York correspondent of a Pacific Coast spiritual journal, that lends its columns to Theosophic propagandists—that there is "a general acceptance of Theosophical teaching by the most intelligent.

Shall we now stagnate and fear to fail in the spiritual form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine the new ones. Hence the plane of life shall be the evolited form and sories (man) of those that werelong ago. Thus the new wine the new ones. Hence the plane of life shall be the evolited form and stored form and sories (man) of those that werelong ago. Thus the new wine the new ones. Hence the plane of life shall be the evoluted form and stored wine and old bottles thus are become the new ones. Hence the plane of life shall be to evoluted in the application of forms, ceremonies, fellowship, ethics of the plane of life shall be evoluted in the application of forms, ceremonies, fellowship, ethics of the plane of life shall be evolu

osophical teaching by the most intelligent thinkers in our ranks" (?)—is an impeachment of their intelligence which is far from creditable or complimentary, were it true; but I know it is not. Only a few of that sort have been beguiled by subtle sophistry into a delusive belief that, as this writer affirms, they 'see in the higher intellectuality of this new phase of Spiritualism (?) the 'manna' for which their souls have hungered"!!

Nay! Nay! Theosophy is no "phase of Spiritualism," but is its antithesis and most subtle enemy, as I am authorized to declare by such far-seeing spirit-prompters as William Denton, Thomas Gales Forster, Edward S. Wheeler, T. Starr King, Theodore Parker and a host of their confrères!

Let not Spiritualists be thus deluded and seduced from fealty to true Spiritualism, whose science and philosophy cover the whole ground of truth and embrace all attainable spiritual knowledge. Let them, one and all, turn a deaf ear to this Oriental syren, and make THE BANNER's grand watchword their rallying cry: 'SPIRITUALISM, PURE AND SIMPLE, FIRST AND ALWAYS."

Bonny Doon, Cal., June 25th, 1890.

THE ORGANIC PROBLEM-SHALL IT BE A "CIRCLE," A "CHURCH," OR A "SOCIETY"?

BY G. W. KATES. To the Editor of the Banner of Light:

In a well-written article by our brother, Hudson Tuttle, who is an indefatigable worker for truth, and for the advance of the best interests of Spiritualism, there occurs much, to my mind, contrary to his conclusions. Of course, the very freedom he advocates-the individuality he strives for-is my inherent right for self opinion, and to present the same.

Not for a moment would be permit me to feel that his words should be authority, nor his conclusions be infallible. And yet there is a spirit of dogmatism in all this demanding of what the public attitude of Spiritualism should be.

Each person is disposed to announce his pinions and desires as conclusive for the best welfare of all. And then each one will obtain spirit authority for it. We are prone to reflect all consequences of our public attitude as being that of the dictum of spirits. Thus we start

that of the dictum of spirits. Thus we start with an authority over us whom we hold to be superior, at least, if not supreme in intelligence. The whole organic, philosophical and spiritual work must be under the supreme dictation of spirits. And these spirits are individualized entities, late dwellers upon earth. Because we "shuffle off the mortal coil" it does not follow that supreme wisdom is opened unto us. The greatest possible mistakes have been made by blindly following spirit dictation, in many instances. And the greatest known progress in the discovery of life has resulted from spiritimpartation. impartation.

That the world of spirits is back of the great

highest possible right to individualized thought and action is given by spirits to the children of earth. The spirits have never been dictators.
They have continuously said that the earthly side of this great work for unfolding truth should be with the dwellers on earth. They have never laid down the law that would define

have never laid down the law that would define when we shall trespass upon their rights. It is only a vague sort of opinion, yet frequently iterated by spirits, that the general cause is governed by a Spirit-Congress.

We know that much of the good result has evidently ensued by virtue of spirit watchfulness and wisdom. But mortal mind has also been at the helm, steering the ship of progress to safe harbors. Who can speak for the spiritworld? Surely not any of us, whose minds only cognize instead of being directly played upon by the spirits. And who can decide that the individual controlling spirit (no matter who the exalted medium may be) is the infallible messenger of the Spirit-Congress in charge of the spiritual cause on earth? We may arrogantly decide this—but our decision finds only a reflex in self. To this selfhood, then, must come the revelation and the impelling force to come the revelation and the impelling force to

Thus we realize that to the individual on earth, by virtue of the individual attraction from the spirit-world, will result the organic earth, by virtue of the individual attraction from the spirit-world, will result the organic value of Spiritualism as a philosophy, a science or a religion. Thus to the associated body of minds will ensue the necessity for a schoolhouse, a debating society, a church or a spirit circle. From my environment I should not dictate the necessities of that of others. From the standpoint of minds in differing localities will arise the necessity for associated action. Shall a philosopher on a farm, in a workshop or in a studio filled with books, be each able to see the necessities of all? Our environment and habits influence us. And thus we are individually striving to regulate the machinery of Spiritualism as an organized or unorganized human effort. As mortals we dictate to others what is the will of the spirits. Mortal mind has influenced the general movement. In nothing have we observed more positiveness of opinion or greater effort to proselyte thereto than in the direction that Spiritualism must have no embodiment whatever in an organized have no embodiment whatever in an organized

Human fear and desire have been the restraints from developing a system of work for humanity, more than have spirits checked any organic tendency. Of course this is the writ-

plain, wholesome food which is bountifully bestowed by the Modern Spiritual Dispensation.

The pretense that Theosophy is "identical" with Spiritualism is "a delusion and a snare," set by "seducing spirits" to catch neophytes in search of spiritual knowledge who lack moral courage to brave the scorn hurled at Spiritualists by the self-righteous Pharisees of to-day!

If it is "one with Spiritualism," as we are told by mongrel exponents, why call that which is "identical" by a name that smacks of priestly precially by a name that smacks of priest

Shall we now stagnate, and fear to fail in the ultimates because our successes have been or may be only ephemeral? Who can foretell the reflex? It is said that the forecasts of Spiritreflex? It is said that the forecasts of Spiritualism as a religion have been made, and there results a philosophical howl against such a possibility. No matter what religion has been, the new devotee feels that it shall not thus bind him; but the philosopher sees only the results of the past to be reenacted; hence his Spiritualism is to be defiled. Can another defile your knowledge and your discornment? And yet you would circumscribe those who cannot see and know as you do. A broader Spiritualism gives to each, or any combination of individuals, the right to circumscribe or enlarge the orbit of their sphere. Those who have the emotions of a religious or spiritual nature should not be dictated to by those of a cooler, scientific turn of mind.

should not be dictated to by those of a cooler, scientific turn of mind.

To conserve all human good has Spiritualism come. We know that "no one need join a society to become truly religious," and yet such society has often tended to help the one lacking strength of character to do right without a restraining influence. Thus the Church has served and is serving a good purpose. We can possibly, in time, make humanity anew, but humanity must now be judged upon its merits. As we find men, so should Spiritualism reach them, that they may be advanced by slow and perhaps unconscious degrees to a

ism reach them, that they may be advanced by slow and perhaps unconscious degrees to a true understanding of the science of life.

Spiritualists of this day are not responsible for the religious bigotry, the ignorance, want and woe existing, but they will be in future decades. There is a duty to perform by evoluting the Church into more liberal and sensibls forms and ceremonies. Can it be done by tyrannically abolishing all that exist? No individual or combined number of individuals can obtain such power. To force is to create an opposing force. To traduce is to organize stronger adhesion. All nature works by slow processes. The evolution of spiritual freedom will come by slow growth. Out of religious devotion shall come an abrogation of its necessity only by slow processes of unfolding human prescience by psychic influences inherent and external. Lovingly, not with hate, should we take our brother man by the hand and lead him to spiritual heights.

If to organize a church of the spirit—or of

we take our prother man by the hand and reachim to spiritual heights.

If to organize a church of the spirit—or of the spiritual—would not "give tone and direction to Spiritualism," it would result in putting a little Spiritualism into the church; and a little is better than none at all.

the is better than none at all.

Why shall those who cannot advance the entire length at one jump be denied the right to advance at all? We rejoice that our work of forty-two years has percolated the church and society, that great advances have been made, and hopefully look to a future when the whole body-politic shall be converted, or evoluted to the truth. But we hold up our hands in holy horror should some party of people combine now upon a middle ground of thought and action. Better let them place the landmarks even a little in advance than not at all. There cannot be a conservative Spiritualism that will serve the interests of all; and a decidedly radical destructive Spiritualism will not attract the multitude. But would you use craft, design and policy? By these has priesteraft entailed upon the human race its domination of men's minds; and by them can priesteraft more surely be overthrown. There will always be room for the iconoclast and pioneer; there will always be room for the radical and the conservative Spiritualist. We do not want a sameness—especially in Spiritualism.

The word "church" is a scarecrow to thousands of Spiritualists, but to other thousands it is the portal of human progress, and can be made to expand in utility. A "society" or a "circle" serves the same purpose. But there is much in a name, though we may think otherwise. "A rose by any other name would smell as sweet," but giving it another name to controvert common usage, would not convey to the general mind what the name usually understood would. And as roses do not stereotype, so churches need not.

The rose-bloom annually generates new varieties; and so may churches bloom and blostle is better than none at all.

Why shall those who cannot advance the en-

The rose-bloom annually generates new varieties; and so may churches bloom and blossom into newness of form and habit. Webster som into newness of form and habit. Webster did not create meanings of words, he only gave the prevailing meaning. His revisers have changed and altered. Why not compel a change in the meaning of the word "church"? By forcing that we will make progress; by letting it remain it will entail itself to the coming generations. Our work is one of reform, building anew, to progress, unfold and evolute. We must, then, do more than destroy. It will be far better to create by the slow processes than by the force of destruction, compel the erection of temporary structures. Witness the peaceful unfoldments of nature when the sun-rays, refreshing showers and dews operate in accord freshing showers and dews operate in accord with the law of harmony, and then the paralyzing destruction of the cyclone or blizzard.

alyzing destruction of the cyclone or blizzard. Which conserves the best good?

The "circle," the "society," the "church," will each conserve to public good; and each will entail much that shall destroy individualism and place responsibilities and duties upon the devotee. We run in ruts, no matter whether divergent or parallel. Spiritualism should have many averaged. There should be freedom to organize as will best serve the locality or the individuals. It should not follow that one shall ostracise the other. For growth, for mutual protections are the state of the control of the tion, and for every material, as well as spiritual advancement, there can be delegated or mass as semblages wherein harmony in diversity shall reign, and whence great human and spiritual power shall flow forth to all humanity. We are continually tearing as under our usefulness by petty bickerings and hair-splitting. As Brother Tuttle says: "The detail of this work enlarges with every moment's thought, and its infinite possibilities will arise in the minds of all who

give it attention."

When shall we give more attention to the details? Is it not about time?

[Condensed from an article in the Golden Gate.] IS AN ORGANIZATION OF SPIRITUAL-ISTS FEASIBLE?

BY ALBERT MORTON.

Spiritualists are in the midst of one of the periodical throes through which they pass every few years in the effort to congeal Spiritualism into organizations, and those who favor the movement claim that through organization alone can they gain a respectable standing in the community. If we respect ourselves we will have the respect of all whose good opinion is desirable... We debase ourselves in striving to gain the approval of others, notwithstanding our boasted independence, and need to pay more attention to self-cultivation than to the opinion of our critics.

The man who is conscious of his own rectitude and purity of purpose, needs no public endorsement; he feels that "one with God is a majority," and if his detractors have not attained the knowledge of spiritual communion he can afford to wait patiently for the operations of the law of progression. It is not to numbers we must look for strength, but to the unfoldment of knowledge—quality, not quantity...

Organization to accomplish anything requires

niously on any of the dogmas of the theologians. The fossils and progressives are continually wrangiling over creeds and technicalities, and the deplorable absence of the Christ spirit is obvious to the dullest understanding. The persistent efforts of the God-in-the-Constitution and Sabbatarian bigots are cited to enforce the necessity of liberal organizations, but the fossils who are the most zealous in those illiberal directions have little support from the highest type of Christian teachers; they rank with the impecunious and incompetent doctors who labor for the establishment of infamously unjust medical trusts.

who labor for the establishment of infamously unjust medical trusts.

There is no possibility of any general organization being made a success if formed by the heterogeneous mass of people denominated Spiritualists...It is impossible for any body of Spiritualists to establish a church, or hierarchy, lacking the endorsement of which mediums and speakers must be deemed unworthy of public confidence and support.

Spiritualism has endured much obloquy from the unjust attacks of ignorant or unscrupulous opponents, but its worst enemies are within its own ranks. Well-meaning, but ignorant and credulous people have sacrificed their reason and common sense in a blind acceptance of

and common sense in a blind acceptance of everything purporting to come from spirits through mediums, and thereby have opened the way for a horde of mendacious swindlers to way for a horde of mendacious swindlers to practice their deceptions under the guise of the sacred mission of mediumship. And mediums possessing weak powers, and little strength of character, in their desire to please and gratify the demands of unreasonable investigators, have attracted to themselves influences that delight in abetting in frauds; the dupes under the specious plea of charity being ever ready to condone the offenses of the pseudo or feebly developed mediums. Mediums who are ever ready to excuse their deceptions by attributing ready to excuse their deceptions by attributing them to the work of low spirits ought to be de-prived of all material support in such practices, and made to earn their living in more honora-ble avecations. ble avocations. . .

Another class of detrimentals is composed of the self-appointed censors, who, with the most unbounded self-conceit, seize upon every op-portunity to air their remarkable sagacity by denouncing mediums as frauds on the dimsiest grounds, on hearsay and without investigation. Instead of searching for truth, they are on the constant scent for fraud, and finding what they have the greater affinity for they parade the results of their seavenger work as evidences of their remarkable acumen. Between the dirty millstones of credulous phenomenalists and prefernaturally smart fraud hunters the cause of ternaturally smart fraud-hunters, the cause of Spiritualism and faithful, conscientious mediums, is ground and defiled.

It is an insult to the intelligence of sensible Spiritualists to constitute the constitution of the const

Spiritualists to expect them to organize in harmony with such incongruous elements. The foundation of all spiritual organizations must toundation of all spiritual organizations must be based on morality and spiritual aspiration, and the starting point should be in harmonious family or friendly circles. In such circles, if conducted under proper conditions, success will attend their efforts and arouse an interest in the subject among the friends of the members. When mediums are sufficiently developed and protected by wise and powerful guides (and never before), a number of circles can be united in psychic classes for the study of spiritual phenever before), a number of circles can be united in psychic classes for the study of spiritual phenomena and science under the most favorable conditions. In these classes all subjects pertaining to Spiritualism and the reconstruction of society upon a humanitarian basis might be discussed by the members, aided by the advice of wise spirits through advanced mediums.

If phenomena of a striking nature, either physical or mental, occur, a detailed statement of the occurrence should be made by the secretary, selected for that purpose, which

secretary, selected for that purpose, which should be signed by all the witnesses and filed for future reference. If prophecies are made they should be recorded and witnessed by those persons present, and when fulfilled should be attested to in the same careful, sys-tematic manner. In this way a mass of evidence bearing upon the subject of prophecy could be secured, which would be proof palpa-ble that the power of forecasting the future is quite as prevalent at the present time as in the past, and out of the mouth of living witnesses its truth be demonstrated. The classes could meet at private houses, and there need be no expense incurred in maintaining them When interest is awakened and confidence established a number of classes can unite, organ

tablished a number of classes can unite, organize a spiritual temple, and arrange for public meetings where the truths of Spiritualism can be presented by developed inspirational, trance or normal lecturers.

From such modest beginnings a grand work might grow, and Spiritualism become the beautiful "tree of life, whose leaves are for the healing of the nations."

the healing of the nations."... Until we can unite in harmonious circles and societies, it will be useless to attempt the formation of State and national organizations.

HOW SHALL WE IMPROVE?

BY LUCIUS HITCHCOCK.

To the Editor of the Banner of Light:

Being a Spiritualist only so far as to believe in the reasonableness of the theory, and not having been able yet to obtain a practical demonstration of its truth, I write solely in the interest of the development of that theory and the consequent progress of man, both in a material and spiritual sense.

First, it is a generally-advanced idea of Spiritualists that our material environments are the great hindrances to our spiritual sight and sense—and I do not speak of the material in the sense of the mortal body alone, but with regard to our social, political and business conditions. Second, the question then naturally occurs: How can we, in part or in whole, remove those environments?

Now, the first question to be considered is Now, the first question to be considered is: What are those conditions that are holding us down, that have prevented Spiritualism, if a truth, making even greater progress than it has the past forty years, and only reach what might by some be thought its present embryotic state? What has made the masses hesitate to investigate, accept and proclaim that which is evidently good, and which has the advantage of nearly every tenet of religion, if in no other respect because of being nearer the natural conclusion of mind? What has, in the minds of some, tinged it with fraud and thrown it into disrepute?

it into disrepute?
All this, I think, can be explained by the All this, I think, can be explained by the condition of our present social organization. Man, in it, is moved by self-interest, love of gain, and under our present misconception of self-interest we become antagonistic. One person can only gain by another's loss, unless the interests are those of a corporation, are coöperative, or of a social unity on the idea of popular, not positive opinion, in which each member shares alike. Mercenary motives have hence moved in the highest circles and in the most sacred things. Men have been slow to investigate or proclaim their real convictions lest it entail pecuniary sacrifice, while others lest it entail pecuniary sacrifice, while others have not been slow to deceive that they might

gain by fraud. Traditional prejudices, when closely analyzed, are intimately associated and intervoyen with business concerns, habits of life and associations that make men blind to truth, and which finally dwarf thought in its power of weighing evidence and seeing things as they are. Besides, while the greatest students of science have devoted precious hours of life to invention and discovery in material things, no such thought has been given to life itself and the continuity of its existence, because in a such thought has been given to life itself and the continuity of its existence, because in a large measure there was no pecuniary incentive, and they could not get a patent right on another world! Man is so absorbed in the little petty struggles of existence here, that he is yet comparatively a dwarf in spiritual thought. Is this a natural condition of man in social organizations and government? Is he forever to be antagonistic? Is it not possible to conceive of a society or government in which all

to be antagonistic? Is it not possible to conceive of a society or government in which all interests are common, and the cannibalism of business, trade and society does not exist? Do we really understand self-interest when our acts tend toward the impoverishment of the many for the betterment of the few? We cannot impoverish the masses without lowering the standard of morals, of religion, and of spiritual life.

about it—usher in a millennium? No. Simply reverse the engine that is speeding us on to destruction and get on the up-grade. Edward Hollamy has simply put on the brakes and sounded the signal. His general plan is good. It is simply the application of business principles in politics and industry for the masses, in which all cooperate instead of compete, except where two or more are associated as a corporation. The plan leads men, by the same influence now operating to each other's detriment, self-interest, to do that which is good for all. It removes the motive for fraud and corruption, and causes men to seek for the truth for the truth's sake. While it will not make man perfect or usher in the millennium at once, it will put him en rapport with the progress of the age, and educate and elevate him into better spiritual conditions, so necessary, as it is claimed, and as is undoubtedly true for the advancement of the spiritual philosophy.

Business by the people in cooperation is no more readical.

Business by the people in cooperation is no more radical a change than our forefathers made when they declared a government by the people; and it is hard to conceive of a reason, outside of the aforesaid misconception of self-intenset white constants. interest, why every advocate of advanced thought in morals and religion should not be in favor of the Nationalistic idea, which eliminates the trivialities of life, and makes it at least a little better, purer and nobler.

"SHAMEEN DHU."

Now God watch over you, Shameen,
An' his blessed mother, Mary!
'T was you that had the lightest heart
In all sweet Tipperary;
'T was you could sing the blackbird's song
In dry or rainy weather;
Avic, the long road was n't long
Whin we traveled it together.

Sure, scores of times in the mornin' bright

Sure, scores of times in the mornin' bright
You sung this very road,
You med the mare's heart bate so light
She never felt her load;
'T was you could lilt wid the thrush's trill;
Ah, well, avic machree,
God grant you may be singing still
In that lonely far counthrie!

The that tonery har countine:

'T is ten long weary years, Shameen,
I recollect it well,
The last time that we druv this road,
The fair day of Clonnel;
The lark sang wild an' clear on high
In hopes your time to drown,
An' there was n't a cloud in the blue, blue sky
But the wan above the town.

Mavrone! there was n't a sign that day,

Mayrone! there was n't a sign that day,
Or else our eyes were blind,
Of the bitther storm-cloud, wild an' gray,
Comin' fast on the wind.
Avic, it broke on your little home,
The landford's will was done.
An' ere the harvest time was come
You sailed to the settin' sun.

I think your big heart broke, agra!
The hour you said good by;
I druv you for the last sad time,
The tears stood in my eye.
I stopped the mare while you looked wanst more
On hill, an' vale, an' plain;
The burstin' sobs—they shook you sore,
An' your face was gray wid pain

An' your face was gray wid pain.

The girl you loved—sure, you wor poor,
An'so too proud to spake,
Though the manly heart inside your breast
Was breakin' for her sake.
Her father's pastures, wide and green,
Fed many a flock and herd;
You kissed her mouth whin you went, Shameen,
But you never spoke the word.

She'd rather have had you, Shameen, Thin lands an' wealth galore. She never smiled her own bright smile Wanst you turned from her door. God bless her curls o' the misty gold, A darlin' girl was she. This many a year she's lyin' cold Under the whitethorn tree.

An' no word came from you, Shameen, I don't think you forget; Perhaps long years ago in heaven You an' the colleen met; Perhaps hand locked in hand ye go Through a better land than this; Perhaps you've broken the silence now You kept wid that last kiss.

'T is Patrick's Day to day. Shameen,
The baby flowers are fair,
An' spring—the sweetheart—is laughin' clear,
Wid the shamrock twined in her hair,
An' the shamrock set on her bonny breast,
She is facin' the windy weather.
You always loved the spring the best
In the days we way together.

In the days we wor together.

Ah, God be wid you, avic machree,
To guide you an' to save,
Whether you travel a hard road still
Or lie at rest in your grave!
God keep you still with the same thrue heart
An' the soul so crystal clear,
An' the thrush's note, an' the blackbird's throat,
You had whin you wor here!
Boston Transcript.

KATHARINE TYNAN.

Foreign Missions, as Seen by a Can-

did Observer. To the Editor of the Banner of Light:

Probably nowhere is money more freely contributed to sustain Christian missions than in the New England and the Middle States. Three thousand dollars were raised at Mr. Moody's July 3d morning meeting in Northfield for supporting missionaries in India. But is the game worth the powder? The remarks of Mr Parker Gillmore, in his recently published London volume entitled "Through Gasa Land," (pp. 129-131) are pertinent in this connection. He says, "the dangers are overrated that are supposed to beset the Enropean as soon as he passes beyond the boundaries of civilization; for I would far sooner trust myself among the African heathen, than I would place my self in the power of home bred roughs."

"Making Christians of these aborigines certainly has the immediate effect of spoiling and injuring them, for it causes them to become dishonest, ape the vices of the white man, and eventually unhappy and discontented with their lot." This assertion is milder than Jesus's excoriation of the Scribes and Pharisees of his day, whom he denounced as hypocrites, who compass sea and land to make a proselyte, and when he is become so, is thereby two-fold more a child of hell than

his converters were.—Matt. xxiii: 15.
"Whatever," remarks Mr. Gillmore, "the result may be in the very far future, when very many generations have, so to say, been educated up to a knowledge of the benefits derived from our religion, of course it is impossible to say.... I am aware that these sentiments are different from those I entertained a dozen or more years ago; but should not a man profit by experience? and experience is answerable for this change. Let the money that now in such vast quanti ties is being sent abroad to Christianize the heathen be retained at home for the benefit of our own infidels and criminals. Till our jails and penitentiaries are empty, our foreign missions are nothing more or less than a mockery and a flaunting presumption. I know men that annually give immense sums to foreign mis sions, and would sternly refuse a dollar, yes, even a cent, to forward home work. Charity, truly, in such cases, does not commence at home.'

Such pretentious care for the souls of heathen at the ends of the earth, and neglect of starving, thirsting, tattered, imprisoned human beings before our eyes a home!-what's the explanation of such conduct? "Wisdom" (said Solomon, probably meaning a right course of action) " is before the face of him that hath understanding; but the eyes of a fool are in the ends of the earth."-Prov. xvil: 24. We cannot believe, notwithstanding the words of Jesus, that religious proselyters are all of them hypocrites; nor, because regardless of needy neighbors, they thrust their donations to the ends of the earth, can we accept the wise A. E. G. man's proverb that they are fools.

Not High Living.—"Were you at all distressed in circumstances?" "Well, I should think so, my dear, what with the butcher's and the baker's man fighting on the pavement in front of the house as to which of the two should first serve us with a County Court writ, and what with the water rates and queen's taxes playing at leapfrog to keep themselves warm till the street door was open, and what with the only meal in the house being some clear soup made from boiling two dozen and a half old tinned meat cans in the copper—well, I do n't think we got exactly bilious with high living."—London Fun.

ve really understand self-interest when our outs tend toward the impoverishment of the nany for the betterment of the few? We can ot impoverish the masses without lowering he standard of morals, of religion, and of piritual life.

Ah! some say, what are you going to do

Druggist (to assistant)—"William, how much of that kidney cure have we left?" William (counting)—"Forty-two bottles, sir." Druggist (rubbing his hands)—"Then get out that batch of three feeling in the labels. When I'm running a first-class pharmacy I can't afford to have any shop-worn stuff lying around."

American Grocer.

Hunner Correspondence.

New York.

NEW YORK CITY .- Over the initials "L. O. R." a correspondent writes: "An interesting materializing scance was held on the 10th ult. at the home of Mrs. Nettle Maynard in White Plains, Mrs. Etta Roberts being the medium. The circle was composed of fifteen persons, comprising local residents and a number from this city, among whom were Mr. and Mrs. Quin-

this city, among whom were Mr. and Mrs. Quinby, Mr. M. B. Little of Glens Falls, Mr. and Mrs. Henry J. Newton, Col. S. P. Sykes, Mr. and Mrs. L. O. Robertson and Mrs. Kelley, Mrs. Maynard, whom your readers know to be an invalid, lay upon a bed in one of the lower rooms. A cabinet was improvised by suspending cotton cloth across the corner of the room. The daylight was excluded and shaded gas light used. Mrs. Roberts entered the cabinet about two o'clock. Shortly after forms began to show themselves, and continued to appear. Spirit forms came into view for more than two hours, until twenty-eight different personalities were represented, either materialized or by transfiguration of the medium. uration of the medium.

One transfiguration scene occurred under One transfiguration scene occurred under very interesting circumstances: Mr. Newton had been requested by the cabinet control of Mrs. Roberts to lower the light. In doing this he turned it out, and in relighting ignited the paper shade. Another was supplied, and from the cabinet the control said it was all right, and he would now show a transfiguration in the full light. All being central the curring of the full light. All being seated, the curtains of the cabinet were drawn aside, exposing the whole interior to the light, and Mrs. Roberts whole interior to the light, and Mrs. Roberts standing in long cream-colored drapery, and a child, similarly robed, sitting in her chair—the child being a materialized form and Mrs. Roberts transfigured. This tableau was shown several times, at brief intervals, each time in a changed position.

The light was again shaded and turned down, and little Royle applicate spirit same out to

and little Rosie, a cabinet-spirit, came out to Mrs. Maynard's bed and sang 'Rock-a-bye Baby' in her sweet, childish voice. Then the Baby' in her sweet, childish voice. Then the cabinet-control requested us to observe carefully a transformation. Little Rosie, who was not over three feet tall, began to grow, and in perhaps five seconds' time stood five feet three inches or so, a full-formed woman, who said she was Rosie's mother. This woman treated Mrs. Maynard magnetically for some time, and spoke to her and others in a fairly audible voice. She then reëntered the cabinet, and little Rosie came out, staving a moment, and then tle Rosie came out, staying a moment, and then vanished, going no one knew where, and a moment after came up from the floor outside the cabinet. A sister of Mr. Little came out of the cabinet in as natural a form, apparently, as when in the flesh, and appeared in a fair light to be a woman some forty years of age, about five feet one or two inches in height, coalblack hair combed down smoothly over the forehead and sides of the face, as was the custom thirty years ago. She stood with her brother, Mr. Little, in front of Mrs. Maynard, and our attention was called to her transformation. She began to change, and in a brief tle Rosie came out, staying a moment, and then ation. She began to change, and in a brief moment we saw her a woman of entirely dif-ferent form and feature; her complexion and

and our attention was called to her transformation. She began to change, and in a brief moment we saw her a woman of entirely different form and feature; her complexion and hair of a different shade and arrangement, with more than six inches added to her height, a different voice and movement. This spirit treated Mrs. Maynard with marked effect of electrical sensation all through her weak as as to the necessity (?) for new medical legislation as to the necessity (?) for new medical legislation and distorted frame. Several times spirit-forms as natural as in earth-life, came from the cabine the back side, greeting, touching and classing the hands of each, and conversing with friends. At the same time the voice of the control would speak in his strong, vibrating tones from the cabinet."

CANTON.—A correspondent writes: "Mr. J. B. Armstrong has published in our local paper, The St. Lawrence Plaindealer, articles upon of arousing an interest in it that has led quite a number to investigation, and that, as is almost invariably the case, to a conviction of its truth and inestimable value to mankind. "Twenty-three years ago, writes Mr. Armstrong, where they had haid them. They left at our fireside two vacant chairs. The light of our home and the pride of our hearts seemed to have gone out into the darkness of eteroic stores and in must confess I could not seem to realize where they had laid them. They left at our fireside two vacant chairs. The light of our home and the pride of our hearts seemed to have gone out into the darkness of eteroic stores and in the section of the statute book our ewe lambs, agod respectively eight and ten years, and I must confess I could not seem to realize where they had laid them. They left at our fireside two vacant chairs. The light of our home and the pride of our hearts seemed to have gone out into the darkness of eteroic seemed to have gone out into the darkness of eteroic seemed to have gone out into the darkness of eteroic seemed to have gone out into the darkness of eteroic seeme

rious speakers, among them Miss Jennie Leys and Mrs. C. L. V. Richmond. Of the former: She was taken from the Presbyterian church when a young lady and developed as a medium. There have been times of extreme physical weakness in her life, so much so that she has had to be carried upon the rostrum, but when her spirit-guide succeeded in en-trancing her, she became a power. She was a sublime speaker, and drew large houses wher-ever she spoke. Fifteen years ago her guide saw fit to retire her mediumship, and took it from her in order to change her phase somewhat and give her higher development. She was in Los Angeles, California, at that time,

was in Los Angeles, California, at that time, and remained there all those years, seemingly in idleness; but now she is on the rostrum again, with increased power.'

Of the latter: 'I once had the pleasure of listening to Mrs. Richmond in one of New York's best halls, and before one of her best audiences. She was mistress of the situation.

That year addiagna hung with breathless si That vast audience hung with breathless si-lence upon her words of wisdom, and upon her great oratorical display. She moved her audience as the morning breeze would move the leaves of the forest. I could scarcely divest myself of the thought that she was an angel from heaven that had come down that morning, and would return again at the close of the

rervices.'

The writer describes the many evidences he received of the fact that the so-called dead live, and that they can and do communicate with the friends they leave on earth. Mr. Armstrong deserves the thanks of many who have been led by him to see the light and know the truth.'

NEW YORK CITY .- F. W. Jones writes: 'The members of Dr. Paul H. Collins's class in healing, with a large number of friends, held a social reünion at the residence of Mrs. Mary C. Morrell, No. 310 West Forty-Eighth street, Tuesday evening, July 1st, which was a very pleasant occasion, and afforded delight to all present. The literary and musical exercises consisted of solos and duets finely rendered by Mrs. Lukens and Miss Fannie Kimball; recitations by General Lee; an original poem by Mr. J. F. Snipes; amusing anecdotes by E. F. Bullard, Esq., of Saratoga, Mrs. Morrell, Mr. Free, and others, all of which added interest to the occasion.

nterest to the occasion.

The most useful and practical part of the programme, however, was the materializing scance which followed. A temporary cabinet had been provided, the lights were turned down, and Dr. Collins stated that we were go-ing to try a new phase of materialization; whatever came would come to stay. At this juncture the curtains parted and Mrs. Morrell was asked to approach the cabinet. As she did so a strong light was called for, and revealed to her astonished vision a satin dress, which Dr. Collins stated was 'materialized' by the magnetism of the love and sympathy and best wishes of her numerous friends, and had come to remain with ther Mrs Morrell replied in to remain with her. Mrs. Morrell replied in her modest and retiring way, expressing thanks for the gift, which took her entirely by

Mrs. Sarah M. Barnes, Miss Clara B. Morrow, Miss Fannie Kimball, Mrs. Mignery, and many contributors wrought harmoniously together to bring about this pleasant result."

lown.

HAMBURG .- Mrs. F. W. Toedt writes, July oth: "The people of this vicinity have been enjoying the ministration of the spirit-world Joying the ministration of the spirit-world through the organism of that old-time worker, Mrs. S. E. Warner-Bishop. Through her, as an instrument, seven years ago the subject was first brought before the public in this place, and although we have been visited by many gifted speakers since that time, she still remains a favorite with the people. She gave a series of six lectures in our public park, and never were lectures better received or attended in any locality. She not only had intensely hot weather to contend with, but a Methodist Conference was in session as well, but she proved her ability as a speaker by holding a crowd of five to six hundred every evening, in perfect order and unabated interest, which very few speakers can do in the open air. It perfect order and unabated interest, which very few speakers can do in the open air. It would require too great space to speak of each discourse separately. Her guides dwelt largely upon the elevation of humanity, asserting that it naturally followed, and also must precede the acceptance of the knowledge of Spiritualism; that none could accept its teachings without being elevated, and that many must be advanced from their present condition before they can receive the benefits of the Spiritual

vanced from their present condition before they can receive the benefits of the Spiritual Philosophy. A grand plea was made for the better understanding of ourselves and our surroundings, and for the broadening and deepening of a universal feeling of brotherhood.

Mrs. Bishop has sacrificed much in the years gone by for the cause she loves and serves, and it is only justice to an old and tried worker that she should be kept constantly employed in the lecture-field, where she is able to do so much good. Her improvised poems are no small feature of her mediumship; here they were universally enjoyed. She goes from this place to Fremont, Neb., and can be addressed there at present for engagements."

Oregon.

MILWAUKEE -- Mauritz S. Liden writes: I would like the address of any Spiritualist or medium now residing in Galesburg, Ill.: and especially of any one, anywhere in the United States, who knows the whereabouts of Dr. Field, a materializing medium of that place the the early '70's. Any person who can give the information desired will please address me at this place."

Victory in the Medical Struggle.

To the Editor of the Banner of Light:

As is well known to your readers, the usual effort was made before the Legislature at its latest session, by various wings of the medical profession, to obtain the passage of a more or less stringent "doctors' plot law" in the State of Massachusetts. It gives me great pleasure to be able to record that a most signal defeat was visited upon all the projects suggested in this direction—the sense of the law-makers being that no new medical enactments were needed in this State. The proceedings entered into the present year in the direction of a medical law were so pronounced and peculiar in their nature as to cause the remonstrants to be more than ever active—otherwise a foolish, nunccessary and expensive statute would have been folsted upon the citizens of this Commonwealth. When the remonstrance petition printed in the BANNER OF LIGHT was placed before the various campmeetings for signatures it was to meet a contemplated To the Editor of the Banner of Light :

moving for a bill, including the old last year bill, presented by Miss Robinson as attorney for the Massachusetts Constitutional Liberty League, the impression came to me to visit the General Court and consult some of its members. I approached several, and was informed that no bill would come before the present session of the Legislature; but on further inquiry I learned from one of the Representatives that Mr. Scott had approached him the day previous (June 4th) with a new bill [of the "registration" order], and requested him to present it, which he refused to do.

This may be highest wisdom on the part of the Liberty League management, but I fail to see it; and what the object could be is a problem that cannot be understood by the signers of the only remonstrances that were presented to the General Court for the defeat of new legislation.

regislation.

When any move is made to deprive the people of the right of employing any mode of eradicating disease, including clairvoyance and magnetic treatment, I shall including clalryoyance and magnetic treatment. I shall certainly do what I can in defense of justice and the rights of the people—a work in which the BANNER OF LIGHT has been so successfully engaged for years, and for which it merits the high appreciation of all lovers of medical freedom in this State.

In such remarks as I have made in the past or may make in the future in this medical controversy which seems inevitably to be brought, with each year, before the Legislature, I do not wish to be understood as carrying on a personal contest. My whole desire is for the advancement of that which it seems to me human experience proves to be for the best advan-

carrying on a personal contest. My whole desire is for the advancement of that which it seems to me human experience proves to be for the best advantage of all—i e., freedom to do good!

I would not be understood as considering Allopathic doctors to be without their good points as men and brothers; neither would I be judged as one who holds that to be an irregular is a sure proof of human perfection on the part of such practitioner.

No one, in my opinion, is justified in attaching M. D. to his name who has not an education behind the title; neither, on the other hand, is one justified in claiming that such education is the all, and is superior to those natural gifts of healing, clairvoyance, psychometry, etc., which are doing so much for stricken humanity at the present day.

Honesty of purpose on the part of each practitioner, of whatever order, and a willingness on his part to conduct his work on his own lines, and to allow every other individual to do his in his own peculiar way—untrammeled by laws made to discriminate in any body's favor—I regard to be the great needs of our time.

A. S. HAYWARD, Magnetic Physician.

Boston, Mass. Boston, Mass.

Status of American Spiritualism.

Mr. J. J. Morse read a paper giving his impressions of the state of Spiritualism in this country, as seen during his four years' visit, before the London Spiritualist Alliance last January, which, added to and amplified, he has published in a pamphlet bearing the above title, copies of which may be obtained of Colby & Rich. See advertisement.

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.

Passed to Spirit-Life, July 4th, Miss Marcia Johnson, in the 72d year of her earth

life.

She became a Spiritualist at the advent of Modern Spiritualism. She was one of the earliest workers; her life and character were above repreach; she ever extended a hand of sympathy to those in need, and was always ready to give spiritual light to those who might ask or seek for truth. Services were conducted by Mrs. Carrie O. Van Duzee, of Geneva, O., the guides taking for the subject "Life Hero, Life Beyond, and Immortality." The lecture was replete with words of comfort, love and cheer for her friends.

Indianapolis, Ind.

BERT. C. WEADEN.

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

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July 19.

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TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

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

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15

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

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

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, ostage 2 cents.

Is Spiritualism True? Lecture by William Denon. 10 cents. Gist of Spiritualism. Being a course of five lec-

ures delivered in Washington, D. C. By Warren base. 50 cents. Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00,

postage 10 cents. Spiritualism Defined and Defended. By J. M. Peebles. 45 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with

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

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

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Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00. Mediumistic Experiences of John Brown. Mind-Reading and Beyond. By Wm. A. Hovey,

\$1,25. Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A.

Brackett, \$1.00. Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage 12 cents.

Lifting the Veil; or, Interior Experiences

and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents. Seers of the Ages. By J. M. Peebles. Ancient. Mediæval and Modern Spiritualism, \$2.00, postage

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

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

Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Im-

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

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. Transcendental Physics. An Account of Exper-

imental Investigations from the Scientific Treatises of

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Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.25. Missing Link in Modern Spiritualism. By

A. Leah Underhill, of the Fox family. \$2.00. Use of Spiritualism. By S. O. Hall, F. S. A. Being a letter addressed to Olergymen, and others. containing a reply to the off-repeated question. "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

And many other Spiritualistic Works of deep interest. Catalogues sent free.

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

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF BOOKS.

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Estate the Bent Free.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of The Banner is to 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 Spritualist 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 19, 1890.

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No Politics in Religion.

We do not undertake to defend the editorial utterances of THE BANNER: They are assumed to be adequate to their own maintenance. Having once set forth our views on a given topic, and reinforced them with reasons and tive remedy. The English statistician, Giffen, acknowledges a real one, whose name is to illustrations, they are left to do their own has recently published an essay on the growth know that in the large majority of cases they

THE BANNER recently felt the pressing necessity of adverting to the present notorious tendency of mingling religious professions with politics, and took occasion to characterize it as one of the most fatal dangers to the exercise and enjoyment of our boasted popular liberty. It viewed the matter from a wholly religious standpoint, however candid it may have been in introducing its political illustrations.

More or less comment on the article in question has been called out from the readers of THE BANNER, and almost entirely in a strain of approval. One reader, however, has signified his disapprobation of the sentiments expressed, in terms abounding with warning, if not in a threatening spirit also. The difference between him and us is to be accounted for by the fact that he takes his stand within the lines of his own political party, which happens to be the one against which the current offense is specifically charged. Now it is no fault of ours, but rather of his party, that it so freely exposes itself to the serious accusations brought against it. The accusations would just as certainly have been brought against its political opponent, or indeed against any other party in existence, that chose to become responsible for the same practices. It is the fault that is condemned, while those who are guilty of it must take the consequences.

It is wholly needless to remind our critic. who occupies an official position at the seat of the Government, that THE BANNER is not a political, much less a party, paper in even the remotest sense of the term. It was established able number of men who are each computed to for uses that include politics, government and | be worth a hundred millions and more, which all other interests that pertain to human life | number is pretty certain to be increased before and destiny, in its faithful service of those we have gone far into the twentieth century. large uses. When it becomes apparent that Not only is it estimated that we shall by that the latter are put to hazard by the selfish or | time have fifty or sixty such men, but that we mistaken intervention of the former, then it shall have at least a dozen more whose wealth manifestly falls within the province of THE | will be reckoned as high as five hundred millions BANNER to protest, and warn all those whose belief in Spiritualism goes deeper than their of the State of Massachusetts amounted to in temporary trust in political action, and to utter its protests and warning in such plain that the collection of such vast wealth in a few language as cannot be misunderstood. To do | hands was to be favorable to the promotion of less than this for fear of wounding party amour propre on one side or the other, would itself be partisan, and would clearly do no good.

Our Washington critic, who is a reader of THE BANNER from the beginning, says that | tion of circumstances, that the holders of such the article on which he animadverts, which fortunes employ them to bless and elevate was entitled "Bigotry in Politics," was "flagrantly unjust," "manifestly without foundation," and that the "candid readers" of THE | heir to such a mighty fortune is likely to be BANNER "are called upon in defense of their | bred from his earliest youth, becoming more own rights and with a view to protect the use- and more conscious from year to year of the fulness of this paper to protest against the sentiments and statements" of the article referred him the exercise of. Flattered by everybody, ferent nationalities. It is a want felt, the satto. Then he swings over to the party that an pampered to the last extreme of indulgence, isfaction of which would be of much benefit. | or error than over a dozen great truths."

apirit which may perhaps explain the letter he writes us, but with which we of course have nothing to do, and can have nothing to do. He at least ought to be aware that Tim BAN-NEH is not the paper in which he can hope to accuse any party of electing its Presidential candidate "through corruption and fraud." Yet he does this, and then alleges a partisan spirit in our article!

It is always unfortunate that a person cannot regard his religious views outside of his political preferences and prejudices. As we began the article criticised, so we repeat, the methods of politics are no more than expedients at best, as may be seen in the dexterous readiness with which political leaders change front in questions of public interest and importance. But religious belief and knowledge are based on the eternal verities, and are not to be knocked about in party fashion or manipulated and fixed by ecclesiastical power seeking the alliance of political agency. In this view our work is no way related to parties, even when we feel called upon to criticise their action in reference to religious matters. Which party, if any, contains the "more intelligent liberal thinkers," we do not stop to inquire. We fight bigotry wherever we find it, though never with its own weapons. And party bigotry is as undesirable as any other.

Among the communications expressing approval of the article on "Bigotry in Politics," one says with what we know to be truth: The alarm bugle sounded by you to the Spiritualists of Connecticut and Ohio was heard, heeded, and the effect was to stay and cause a halt of those whose aim was to crush out religious freedom in this country. Your second warning is none too soon. Only through constant vigilance in Massachusetts tice, to put down and trample under foot all and may sorely need the money that our modon the parapet ever watchful of the enemy. Spiritualism and religious freedom must be guarded and protected from the innovations of persistent bigots, and I know of no better than he knows what to do with. place to commence than at the ballot box, if need be. We must work in a solid phalanx to stay the aggressions of the enemy.'

Another writer of wide experience and mental ripeness, assures us that our article "was timely, for the signs of the times are unmistakable. A plot has been concocted to capture the government and turn it over to a lot of psalm-singing hypocrites. Half an eye can discern the drift of things, and when the design is time for Liberals, especially Spiritualists, to take a position of protest and opposition, and put that opposition into a ballot, for that is the most effective weapon we can use. Let the movement be a compact and a solid one... When danger is ahead, by compacting our votes we prevent improper legislation and hold the government to those fundamental principles whereby it shall remain republican in form and democratic in legislation. Let our friends calmly and seriously note the trend of things, and govern themselves accordingly."

The above two extracts are sufficient to vindicate our article against all adverse criticism, and to show that we had something far beyond what our Washington critic calls our "partisan prejudices" in view when we sounded the alarm at the rapid encroachment of ecclesias tical bigotry on popular liberty and religious

Our Barbarians.

personal fortunes are fast creating a barbarian of it is the serious problem that confronts us. class in the world of modern civilization-a fact to which we, as a people, shall be obliged to direct our most serious attention before long, without knowing how to match it with an effeche records his own apprehensions of the creathat will practically regard itself outside the is liable to take place in England, where large straints, is much more likely to occur in a countiments exist to control the newly-created rich class.

In England, for example, the wealthy commoner who has accumulated a fortune by manufacturing or trade looks forward with hope to attaining a place in the ranks of the accepted nobility, and this alone is a guarantee for his continued respect for established social dis- but successful expedition. It bears the signifitinctions and customs. Hence in all transactions in which money is concerned, even to | ing beyond description. Written in the space betting on the annual races, the strictest rules not merely of honesty but of honor are rigidly observed. In England, it would not be possible for a man who had notoriously swindled. by freezing out, cornering, or otherwise, the shareholders of a railway, or who was known to have carried a money measure through the Legislature by bribes, to acquire a social standing which would be accounted respectable. If he owned the earth it would make no difference. The courts of law as well as the larger court of public opinion would pay less heed to his silent plea of wealth than it would to the fact that he possessed no social standing.

In America it is entirely different, if not the very reverse; we in this country are but slightly amenable to such desirable and healthy restraints. There are in this country a considereach. That is as much as the entire valuation 1850. Now if we were sure, or even half sure, public benevolence and charity, there would be cause for sincere gratitude. But there is no ground for any such assurance. It will be by mere accident, or the fortunate combina-

their kind. It is inquired, and very naturally, how the vast extent of power that such a fortune gives

tagonizes the one he belongs to, and betrays a checked and restrained in hone of his whims or headlong impulses, and fed full with the one fatal belief that wealth is the single and only worthy object of human pursuit or human existence, what is to be the outcome of a life thus begun except a self-willed, insolent, overbearing character, that refuses to submit to all ordinary restraints, that spurns all the accepted maxims of self-control, and that sets itself up as the highest authority in all matters whatever, defying law and custom, and trampling down the partitions that are well-known to divide right from wrong, and good from evil. A body of such characters will inevitably make a most dangerous class in the community, that may well be described as barbarians.

The bare fact that they are immensely rich will not alter their character. They are possessed of the idea that money is more powerful than law or custom, and can make and unmake all codes whatever at its will. And the more they indulge themselves in this spoiled belief, the more lawless do they grow and the greater contempt do they manifest for the recognized restraints of social life. We can see for ourselves what a vitiating influence the possession of great wealth exerts around us. True, it pays what may be regarded as a generous respect to public opinion by its lavish gifts to educational, charitable, and other objects, but that does not remove the impression left by its habitual treatment of those who do not chance to be similarly burdened with the superfluities of life. As a contemporary remarks on this very point: "The great financier who has many millions of dollars at his command, and who has no need of depriving others of their wealth for the purpose of selfsupport, enters into the game of sweeping into his redundant treasury the hard-earned possessions of his neighbors with the same zest has the Doctors' Plot enactment been several that the barbarian will kill twenty deer for times defeated. There is an undercurrent the love of killing them, when one would amat work, as any close observer must no- ply serve his purpose for food. Others want ideas which are considered heretical by these ern barbarian seizes upon and holds, and the bigots. Spiritualists and Liberals should be fact that they want and need it makes its possession all the more enjoyable to him. Indeed. it supplies him with his only enjoyment, for it is often the case that he already has more

Now if this continued contest for the division of wealth by means of its ceaseless exchange were only conducted on strictly moral conditions, as it might be, there would be little or nothing to be said against it. At the present stage of social evolution such a contest appears to be inevitable. But when, as we can plainly see it is being done, all moral conditions are subordinated if not thrown aside, and the pursuit of wealth at all hazards, and regardless of is so potent and the end sought so obvious, it all rules of right and even all sentiments of pity, is held to be the supreme object, then it must be acknowledged that the same passions are at play which suggest ambush-hiding from his foe to the savage, that he may the more surely assassinate him.

This state of the human mind is what we properly characterize as barbarian. And we do so because it sets at naught the principles, motives and sympathies which are the truest characteristics of civilization. To a person so trained, courts, legislatures and the varied restraining and protective machinery and usages of political, mercantile or social life, would offer no obstacles, since he would feel himself strong enough to buy or defy them all.

It is to just this concentration of wealth that we are in this country rapidly tending. It threatens to be a power before which our boasted system of a free and equal society under a just and self-imposed government is in danger of going down. Among all the social questions that are brought forward for agitation to-day there is none that is of profounder importance The present methods of building up immense | than this. Our peril is plain, but the avoidance

Stanley, the Hero.

a new hero, and it is still less often that it displayed in his treatment of the subject. acquire a fresh lustre as the years lapse and work, and it is a peculiar satisfaction to us to and distribution of wealth in England, in which the generations pass away. The latest name on the roll of permanent distinction is that of tion of just such a class as we have intimated, Henry M. Stanley. He has trodden the interior of Africa with an intrepidity and faith pale of civilization's ordinary restraint. What that combinedly could hardly have failed to bring him coveted success. And he has more wealth is under social and hereditary re- than deserved his wonderful achievement. His last and recent enterprise was, as all try like ours, where no such conservative sen- know, undertaken in response to the appeal of Emin Pasha for rescue from the hostile natives that besieged him in Central Africa. To save him and his little band became the agonizing problem of the civilized world, and Staney was the only man who could hope to do it.

His book of eleven hundred pages, just issued from the press, tells the story of his desperate cant title, "In Darkest Africa." It is fascinatof fifty days, it is a marvel of celerity in composition, as it is likewise an incomparable specimen of simple, unpretending and sincere eloquence. As a contemporary well observes, it s not every man who can walk through Africa, but Stanley was the man to do it, and the rescue of Emin Pasha gave him the opportunity. He had to make quick work of it, but the very fact that he was on an errand of humanity, and not of conquest, makes his efforts toward opening the dark continent to civilization all the more interesting.

His book brings out his character in the strongest possible light; and, says the same paper, it is his sense of being under guidance, his zest in going through unknown countries and his resolute leadership at every point, that gives him prominence as one of the most remarkable men of action in our time. His work is full of unconscious greatness. He thinks nothing of his leadership while he is telling his story. He omits nothing, he over looks no person in his party. He is sensible of the rare beauties of nature, he does not forget the scientific features of the strange world he finds himself in. But he cares only to accomplish his chosen task. He is a man without antecedents. He came out of the unknown, as in turn he plunged into it. He is the servant of Providence, who never fails to find such when they are needed.

A young Belgian lady named Loubris, residing at Cambridge, Mass., with her parents, is being developed as a materializing medium, and, so far, promises much in that important phase, says our informant. Spirit forms already issue from her cabinet, and they promise to come better and better. It will be some thing novel and very pleasing to have a medium through whom the spirits can come and talk French freely and correctly. In fact we should

In Materialization True or False?

To the above question, which Emma Hard inge Britten in her paper, The Two Worlds, of July 4th, says is being continually addressed to her, that lady, whose long experience with all spirit-phenomena, and close, analytical study of this one in particular, enable her to speak as one having authority, replies in the following direct and explicit manner: We answer without hesitancy it is both. Cases

occur which it is as impossible to attribute to imposture as to deny the light of the sun, because it can be imitated by the spark of a gas lamp. Nevertheless there are any number of petty human gas lamps that would fain paim themselves off as spiritual suns. Failing the space and time to write more on this sub ject at present, we commend to every reader who values the testimony of authoritative investigators above their own, the following brief extracts for perusal, from the pen of the renowned scientist, Professor Crookes. The Professor says, in writing of his experiments published in 1874, with Miss Florence Cook in his own house, to which she came unattended, that he used his library for a cabinet, by taking off one of the folding doors leading into the laboratory and suspending a curtain in its place. The observers sat in the laboratory. The experience quoted is from the last séance, when the famous Katie King made her final appearance. Katie, in materialized form, according to the account, said a few words in private to each member of the circle, and gave some directions. "Having concluded her directions," says Professor Crookes, "Katle invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katle touched her, and said, 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you,' Katle replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbling hysterically. I looked round, but the whiterobed Katle had gone." Further along Professor Crookes adds: "... To imagine, I say, the Katle King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms." In Vol. XV. Proceedings of the Society for Psychical Research (London, Dec., 1889), speaking of his experiences with D. D. Home, Miss Cook and others, Professor Crookes says: "I have not changed my mind; on dispassionate review of statement put forth by me nearly twenty years ago. I find nothing to retract or to alter. I have discovered no flaws in the experiments then made, or in the reasoning based upon them." If this is not crucial and indis putable testimony, we should like to know where else on earth it is to be found.

Confusion of Terms.

On the occasion of the second meeting of The Theosophical Society, of Boston, at its new quarters, 66 Boylston street, among other exerises the members listened to an essay on 'Hypnotism," by Cyrus F. Willard.

If he is reported correctly in the daily press, he certainly fell into an error as to the use of terms in the premises, by confounding Mesmerism with the application of Magnetism, with which we are familiar through the work of our spiritual healers. He is reported as making a distinction between Mesmerism and Hypnotism-where, in fact, none exists.

Mesmerism may be useful or detrimental to those sensitives brought under its influence according to the will, knowledge and moral character of its operators. The same may be said of Hypnotism. The force is dangerous or beneficent, as are all other forces in Nature -this effect depending upon those who for the time utilize its power.

Magnetism as a curative agent in medical work--such as our healers use-is most helpful to man. It may be applied and utilized without the mental nature of the patient becoming at all subjected to the operator's will.

At the same time there is much of truth in the remarks of Mr. Willard delivered on the It is not often that the world acknowledges | above occasion, in spite of the misinformation

A Thorough Endorsement.

That venerable worker in the spiritual field in Massachusetts, Mr. Edwin Wilder, of Hingham, writes us under a recent date the following uncompromising endorsement of the verity of the spirit message, published in a late issue, from our former co-worker, Bro. Lewis B. WILSON:

"In THE BANNER for June 14th I find a communication from friend Lewis B. Wilson-through the mediumship of Mrs. M. T. Longley-which comes home to me as something more, than, the usual message received from the excarnated spirit. It may be I am more deeply impressed by it from the fact of a long personal acquaintance with him, which in a limited way involves some knowledge of his experience as the chairman of the weekly séance held in your Free Circle-Room. It seems to me most reasonable, full of good common sense, that he should allude to his own mental and physical condition just previous to his passing on, and to the sensation he experienced when again en rapport or in control of another's physical body. His desire not to bring or to leave any unfavorable influence or condition on the medium is most worthy of notice. He was one who knew full well the requirements and conditions needful for the giver and the receiver-through the medium-to have and to hold a successful séance; and I am again led to say it is a most remarkable message."

The Children's Lyceum in Australia. At the session of the Melbourne Children's

Progressive Lyceum, May 11th, after an address by Mr. C. H. Bamford, the Conductor, and the usual calisthenic exercises, a children's circle was formed, and Mrs. T. Harris, the medium, sitting within it, was controlled, says The Harbinger, by child spirits, who told of their life and doings in the spirit-world. One of these (a spirit-child of the medium's) prattled away prettily for some time in so natural a manner that the Lyceum children seemed to thoroughly realize and enjoy the communion. He professed to be prompted and helped by the spirit 'Alcestis," one of his mother's guides. He said there were many spirit-children with him, including some who had been members of the Lyceum, and they all had loving feelings toward its members. Two clairvoyants who were present corroborated this statement, and described some of the spirit-children they saw.

We are in receipt of a printed copy of the speech delivered in the U.S. Senate, May in 1887." 12th and 13th, by Hon. John P. Jones of Nevada, on the Free Coinage of Silver-a pamphlet of 118 pages; also that of Hon. Benj. Butterworth of Ohio, in the House May 10th, on The Protection Policy," 24 pages.

Speaking of those who are continually seeking for frauds, M. M. Pomeroy truthfully says: "The hunt for truth is a higher occupahave materializing and other mediums of dif- tion than nosing for frauds and making more noise over the discovery of one small weakness

A Mediumistic Engineer.

At ten o'clock, Thursday night, July ad, a passenger rain of the Illinois Central Railroad left Springfield, Ill. When fifty miles out, the speed being thirty miles an hour, the engineer became impressed with a fear that danger was near at hand. The impression was so strong that he stopped the train, and went forward to ascertain if there was any danger, finding that a small bridge had burned almost entirely away, the fire still smouldering. Only a few of the passengers who happened to be awake knew of the danger until after workmen had been summoned from Gilman and s temporary bridge constructed.

The Chicago Inter-Ocean, upon being informed of the above, immediately sent a reporter to see the engineer alluded to, Mr. Horace L. Seaver, residing at 113 Eighteenth street, that city, and learned from him the following facts, which that paper publishes in its issue of July 5th. Mr. Seaver said:

lowing facts, which that paper publishes in its issue of July 5th. Mr. Seaver said:

"We left Springfield with about two hundred passengers, mostly excursionists coming to Chicago to spend the Fourth. We reached Guthrie on time, and pulled out for Melvin, five miles distant. The night was not very dark, and we did not expect anything to occur to keep us from making the run on time. I was increasing the speed, when for some unaccountable reason I began to ease up gradually. I noticed a reflection in the sky to the northward, but supposed it was from a fire which tramps had built near the track. We often pass such fires without paying any attention to them. My fireman, Albert Rose, was sitting on his seat, and we were both quietly enjoying the cool night air. I kept easing up, keeping my hand on the throttle bar, and not thinking of anything in particular. In an instant I saw before my eyes, as plainly as though the picture were made of material objects, the outlines of the place where a bridge was located two miles ahead. It came upon me like a fash. I said to myself: 'That bridge is gone, and I know it.' Though I had not seen the bridge or the place where it was, I knew it was gone. I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was really gone. We junped out of the cab and made an examination of the place. Where the span had been there was a heap of smouldering embers, and there was nothing left of the bridge save the rails, which still hung over the ravine held together by the bolts. The trestle was thirty-five feet long and eight feet high.

Rose asked me now I happened to stop the train; I could not tell him. I did not know. I can only say that I knew that bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead he could hardly speak. We all thought of Chatsworth, and thanked our stars that some invisible influence or power had saved two hundred people.

It was so

ing breakfast.
You see I do not deserve the credit for the miraculous escape. The honor is due to that mysterious prompting which led me to the sure conviction that there was danger ahead."

Mr. Seaver further stated to the reporter that during his experience of twenty-five years as an engineer, he had not met with a single serious accident: and he attributed this to premonition, which, in truth, is a sensitiveness to spirit impression. He recited to the reporter of The Inter-Ocean a number of instances of saving lives by heeding the admonitions of the unseen. At one time, when running a freight train, he stopped at Kankakee to take water. Being ready to proceed he placed his hand on the throttle bar. but as he was about to open it, the impression came to him that instead of doing so he must get off his engine and see if everything was right. He jumped off. went in front of the cow-catcher, and there found lying on the track, within two feet of the engine, a little girl, peacefully sleeping between the rails. If he had moved the engine it would have cut her to pieces. He picked her up without waking her and carried her to her mother. On another occasion he had stopped for water at a small Illinois town, and when ready to pull out the same feeling came over him. He got out and found a small boy under the engine, trying to fix himself for a ride.

Several years ago, on a dark, foggy night, he received orders at Chebanse to wait for an excursion train of Grand Army men, and follow at a rate of twenty-five miles an hour. The excursion train. loaded with about one thousand old soldiers, returning from an encampment, passed. Chebanse on its way to Clifton, five miles south. Mr. Seaver followed. When about two miles out he was suddenly impressed to stop, which he did. The train had no sooner come to a standstill when a man, who had come back from the excursion train, jumped on the engine, and told Mr. Shis train was about one hundred feet ahead, but could not be seen on account of the fog.

Gradual Education,

As we have previously declared—and which ground Dr. J. M. Peebles has also so trenchantly occupied-is the true hope of the Indian races in America. The Indians' Friend condenses the whole matter to nut-shell dimensions in the following sentences, which we cordially endorse:

"To help the Indian child that he may lift up the Indian parent is the only way to reach thousands of adult Indians. The child of the red man will do for him what no white man can ever do. We have had twenty years of a policy of peace, and the results are satisfactory; now give us as many years of a policy of education, and the Indian and his 'problem' will have

In alluding to the closing for the season of our Free Circles, the San Francisco Golden Gate says, of their usefulness, that "the weight of many a laden heart is lightened through THE BANNER'S Spirit Message Department." This statement is true, as numerous letters to us from those who have received communications from their loved ones in spirit-land fully attest; and we have received thousands of such letters since this paper was established. A great number of verifications have been published by us from time to time, while many have been tested by skeptics, not only in the United States, but in the "old country" as well, who did not believe in the return of the spirit, only to ascertain their correctness. As we freely receive these messages, we as freely give them to the public, hoping thereby to establish among the denizens of earth a knowledge of immortality-that our dear departed still live, and are deeply grateful to be able to return whenever the conditions are favorable for them to do so. This is why the Message Department was established, why it has continued, and why it will still continue to be a prominent feature of THE BANNER.

The London Lady's Newspaper, The Queen, in its issue of June 28th, includes, among a series of brief sketches of "Distinguished Students at the Universities," the following which will interest many of our readers:

"Miss Mary Christine Tebb is the daughter of William Tebb, Esq., of Rede Hall, Burstow, Surrey. She was born in London, and educated partly by private tuition and partly at Bedford College. In 1886 Miss Tebb passed the London Matriculation Examination with honors, and the following year the London Intermediate Examination in Science, taking a place in the first class. She became a student at Girton College

We cordially thank the Progressive Thinker for its kindly notice of THE BANNER and its important work; and especially for its very complimentary allusion to Mrs. M. T. Longley's beautiful moral story, lately published in these columns. Just such a paper as yours, Bro. Francis, has long been needed in the West, and we hope you may prosper financially in your new venture. The grand work in which we are mutually engaged deserves the encouragement of all loyal Spiritualists.

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.

We adverted to the case of Walter E. Reid in last week's BANNER, giving excerpts from several well-known writers upon the subject of his illegal imprisonment. Now we find in the New York World of July 12th a letter from a Boston correspondent, dated Friday, July 11th, titled "The Spiritualists Excited," in which the writer says: "It is a well-known fact here that one million Spiritualists in the United States will vote the democratic ticket in 1892, all on account of the Walter E. Reid case in Grand Rapids, Mich. The President should pardon Reid. The action of Judge Jackson was illegal, and has been so proved. There was no justice in the court of Judge Jackson. Directly, President Harrison is not responsible for this high-handed outrage, and should not be so regarded. But the facts should be laid before him, and Reid set free."

Read what we copy from the Golden Gate (see first page) in reference to "Our Cause at the World's Fair." The nomination of Bro. Hudson Tuttle as the right man to represent the interests of Spiritualism on that occasion, is meeting with favor everywhere.

Attention is called to the advertisement of Mrs. A. E. Whidden (on fifth page), who will hold séances, under the management of Mr. G. T. Albro, during the season at Onset.

ACCIDENT TO MRS. RICHINGS.—We are pained to announce that a letter dated at Somerset, Ky., July 11th, from Mrs. Helen Stuart-Richings, informs us that on the 9th inst. she was thrown from a horse, the fall resulting in the breaking of her left arm "Coles fracture"). She is at the home of her personal friends, Mr. and Mrs. J. P. Haley, who are practical Spiritualists of the most pronounced type, and, having excellent care, the best results are hoped for. She still expects to fill her engagement at Lookout Mountain (Tenn.) Camp-Meeting in August.

"HINTS TO INQUIRERS INTO SPIRITUALISM" IS the title of a pamphlet lately published by J. J. Morse at his Progressive Literature Agency, 16 Stanley street, Fairfield, Liverpool, Eng. Its contents consist of general remarks introductory to the subject, directions for forming spirit circles, the testimony of eminent men, and twelve propositions in support of the truth of spirit-communion. It will be found a ready means of becoming acquainted with the phenomena and philosophy of Spiritualism by those desiring to do so.

PROF. GRADY, of 41 Tremont street, this city, is reported to have been quite successful in removing, without any liability of return, impediments of speech with which many are afflicted, chiefly that of stammering. He has a lecture upon "The Science of Speech," which he is desirous of delivering before a Spiritualist society on very reasonable terms, as an aid in the maintenance of his very laudable work. Address him

Among the prominent business men of Central Dakota is Mr. E. Bach (of Aberdeen), who delivered a lecture a short time since in Bowdle, S. D., on the tariff and the silver question, which is said to have given much satisfaction in the new views it advanced. Later the same evening Mr. Bach was honored with a serenade by the Band.

The Detroit (Mich.) International Fair and Exposition will open in that city Aug. 26th, and contime until Sept. 5th. It promises to excel in interest that of last year, which was the first held by the Association, and no doubt will attract to that city vast crowds of people. Our thanks are tendered to the management for the usual courtestes to the press.

IF It would seem that the denominational Christians are having inharmonious times as well as the Spiritualists-worse, if anything. The newest church quarrel is among the Perkins-street Baptists. There have been dreadfully stormy meetings among the war-

Movements of Platform Lecturers. [Notices under this heading must reach this office by

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

Carrie C. Van Duzee will receive calls to speak in the West the coming fall. Write at once, as she is now filling up list of engagements. She has been lecturing for some months past at Geneva, O., her home, where a good interest in the Cause is reported. She can be

W. J. Colville desires to answer numerous correspondents in Boston and vicinity through our columns to the effect that he will lecture in Berkeley Hall five Sundays: Aug. 31st, Sept. 7th, 14th, 21st and 23th, at 10:30 A. M. and 7:30 P. M. Classes will open Monday, Sept. 1st. Full particulars in due course. His stay in this city will be limited to five weeks.

Dr. A. H. Richardson announces that he has closed his office for the summer, and will be absent several weeks visiting the different camp meetings.

Mrs. Abby N. Burnham, of Boston, spoke in Chelsea, Mass., July 7th; and in Lynn July 8th, 9th and 10th. Mrs. Mary C. Lyman (formerly Knight) can be addressed for lecture engagements at Onset, Mass. Societies wishing the services of A. E. Tisdale for he fall and winter months may address him at Mer-

rick, Mass.

The last two Sundays in June Oscar A. Edgerly filled engagements in Rockland, Me.; Sunday, July 6th, in West Hampden, Me. His engagements until the first of November are: Sunday, July 20th, West Hampden, Me.; July 27th, Belfast, Me.; Aug. 3d, West Hampden, Me.; Aug. 23d and 24th, Onset Bay, Mass.; from Aug. 20th to Sept. 8th, is engaged at the Etna Camp, Me.; Sunday, Oct. 5th, Rockland, Me.; Sunday, Oct. 12th, Haverhill, Mass.; last two Sundays in October, Brooklyn, N. Y. Would like to hear from Societies desiring services of trance speaker and platform test medlum for the season of '90-91. Home address, 52 Washington street, Newburyport, Mass.

J. Frank Baxter resumed his work, and lectured

J. Frank Baxter resumed his work, and lectured last Sunday, 13th inst., at Wachusett Park, Westminster. He will address the people in Duxbury and Pembroke next Sunday, July 20th, in Temperance Hall, West Duxbury, at i P. M. promptly; and in the evening, it may be, he will lecture in his native town of Plymouth.

Mrs. E. Cutler, platform test medium and psychometric reader, wishes to make engagements for Societies on liberal terms. Address Eden P. O., Parkland, Pa.

Albany, N. Y .- The Spi itualists of Albany have reorganized under the title of "The Spiritual Alliance"; have taken a new hall, handsomely refitted it, and with Mr. J. D. Chism, Jr., as President, be-

it, and with Mr. J. D. Chism, Jr., as Freshold, gun the season's work.

The hall was dedicated by Mr. J. W. Fletcher, the well-known medlum-lecturer. His lecture at that time on, "What Has the Spiritualist Gained?" was an able and eloquent exposition of the higher truth, and was listened to with marked approval. At the close, over fifty dollars were raised toward paying the debt consequent upon furnishing the hall.

Mr. Fletcher will lecture at the same place each Sunday in July at 11 A. M. and 8 P. M.

J. D. Chism, Jr.

SARATOGA.—Visitors can find fine accommo-

dations at "The Home," 26 Clinton street. J. W. Fletcher, Manager.

NEWSY NOTES AND PITHY POINTS.

E Persons leaving the City during the summer months can have the Banner of Light mailed to any address free of postage three months by remitting fifty cents to Colby & Rich, 9 Bosworth street, Boston.

The modern enterprising (?) newspaper reporter is now after Bismarck's bedroom. One of this genus says: "It contains but three pieces of furniture-a bedstead, washstand and bootjack." Jo Cose says it was n't a full report.

The green apple and watermelon will soon give business to doctors.

Stanley stood the racket well in the Dark Continent among savages; but when he got into civilized London he caved. Too much rich grub.

Antagonism to the black man isn't confined to the South, by any means. It is cropping out in the North. The aristocratic residents of certain localities in

Brooklyn object to colored neighbors. A Southern judge says educational qualifications

for voters will definitely settle the race problem.

Information has been received at the Navy Department that trouble is imminent between Salvador and Gautemala, arising out of the recent change in the government of the former country. It being thought advisable to have some American war vessels near at hand, orders have been issued for the United States steamships Ranger and Thetis, now at San Francisco, to proceed at once to the west coast of Central Amer

Cholera is killing native troops in India.

Water was let on in New York's new aqueduct for the first time July 15th, thus marking the practical completion of the largest aqueduct in the world. The tun nel is about thirty miles in length, and is capable of delivering 250,000,000 gallons of water per day to the people of New York City.

Two bills passed the United States Senate last Sat urday for the subsidizing of steamship lines.

Maj.-Gen. John C. Fremont has passed to spirit-life His earthly pilgrimage was seventy-seven years. His was a remarkable political and military career.

The Globe says "George Francis Train loses Pa tience." We never knew he had her.

[ALL MUST YIKLD TO HER.]—"Madam." said the doctor, "I fear your husband will not live through to-morrow." "Beggin' yer pardon," broke in Bridget, "but ye 'd better not let anythin' like that happen to-morrer. It's me day out."—Epoch.

Another man in swimming at Crescent Beach last Sunday was drowned-cramp.

One of the saddest accidents ever known to the Northwest occurred on Sunday night, July 13th, when the pleasure steamer, Sea Wing, Capt. Weathern (with a passenger list of some two hundred and seven persons), was destroyed by a tornado on Lake Pepin, near Lake City, Minn., one hundred of the excursionists being drowned, including the Captain's wife and son. Many others were seriously injured by floating

Another man has been killed by the electric cars in

AN ADVERTISING HINT. AN ADVERTISION MIST.

You must expect for what you get
A tussle long and steady;
The sticks you throw about the top
Do u't make the ripe persimmons drop,
When some one else has bagged the crop
While you were making ready.

—Lippincott.

They have a Jekyll and Hyde at Pine Bluff, Ark. That is nothing. You'll find 'em almost everywhere.

LONDON, July 14th.-The Universal Peace Congress was opened here to-day by Mr. David Dudley Field of New York, who dilated upon the benefits to be derived from arbitration, and from a simultaneous graduated disarmament by the various powers.

The President has signed the silver bill. It provides for the compulsory purchase of 4,500,000 ounces of silver per month, and the issuance of special treasury notes in payment therefor.

Owing to extreme drought through New Mexico, Arizona, some parts of Colorado, and also in old Mexico, cattle are dying by thousands in the parched val-

Attention is called to the prospectus of the BANNER OF LIGHT in another column. This is the leading exponent of Spiritualism, and should be taken by all interested in that faith.—The Newmarket, N. H.,

APROPOS "HALLUCINATION CENSUS."-Enumerator—"So, Mr. Brownjay, you have been touched by the invisible force, eh?" Brownjay—"Yes, sir, I was 'touched' for forty dollars on Tremont street. You see the pea was not under the shell I thought it was."-M. S. L.

MY LOST JOKES.

When I was a baby exceedingly young I made up a number of very fine Jokes; And I said: "If I had but the use of my tongue, What fun it would be to enlighten the folks!"

But now I'm a man and exceedingly old;

1 know how to talk and would gladly speak out,
But things go so wrong and the world Is so cold,

1 cannot recall what my jokes were about!

— Valentine Adams, in St. Nicholas.

The latest news of Madam Diss Debar, who was ar rested in Rome for alleged swindling, is that she has been released from prison pending her trial, which is to take place in the fall. This means, probably, that the authorities will let her off if she will consent to leave the city.

Mrs. Catherine Sharp, of Philadelphia, says that when she was twelve years old she sold milk to Gen Washington and his staff from her father's farm. She is now one hundred and twelve years old, and her mental faculties are unclouded, though her veracity is probably a trifle palsied.

"Dr. Deepsearch is a wonderful man." "Why, what has he done that's wonderful?" "He has discovered over fifty new diseases." "Can he cure them all?" "Oh! no, indeed! He leaves that for some one else to do!"—Lawrence American,

A negro boy murderer was hung at Orangeburg, S. C., July 11th. The account says that just as the noose was adjusted he said, "I trust in God!" when he fell eight feet, breaking his neck; "and every detail of the solemn duty," says the reporter, "was performed by the sheriff in an admirable manner!"

A poor country editor and his wife were awakened one night by a noise at their window. "Just think," said the wife, with a subdued laugh, "of a burglar coming here expecting to find something." "Hush," whilspered the editor, "let him climb in, then I will give a yell and it may cause him to drop something he has stolen elsewhere."—Moberly, Mo., Republic.

Native Teacher (to African convert)-" How do you like your missionary?" Convert (in a brown study)-

"This infernal dust nuisance must damage you a great deal," he said to the grocer, as he dodged into the door to let a great cloud roll by. "Oh! no, slr. Anything added to maple sugar, prunes, evaporated apples, etc., is paid for by the public at so much per pound. I am not doing any kloking."—Ex.

off. The way to succeed is to hire men to do two dollars' worth of work for one dollar, and then form a trust and sellit for five dollars."—N. O. Picayune.

Jurisprudence suggests more justice, and less of

IF YOU LISP, READ THIS.

Susanna Snocks sings sad sweet songs—she sees soft sunniner skies;
Strange sunset shades sift silently—she somewhat sadly sighs;
Sollioquizingly she strays—sweet songsters shyly sing,
She sees slim spruces' slanting shades surround some sparkling spring.

A couple of months ago several of our spirit friends informed us that within that period many very prominent men would pass to spirit-life, which we itemized at the time. The statement has been literally fulfilled-as the records in the daily papers attest-Maj. Gen. Fremont being the last to go within the

specified time. If I were able, I would change the public sentiment so radically that no girl should be considered well-educated, no matter what her accomplishments, until she had learned a trade, a business, a vocation, or a profession.—Mary A. Livermore.

" Spiritualism per se Is good enough for me,"

Say every one of the most influential Spiritualists in our ranks. They want none of the prefixes or affixes hitched on to it by a class of modern writers, whose principal motive is to individualize themselves instead of promoting the Cause.

Boston will be crowded next August with visitors on account of the assembling of the G. A. R. here, and our hotels will reap a rich harvest. Every room in the annex of the Crawford, on Hanover street, has been already engaged, and mats in the entries are to be laid for the use of the crowd.

"Now, Alice, dear, I must make a confession. My family is not as perfect as I should like it. I have several very unpleasant aunts and uncles and cousins." "Hush, Tom, do n't say a word—so have I."—New York Herald.

The World's Fair Commissioners have located the site at the Lake front and Jackson Park, Chicago, Ill.

It is stated that \$800,000,000 of church property is now exempt from taxes in the United States. This, if fairly assessed, would yield a revenue of \$10,000,000 a year, or nearly enough to support our poor. As it is, a large number who never enter a church are paying far more than their just share of the burden of taxation. If this is justice, some people cannot see it in that light.—La Salle Republican.

The general express offices of the Northern Pacific Express Co., at 81 Dearborn street, Chicago, were entered at eleven o'clock, Saturday night, July 12th, by masked robbers, who secured between \$8,000 and \$10,000, and made good their escape.

Fire at Dallas, Texas, July 14th, destroyed nearly \$200,000 worth of property.

BIRMINGHAM, ALA., July 11th. — At Irondale, Wednesday night, Rev. D. B. Martin, a Methodist minister, killed Samuel Walker by cutting his head open with an axe. Martin was jealous because a young woman with whom he was in love preferred Walker to him. [Had the murderer been a Spiritualist, the press, both Christian and Infidel, would have cried out with a loud voice, that Spiritualism was the

More than seventeen hundred buildings were destroved by fire June 26th at Fort la France, causing great destitution among the inhabitants, seven-eighths of whom are utterly homeless. Relief for the sufferers is urgently solicited.

Prof. Pickering, of Harvard, announces that Miss C. W. Bruce offers \$6000 during the present year to aid astronomical research.

In all things throughout the world, the men who look for the crooked will see the crooked, and men who look for the straight will see the straight.—Ruskin. Professional "fraud-hunters," both foreign and domestic, will please take notice.

FOR SUNSTROKE USE HORSFORD'S ACID PHOS-PHATE. Dr. A. L. Zurker, Melrose, Minn., says: "It produced a gratifying and remarkable regenerating effect in a case of sunstroke."

Haverbill and Bradford, Mass. - Brittau Hall.-Immediately following the close of the lec-

ture course in Brittan Hall, under the auspices of the Union Spiritualist Fraternity, it was determined to continue the Medium Conference and Fact Meetings continue the Medium Conference and Fact Meetings which had some time previous been established as an hour meeting at midday, from 12:30 to 1:30. The hour for holding the conference was changed to six o'clock in the evening, and extending into twilight, which has proved to be practical and successful. The audiences have been much larger than were anticipated, and a substantial interest has been shown indicating that the organizing of this Fact Meeting and Conference was the result of an existing demand for expression, and of a desire to hear.

The speaking has been sufficiently abundant and

and of a desire to hear.

The speaking has been sufficiently abundant and varied to sustain the interest without abatement. Mr. Mailson, of Groveland, is usually present, and Mrs. Cross, formerly of Hampstead, N. H.—at present residing in Bradford—generally attends, and frequently speaks under control. In addition to these there are many mediums who add interest to the meeting by relating the incidents of their own observation and experience. Several test mediums have lately been developed.

experience. Several test mediums have lately been developed.

The improvement in the vocal exercises, which constitute an important part of these meetings, is a leading feature. Since the establishment of this evening conference the ladies' circle has purchased a new organ for the use of the Fraternity, which is a great addition to the musical department, and will be found a valuable adjunct in the coming lecture season.

These conference gatherings are in some sense filling the place of the summer camp-meetings to such as cannot attend those distant gatherings, and serve to keep alive the local interest during the vacation months.

months.

There has lately sprung up a desire for a short camp meeting in this vicinity, and it may be that arrangements will be made for holding one either at Hoyt's Grove, Haverhill, Balch's Grove, Groveland, or Shawsheen, at Ballardvale. The distance to Onset or Lake Pleasant is felt to be an obstacle to many in this section, who would otherwise attend. It is thought that the extension of street railway communication to the outlying districts in this section will so facilitate movements that an attractive camp-meeting ground will be developed hereabout, and that an Eastern Massachusetts camp-meeting will be provided next year—central for Lawrence. Haverhill, Newbury-port and Salem.

Such are the moving features of Spiritualism in this city and vicinity.

Good News for All the Sick and Afflicted.

We are informed that the vitalizing treatment em ployed at the Vitapathic Sanitarium in connection with the American Health College has proved so won with the American Health College has proved so wonderfully successful in curing all manner of diseases, that increased room and better facilities for boarding and treating have been provided, and skillful gentlemen and lady physicians of the highest reputation have been engaged, so that all can be properly attended to, and the most difficult diseases curied in the shortest time and at the smallest expense.

All the affilicted from far and near are invited to come and get a free examination, or write and send stamp for terms, etc. Address, J. B. Campbell, M. D., V. D., Physician-in-Chief, Fairmount, Cincinnati, Ohlo.

Philadelphia, Pa. - W. J. Colville's visits to Philadelphia are proving very successful, though many people are, of course, absent from the city on their summer vacation. His lectures at Corinthian Hall, 1524 Arch street, are largely attended. A class is in session Thursday, Friday and Saturday of each week, at present, at 3 P. M. Public lectures are given at 8 on the same evenings. Rooms open daily for inquirers and sale of literature.

[From the N. Y. Truth Seeker.]

[From the N. Y. Truth Seeker.]

Anything added to imaple sugar, prunes, evaporated apples, etc., is paid for by the public at so much per pound. I am not doing any kicking."—Ex.

Wiggins says the next earthquake will be heard in Italy. Too much dependence, however, says a city contemporary, should not be put upon this, as "Wiggins is liable to macaronious calculations."

Three thousand women in Greece recently petitioned the king to allow their sex the same educational advantages as are enjoyed by his male subjects. "It [set forth their petition] the progress of our country in civilization remains behind the hopes and expectations of the government, the cause is the backward development of Greelan womanhood."

"Trusty" Information.—Agent—"This book for boys says the way to succeed in this world is to do two dollars" worth of work for one dollar." Mr. Cottonback (great manufacturer)—"That writer is way to no succeed in this world is way.

[From the N. Y. Truth Seeker.]

Before leaving your readers for the present, Mr. Editor, I beg of them, as Liberals, not to be so infernally illiberal. It is a lesson they need to learn. Spiritualists are substantially in the same procession with the Materialists in the battle for universal mental liberty. They outnumber Materialists more than ten to one. They are the most numerous patrons of the Truth Seeker and all other Liberal publications. Yet, alleged Liberals too often turn their childlish, not to say bitter and senseless, guns on their friends. This, I need scarcely say, is wrong in every way.... Even to me, a Materialist, the unprovoked attack on the faith of the Spiritualists, both from the Liberal press and the rostrum, is most tiresome and discouraging. It is time for the professed Liberals to stop such the supprovoked attack on the faith of the Spiritualists, both from the Liberal press and the rostrum, is most tiresome and discouraging. It is time for the professed Liberals to stop such the such patron of the professed Liberals to stop such patrons of the professe

Spiritualist Camp-Meetings for 1890. The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing night 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. ONRET BAY, MASS.—The Fourteenth Annual Camp. Meeting at this place commenced its sessions July 18th, for close Aug. 24th. Trains leave Beston for Onset at 5:15 A.M., 9:00 A.M., 1:00 P.M., 2:30 P.M., 4:05 P.M. Sundays only at 7:20 and 8:15 A.M. Provincetown for Onset Bay at 5:46 A.M., and 2:10 P.M. Leave Middleboro for Onset at 8:16 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 Hoosag Tunnel route), July 27th to August 11st. LOCKOUT MOUNTAIN, TENN. — The Seventh Annual Meeting will be held at this place (near Chattanooga) July 6th to August 31st.

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

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

CASSADAGA LAKE, N. Y.—The Eleventh Annual Meeting ommences 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
August 31st.
PARKLAND, PA.—Meetings commenced June 28th, to
continue to Sept. 12th.

CAPE COD CAMP.MERTING.—Harwich Port, Mass., July 13th to 27th, inclusive.

HASLETT 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. 8thclosing Aug. 18th.

TEMPLE HEIGHTS, ME.—Meeting commences Aug. 10th and closes Aug. 24th.

SUNAPEE LAKE, N. H.—The Thirteenth Annual Meeting commences at Blodgett's Landing, Newbury, N. H., July 27th, and closes Aug. 24th.

FRUIT VALE, CAL.—A Spiritualist Grove-Meeting will be held July 21st to Aug. 1st See notice, eighth page.

Baltimore, Md .- A test circle was held in Saratoga Hall June 25th for the benefit of the "Religio-Philosophical Society." Miss M. Gault was the medium, and gave some very interesting tests of her

At a meeting of the Society July 3d, the following resolutions were unanimously adopted:

Resolved, That the thanks of the Society are due and are hereby tendered to Miss M. Gault for her valuable services in aid of the Redigio-Philosophical Society at the test circle held on June 25th.

Resolved, That these resolutions be spread on the minutes and a copy presented to Miss Gault, and that they be published in the BANNER OF LIGHT. JOSEPH B. MURRAY, Sec'y.

Solid Silver Spoons-Free. The firm who make the above offer in another part of our paper have the reputation of being perfectly reliable, and the premium box which they send out contains not only all the Sweet Home Soap and fine Tollet Soaps, and the list of miscellaneous articles contained in the advertisement, but also a set of Solid Silver Spoons. Subscribers who write to them are perfectly safe in sending six dollars with the order, and this is the quickest and best way (on account of the extra present that is given for cash) to get goods from Messrs. J. D. Larkin & Co., Buffalo, N. Y., who certainly exhibit an enterprise and liberality in their desire to introduce their Soaps which is almost unheard of.

SARATOGA.-"The Home," 26 Clinton street. Elegant accommodations. Reasonable prices. J. W. Fletcher, Manager.

To Correspondents.

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

G. W. S., LOWER GILMANTON, N. H .- Mrs. Fay has convinced hundreds of intelligent persons of the truth of materialization through her mediumship. There is no doubt of her powers in that direction. A party of skeptics did at one time attempt an exposé of the medium, but they did not suc ceed in proving imposture in the case. We do not know of any medium who would answer a serie:

of questions on the pedigrees of spirits; and certainly to eceive such, many personal private sittings might and prob ably would be required.

R. S., DETROIT, MICH.- There must be a mistake on the part of your informant. No such message as you mention

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

SPECIAL NOTICES.

Three Hours More. — Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf July 5.

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

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

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

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

ADVERTISEMENTS.

MRS. A. E. WHIDDEN

WILL hold Scances for full-form manifestations at the Albro Cottage (opposite Temple), Ouset, Mass., during the Camp-Meeting season. July 19. GEORGE T. ALBRO, MANAGER.

CUTTER HOUSE,

WICKET'S ISLAND, MASS., opened June 28th, 1890. MRS. ALLEN, of Providence, the noted Materializing Medium, will spend the season here. For terms, address W. O. CUTTER, Onset, Mass. 3w July 19.

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150 A TREMONT STREET, BOSTON, Inspirational written messages, or letters answered. Translations given. Euclose \$1.00. MRS. CHANDLER-BAILEY, 150A Tremont street, Room 7, Boston, Modical and Brain Research

M. C.I.A. N.D.L. E.R. BAIL. E.Y. 150A. Tromont street, Room 7, Boston, Medical and Rusiness Medium. Sittings daily. Circles Monday and Saturday evenings, Friday at 3 P. M. Residence 26 Cazenove street, near Columbus Ave. R. R. Station. 3w July 19.

DR. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the Office, Hotel Emerich, 6 Clarendon street, Boston. July 19.

eowst*

MADAM E. H. BENNETT, Astrological Medium. Fully reliable. Business inquiry, 51. Lifo's deatiny, 52. 4 Lyman street, Lake Pleasant, Mass. July 19.

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very pleasant, harmless and wonderlany challed.

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OLIMAX OATARRH CURE,—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.

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DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosts in full, send lock of hair and fee, \$2.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DRS. STANS-BURY & WHEELOOK, 443 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 COLBY & HIOH. If July 5.

CAMP-MEETING

Lake Pleasant, Mass.

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BLEST Speakers, fine Test Mediums, Worcester Cadet to Sept. 1st.

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July 19.

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O F what "CHRISTIAN SCIENCE" is, with practical directions for applying its teachings to all the circumstances of daily life, read

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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 cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

June 7.

Relief to Care-worn Minds. A BUSINESS MAN, who was utterly worn out mentally and physically with overwork, has found a permanent cure for this condition by simple means, applicable to those of either sex who are "too soon and too easily tired." Send stamp and he will communicate particulars.

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July 19. Dr. and Mrs. W. A. Towne.

M AGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 28 Berkeey street, Boston. Hours 10 to 7. is Nov. 16. A STROLOGY.-Would You Know the A Future? Accurate descriptions, important changes, horoscope and advice /rec. Send date and hour of birth, with stamp. No callers.

July 19. 1w* P. TOMLINSON, 67 Revere street, Boston.

LADIES! write for terms. \$3 sample Corset free to agents. Schiele Co., 387 Broadway, New York. June 21. Brighter Spheres.

BY SPIRITUS.

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

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

The contents of this volume were transmitted by a denizen 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 1889, giving the name "Friend," who, upon being asked if he had anything to communicate, repiled: "I want you to write all I tell you—my life, carthly 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 who sit in darkness, by furnishing "a written testimony, a wonderful proof of glorious immortality."

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

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

Message Department.

Tishould be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no decirine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

Theteers of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the Banner of Light, and not, in any case, to the mediums.

The Free-Circle Meetings

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

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

Report of Public Séance held April 15th, 1890. Spirit Invocation.

Oh! our dear Father, whose word is love, whose law is life, thou Sacred and Infinite Presence, who art ever in the midst of humanity, whose being doth enthrill every form and object in existence, we, thy children, turn in aspiration to thee at this time. We lift our hearts unto thee, bearing our praises and thanksgivings for life, beautiful life, for the pleasures and

our hearts unto thee, bearing our praises and thanksgivings for life, beautiful life, for the pleasures and
the experiences of time, for all those things that infinite space doth afford to human conception and
study, for these are ours to understand, to emulate
and to achieve. Oh! our Father, we may, if we will,
go forward exercising that potential energy which
thou hast implanted within human life, to expand our
natures, to study the universe, to achieve greatness,
and at the same time to develop like unto the angels,
who do thy will in loving works and kindly deeds. Oh!
we desire to come into sympathy and coöperation with
those wise and holy souls who are ever at work doing
good. May we draw from their lives an inspiration.
May we receive pearls of wisdom and of truth from
such teachers as return from worlds beyond, imbued
with the desire and the thought to do thy will at all
times; and may we also, from the abundance of our
aspiration and the fullness of our hearts, give forth
unto these returning messengers of light and peace
that sympathetic fellowship, that kindly welcome,
that loving harmony of thought and spirit which will
be to them acceptable and helpful in their tasks.

Unto this end, oh! our Father, we desire to learn
of thee and thy will. We trust that our lives may be
open to the reception of diviner thought, and that we
may endeavor to accomplish something day by day
which will be helpful, not only to our own unfoldment,
but to other lives. May we at this time receive from
thine angels of light and love that influence which shall
bless and uplitt, and may there go forth from our
hearts to-day, and in all the days that are to come,
such a ministration of peace and helpfulness as will
be of assistance to our kind. We ask thy blessing to
rest upon us all, now and forevermore. Amen.

rest upon us all, now and forevermore. Amen,

Questions and Answers.

Controlling Spirit. We will now attend to your questions, Mr. Chairman.

Ques.—[By G. H. B., of England.] Does the heat of the sun come to us by direct radiation? And if not, how is it caused?

Ans.-We understand that the heat of the sun does come to you by direct radiation, and that the atmosphere of earth serves as a medium of distribution to this heat. The rays of light springing from the centre of your solar system reach the earth directly through the atmoreach the earth directly through the atmospheric aura of your planet. The effect of these rays of light upon the surface of the earth is seen in your vegetable growth. By means of radiation, the heat springing from that solar orb also reaches your planet. But although we are told that this principle of radiation is really the method by which this heat reaches you, yet we are informed that were it not for the variance. we are informed that were it not for the vari ous gradations of density of your atmospher this direct heat would reach your earth in such intensity as would in a little while scorch it be-yond recognition, and certainly beyond a con-dition of habitation for human or animal life.

We think that your astronomers and students of the solar system have gained a very fair idea of the heat and light of the sun, and their effect and movements upon the earth, and also in re-lation to various planetary bodies, but undoubtedly that research into astronomy will continue to such an extent that before the close of another century your knowledge upon these subjects will have increased immeasurably from what it is to-day. The world is young yet in knowledge and in the study of the sciences, and there fore you have reason to congratulate yourselves upon that which you have already learned, taking it as an earnest of the truth which is to be revealed to you through human research and study in the time to come.

Q.-[From the audience.] A corporation in South Carolina is formed for building American south Caronal is formed for attachy American ships, but is waiting the Government's passing a subsidy bill. Now, will the promoting and fur-therance of the protectionist theory aid the end aimed at I That is, will the throwing of the electoral rote of South Corolina to the republicans by the formation of protection clubs through the State gain that point?

A.—We do not usually discuss questions of a political nature from this platform, unless they are more impersonal than is that which is laid before us. We do not take sides with either party in politics in this country. You, as a people, must gain your own experience in political life, and in governmental affairs, as well as in individual cases. It has been a period of experiment with the American people during the existence of this nation, for we believe that its people have been trying to determine which is the best form of government. From experience and study we have come to the conclusion that the republican form, practically administered and honestly regulated, is the highest type of human government that we know anything about. We believe that all thinking minds in this country will make the same statement, irrespective of party or of prejudice; but these questions that appeal not only to the reason but in many instances to the self-interest and prejudices of individuals, who array themselves upon either side of the political warfare, we do not consider, because if we should attempt to do so it would only stir up feelings of animosity in the hearts of A .- We do not usually discuss questions of a if we should attempt to do so it would only stir up feelings of animosity in the hearts of those who were pleased to differ from us. Personally we believe in the "protectionist bill," but we have no right to give our personal

opinion upon this subject, because it may not be any larger than is the opinion of any ear-nest, sincere individual on earth sufficiently nest, sincere individual on earth sufficiently intelligent to study the question from both sides, and to form an opinion. This is all that we claim for ourself. We look upon the question from both sides, and try to form a candid conclusion upon the subject. It seems to us that if protection is afforded—that is, in a measure—to the people of this country, it will give them the opportunity to develop their own industries, to utilize their own forces, and to unfold their own personal and governmental energies, not only for the protection of themselves, but also for the unfoldment of the country at large. This is our personal opinion. You may take it for what it is worth. Other spirits just as candid and intelligent as our self may come to you and say that they do not spirits just as candid and intelligent as ourself may come to you and say that they do not
believe in protection; they believe in throwing
the country open freely to all sorts of entrances—whether of an industrial or of a human nature, it matters not; therefore you
must understand that spirits are pleased to
differ upon these questions which affect
human interests just as much as do mortals, only we trust that we do not allow the
smoke attending personal prejudices to arise
and affect our sight.

It seems to us that this government most certainly ought to have better facilities in its
naval department, not only for the protection
and the development of its own interests in
American waters, but also to enhance the

and the development of its own interests in American waters, but also to enhance the commercial and industrial interests of this country, and to protect itself in every department in foreign waters. It seems to us that the country would command a higher respect from foreign countries did it look upon this question fairly, and provide better naval facilities for its people. We would like to have government grant a subsidy to those who are ready, honestly ready to build its ships, and to launch them forth for active work; but again, this is only our private opinion, and may have nothing to do with the justice of the matter.

which is of value because it reveals to us in the present age something of the experiences and something of the nature of humanity in those remote days when the record was made. Our personal belief is that the portion of the Bible which is called the "New Testament" is principally a code of moral ethics, which has been given to humanity for the purpose of principally a code of moral ethics, which has been given to humanity for the purpose of spiritual instruction. We can find within its pages many lofty sentiments, many beautiful, exemplary passages, which, if followed, would certainly enlarge the mind and unfold the spiritual graces of love and of humanitarian work. Therefore, we accept the Bible to this extent, partially as an historical record of ancient times, partially as a code of moral ethics, which we can follow with profit ourself; but we do not claim for this work that it is the we do not claim for this work that it is the we do not claim for this work that it is the only work which is of value to the spiritual nature of man. There are many literary, intellectual works extant which have been compiled by wise and intelligent minds, with the purpose of helping humanity to grow individually, spiritually and physically, and every one of such works is as precious to the sight of advanced which is a mercewibly both that work vanced spirits as can possibly be that work which is called "The Word of God," but which, to our mind, is no more the word of God, of revelation, or of inspiration, than is any truly good work which comes to man for the purpose of elevating his life.

Q.—Have planetary conditions anything to do with pre-natal influence, and do they thus determine beforehand the life and character of an individual 1

A .- We have discussed questions of similar A.—We have discussed questions of similar import several times during the present season, and therefore we shall not enlarge upon this to-day, but will observe that there seems to be no doubt but what human life is directly acted upon by planetary influences; planetary movements certainly do exercise an effect upon this body called the Earth. Whatever movements certainly do exercise all electupon this body called the Earth. Whatever planet is nearest to the earth at a given time exerts an influence upon this body, and whatever exercises an influence, direct and positive, upon the earth will, of necessity, also exercise an influence, direct and positive, upon its creations and upon its inhabitants; therefore we think, from a scientific point of view, we may reasonably conclude that planets do have an influence upon human life. We have been told by astrologists, and those who study the heavens, that there certainly is a direct relationship between human life and planetary movements. We are told that the child born to day will be under the influence, malign or beneficent, of that planet which is in closest relationship to the earth at the moment when birth occurs. We are told that an influence is exercised by that planet, which will follow the child through life, and we have no doubt there is a measure of truth in the statement. The question is, how far and how deep is this influence. question is, how far and how deep is this influ-

question is, how far and how deep is this influence; how far is it exercised upon the life; how deep is the effect upon the child?

There are other conditions which we must take into account in the life of the human beside planetary ones. There are hereditary conditions of a physical nature, those which are inborn within the child, and inherited perhaps through a long line of ancestors. There are also moral and spiritual conditions which are brought into the atmosphere of the unborn, but which are seldom taken account unborn, but which are seldom taken account of by mortals, all of which produce an effect upon the life of the individual. We do not believe that any planetary influence upon an individual human life will be so malign as to cause great disasters to that existence; nor do we believe that planetary influence will be so beneficent as to be the cause of great prosperity which may come to an individual; because, were this so, other conditions and circumstances would have no bearing upon the individualized life. We must remember that man is a triume being that he is composed of soul is a triune being, that he is composed of soul, spirit and organic body, and therefore that, while to a certain extent the planet may exercise a physical influence upon him, higher and stronger laws must also come into operation in his life and produce their own results.

Q.—About how long a time must clapse after the passing over of a spirit, one of spiritual thought, before the senses are enlarged, the per-ceptions deepened, so that earth and its people are seen, and the range of vision made far supe-rior to that of mortals?

There is a very great difference in the conditions of various spirits in this respect. With some natures, the higher they advance in spiritual attainment and exaltation, the in spiritual attainment and exaitation, the stronger they increase in knowledge, the more dim grow the things of earth to their percep-tions. This may seem a strange statement, be-cause it appears to you, perhaps, that a spirit who is exalted and wise and full of knowledge who is exaited and wise and till of knowledge must of necessity have his perceptions so en-larged as not only to take in his own surround-ings in the spiritual world, but also the condi-tions, the surroundings and localities of earth; but this is not always the case. Many spirits who are progressive by nature, and who are steadily advancing in the attainment of knowledge and of power, turn their minds away from the inspection of earth, and devote them to the study of spiritual things, and even of other planets; consequently such a spirit, the longer he dwells apart from this physical life, the more surely does he lose sight of its concerns, as well as of the physical universe.

On the other hand a spirit may, upon first passing from the earth, find himself enveloped in such an atmosphere of density and darkness that he cannot perceive anything external to his own state. He may not of necessity have been vicious and vile by nature; he may have been restless, disturbed by ambition, seeking for that which he could not find, at the expense of his spiritual growth, and so he is restless and disturbed still; the emanations from his being are of such an uneasy and violent character that they produce this dense atmosphere of which we speak, and it will be only through efforts for self-growth and soul-enlargement, by the help of attendant spirits, that such a by the help of attendant spirits, that such a soul will grow out of its condition and be able to perceive that which lays around him. We cannot state the precise time it will take for this unfoldment, because with some the growth may be rapid, with others very slow, but in time such a spirit will arise from the depressed state and gain an altitude of perception through which he may behold the objects and interests of earthly life as well as those of the spiritual which he may behold the objects and interests of earthly life, as well as those of the spiritual life which are around him. Some spirits are so thoroughly wide awake by nature—so alive, active and full of potential energy—that almost immediately upon casting off the mortal frame they find themselves in a quickened condition; thus they are swift to grasp the meaning of those things which appear to them; thus their percentions are almost at once sufficiently energed. perceptions are almost at once sufficiently en-larged to enable them to take in and under stand many things connected with earth-life, as well as with spiritual existence, which they did not comprehend before. It rests largely with the individual nature just how and when, and to what degree, the unfoldment of the interior powers shall proceed.

Q.—[By O. Ripley, Paris, Me.] At what age does the infant child definitely receive the spirit, so that if it should die in process of birth it would be immortal **?**

A.—This is a question that agitates the human mind more largely year by year. But let us ask your correspondent if it is possible for a spirit to be anything less than immortal at any stage or time in the universe? If a spirit at all, it is, we believe, an immortal entity. We are told that life does not begin here upon this planet; that human life has preëxisted. We are taught that spirits who have never had an experience through material life still have an existence, although it may not be so largely individualized, conscious or active as it becomes after finding expression through mater, because matter becomes the instrument of manifestation for the spirit. So far as we have studied this subject, we learn that the A.-This is a question that agitates the hu

Q.—[From the audience,] To what extent shall we believe the Bible?

A.—Each intelligent, reasoning mind may believe the Bible just to that extent to which it appeals to the reason and the good judgment of that mind. We cannot set up any standard of belief in this or any other work for other minds to follow. Personally, we believe very much that the Bible contains. We believe the thought the Bible contains. We believe the thought the processes of gestation, unfolded into a living form. At first the attraction is comparatively weak, but the spirit, remaining the present age something of the experiences and something of the nature of humanity in itself certain elements belonging to physical life, through and by which it may take a firmer hold upon these external conditions. Time goes on; the spirit parts, in a measure, with certain elements or conditions (we are hampered here in expression because you have no words by which we may illustrate our meaning) that belong really to the more spirituelle state from which it came, and in parting with these it gains something from the physical at-And just here come in, we think, those plan-

etary influences of which we spoke, in reply to a former question. According to medical ad-vice from the spiritual side, we learn that the spirit does not take direct control of the form which it is to inhabit until a very few weeks prior to the mortal birth, and even then the control is of a magnetic, rather than a vitalized, electrical nature, for really the electrical positive influence of the spirit does not manifest itself until the child enters mortal life, and these transfer that the child enters mortal fife, and until this is accomplished there may at any time be a cessation of the magnetic forces which are flowing from the spirit and its spiritual conditions to the embryo. If such a cessation of magnetic force occurs, death, so called, ensues, the spirit loses its hold upon the mother and her atmosphere, and is sent back sudenly into the spiritual environment from denly into the spiritual environment from which it came; therefore you have what is called a still-born child. But the soul is imcalled a still-born child. But the soul is immortal, and it may be, and sometimes is, taken under the direct charge of intelligent spirits, and reared in the spiritual world as your infant children are reared who pass away early in life. It is also sometimes the case that the spirit, still following the law of gravitation, of attractive force, is again impelled back into the earthly atmosphere, and seeks expression through matter, which it eventually finds.

Q .- [By Isaac Paden, Galesburg, Ill.] Your Q.—{By Isaac Faden, Galesburg, III.] Four correspondent looks upon the universe as being composed of spirit and matter, and that they are inseparable. If a separation were possible there would be no life in matter and no substance in spirit. My question arises from a conversation with a Christian Scientist, who claimed there was no substance in matter—it being mortal in its nature, subject to annihilation, and will in time not exist. I divide my avery into four time not exist. I divide my query into four parts, in order that the answer may be better understood: 1. Is there substance outside and in dependent of matter I Is so, what is it? 2. Is there substance in a spiritual body I If so, what is it composed of I 3. Can thought or mind exist unconnected with matter I Is so, how I 4. Can spirit be separated from matter so that each one can exist alone?

A .- We know of nothing that exists without form. Should it exist as formless then, indeed, were it of no character or use whatever. Space itself has form, we believe, and this form is really the vehicle of expression for the spirit which vitalizes it. Matter and spirit are one and inseparable, in our opinion; matter being the vehicle of expression for that intelligent, subtle force which cannot be changed or destroyed to any degree, which we may call spirit. The Christian Scientist declares that there is no matter, because these forms which he beholds around him, the objects of nature, will eventually be as he says, destroyed, changed, transformed; they are destructible. But not so. If we come down to the principle of things, as the Christian Scientist declares he is willing to do, in explaining his system, we are certainly to understand, through the study of principle in the universe, that nothing is lost, nothing ever de-stroyed. Although the form which presents itself before you as a tree may, in time, decay, and be cut down to the ground, later on the various parts, atoms and elements may dissolve and pass into the atmosphere, yet it is not essentially destroyed. All that made the tree, or that gave it growth and activity, has been conserved in the atmosphere, and is already entering into new forms of manifesta-tion of power or of spirit. And so with every object in life, there is no destructibility; and therefore we conclude that matter and spirit, if not altogether identical, are at least of ne-

cessity supplementary to each other.

We do not know of mind existing anywhere independent of form. We know that intelligence exists, and we see its expression through these human forms of ours. We believe that the universe contains a great sea of intelligence and inspiration—that is, that the universe is filled with notatial elements which in their filled with potential elements which in their operation upon human life create thought and ntensify that electrical animation of the mind which gives expression to lofty sentiment, which determines soul-growth; but we cannot conceive of this inspiration or intelligence without some form or substance connected with it.

The spirit body is certainly substantial, therefore it contains substance, is of itself substance made up of rarefied elements and atoms which belong to the spiritual atmosphere, and which are most certainly potential, substantial and

realistic.

We claim that although this entire universe you behold seems to be of a material nature, yet it is also of a spiritual nature, vitalized by the great spiritual force that giveth life unto all things; but we cannot see how this spirit-ual force in existence could be of any practical use, or could demonstrate itself in any way whatever, unless it had form through which to manifest—form made up of material elements, which are of themselves imbued with spirit, held together by the power of spiritual force, and which in changing still prove the manifestation of spirit through all time.

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

Report of Public Séance held April 11th, 1890.

Francis Collier. I have been invited mentally, many times, to come to this circle-room (I think I am correct), come to this circle-room (I think I am correct), to give a message that some dear, loving friends might read at their leisure. Often I have been in the surroundings, feeling very desirous of speaking with them privately, but I have not been permitted to do so; therefore I have accepted the kind invitation that has been extended to me by your Spirit-President to give a message here. I was a soldier, and there are many soldiers in this room to-day, who are anxious to reach their own kindred. In Lynn and Salem, this State, some of my friends and Salem, this State, some of my friends dwell, and I feel they will be glad to hear from me. I would have them know it is well with me. I would have them know it is well with me, and I am satisfied with my spirit-home. It is grand to meet the old comrades whom we used to know, and hold conversation with, when far away from our homes. How many times it would come into our minds: "Do they think of us at home?" We know the kind thoughts that were sent out, for the soldier boys were many; and let me say: You cannot give too many kind thoughts to the boys who gave their lives for their country. James Adams stands beside me, asking me to speak his name, for some of his friends that dwell in New Salem will be glad to read these words. We form the acquaintance in spirit-life of many we did not know here. The boys in gray and the boys in blue shake hands; no ill-feeling comes up, no desire for a fight. Many of the boys in gray tell me they were forced into the ranks.

Dudley Culver.

Those in the home are anxiously waiting, and have been for months, to hear a word from Dudley. I well understand their feeling, as I am in the surroundings, and it wells up in their spirits. I have not been gone so long that I have forgotten the few yet dwelling in the form. No, dear friends, we have to wait until conditions are right for us to control the meditum. I have dear friends in Waterbury, Vt., and I feel that this message will reach some of them. I would say to them. I am internsted them. I would say to them: I am interested in those that are left here upon the earth, and concerned for their welfare. I find they have a desire to reach out to something that would not be of benefit to them, as mortals say; it would be a mistake. Yes, that is true. Some of the relatives have anticipated a change. It is very natural for mortals to get restless and upensy; when they are doing well enough they uneasy; when they are doing well enough they are not satisfied.

I know it is not proper to bring business mat-ters before the public, but I think they will understand to what I refer. It will not be well to make this change, not at present. You say: At all? I answer: No; not at all. I wish them to understand it. Mary coincides with me to-day in this matter which I am touching upon, which has attracted me more than any other hing connected with them. I send love to them all, and say to them, if they will listen to the impressions that come to them, it will be better; yes, a great deal better than it has been with them, and things—that is, material things—will not look so dark to them. Dudley

Sarah Baker.

Many of my friends are waiting and watching for a word from the other side. Many today are listening for a tiny rap, asking in their souls: "Do they return to me?" or, "Have they been so long in the spirit-world that they have progressed so far from earth that they do not return?" We answer to you, loving friends, that we have not drifted so far away, rriends, that we have not dritted so far away, nor progressed so far from earth, either, that we have forgotten our loved ones, not by any means. My friends dwell in Providence, R. I. I know they understand much concerning communion with those that have preceded them to the better land. And still they may learn more. The tiny rap means something, the restle in the room means something, the learn more. The tiny rap means something, the rustle in the room means something, the still, small voice, the whisper comes, and there is a depth of meaning again. We must speak in this way when we are not provided with a in this way when we are not provided with a medium, for it is not always convenient or possible to have one to use. Thank the dear Father that there is true mediumship; it is a boon that should be highly valued. Then, loving friends, be charitable, be patient, for there are many mistakes in this life that one should not be blamed for. Many are suffering for spiritual food, and still they are not aware of it. I will not say much to day for samething I will not say much to-day, for something the sensation seems to be thrown over me with which I passed away, but no suffering Kind and loving words would I leave for each one. Sarah Baker.

Mary Cox.

I would like, Mr. Chairman, to leave a few words here for my dear mother, for well l know how often she thinks of her children At nightfall, and often in the morning, do her thoughts flit away to her dear daughters, and she asks: "Are they together? Are they with us?" or, "Where are they to-night?" Very near, dear friends. In their meetings at the near, dear friends. In their meetings at the old Bay we love to come, and at the cottage we love to linger. Oh! how true are these words that have been spoken so many times: "We reach out in spirit for our own." I have stood many times listening to the words uttered upon the platform. How often did I hear them say: "Such and such a spirit is present, but we do not think they can speak; it is n't possible; there are so many invisibles present." We walk with them daily, often making some little sound; they will turn a moment, then it is gone, and they pay little attention to it, referring it to outside causes when it should be placed to our credit. We do not come to find fault, or to blame, but to do what we can to have mortals understand more and more of the conditions that govern us as disembodied spirits. us as disembodied spirits.

My dear sister stands beside me, and asks

kindly to be remembered to the dear friends at home; a promise do we make that we will be with them as they meet again at Onset Bay, where dear ones gather on both sides of life, and we will try to make them know we are there in some way. We do not always have power enough to make them sense our presence, but sometimes we do, and they come into communication with us mentally. I know dear mother has sat and communed with her children often, and it was a comfort to her when dren often, and it was a comfort to her when she has looked upon our forms materialized; it has filled her soul with rapture almost; she has felt that her happiness was nearly complete. Then, dear friends, do not make the assertion that we cannot materialize. Give us good conditions, and we will show ourselves to you in perfect form. I know whereof I speak. Often are spirits blamed when it is the fault of the conditions that mortals bring, and we have to suffer in consequence. Give us as good conditions as they had in the Master's day, and you will have no reason to cry fraud as much as you do at present. May the time come when each do at present. May the time come when each mortal may be lifted above the clouds of error, see the truths of the spirit more clearly, and know more of the visits of their loved ones, is my prayer. Mary Cox.

Jennie H. Foster.

Three different times have I attempted to control the medium, but have failed each time. I attribute it partly to my weakness at the time of passing from the mortal form. As I come to day two stalwart Indians stand, one on each side, to give me strength. God bless the red men, who are so faithful and true. They never shirk their duty, but perform it nobly. Dear friends, be charitable to the red men, and the Indian maidens, as they come, for all have their mission upon earth. They understand their work fully, and will accomplish it; they are so strong that they give strength not only to us, but to you, for which you do not give them credit, because you do not know it; you do not try to know it. You might learn much of the spirit red men's power if you would. I love them not only for their goodness, but for their noble work.

I have often heard mortals say: "Why is it that the red men control so many mediums? to the dear Father God; he may explain it; we cannot. We know no more about it that; we cannot. We know no more about it than you do. I bless them for the power of controlling. Welcome all spirits who come for good, and

welcome all spirits who come for good, and aid them all you can. Try in every way in your own homes to make conditions so that your spirit friends may be able to give you manifestations. Often you hear a spirit repeat these words: "Much rather would I come in my

own home privately than to come in public."
A true medium is from God, not from man;
and I well understand how many trials overtake them, how many obstacles are thrown in take them, how many obstacles are thrown in their way. For many years I was a medium, and sometimes I faltered; seemingly I could not bear what was thrown upon me by mortals, yet always did the dear guides stand by and protect me. I would say to-day, with all the power that is extended to me: Be charitable with your mediums, and if they are not true, there is a day coming when these false ones must meet those spirits who have purported to come through their organisms. Mediums are very sensitive people, or the spirits

ported to come through their organisms. Mediums are very sensitive people, or the spiritworld could not use them as they do.

I am very anxious to leave these words for some loving friends in Brooklyn, N. Y.; also in Lowell, this State, where was my former home. I feel that I did commune with the loved ones many times, and when trials in this life were heavy, it was a help to me to go by myself and hold sweet communion with the angels. Then work for the angel-world and they will work for you. Jennie H, Foster.

Hannah Brown.

but there's a better home awaiting you yonder, where you will meet the loved ones who have preceded you. I know you'seel that if it had not been for this belief you would have sunk under the weight. It is true. The trouble that has come upon you, and the circumstances you have been placed under, you could have no control over. I have often been by you when you have been sitting by yourself and your thoughts would filt away to your darling that was snatched out of the home. That was the first stepping-stone for you to learn that your loved ones lived and could come into communication with you. It was a hard stroke; I well know it; but it was for a wise purpose that you could not understand. In later years it has been made plainer to you why that little bud was taken to dwell with the angels. She is doing the work of the angels, and it is a comfort to you to feel she is not lost, but only transplanted to the land beyond.

It is a blessed truth that we do live, and can come into communication with mortals. If

It is a blessed truth that we do live, and can come into communication with mortals. If they will only meet us half way, or as we say sometimes a little bit of the way, we will do our part, and are only too glad to come into

our part, and are any too grad to come into communication with them.

Matilda, I know you will love to read these words that come from Hannah; also you may feel that you can go through the rest of mortal life easier for knowing that your loved ones are interested for you, and are trying in every way to aid you. When the trials are heavy and the way seems dark, call upon the angels and they will hear you; they never will fail you, although mortals will.

Hannah Brown, of Cambridge, Mass. I have friends in Welfleet.

Daniel McKeeney.

I am glad to greet each one here to day, for it seems to me as if I had been gone only a few weeks, and had returned to converse with mortals again. I have left the shadowy life of earth and started out anew, where I may learn more, and perhaps may be able to teach mortals something of the bright and beautiful beyond. How often we hear these words spoken: "Why do n't they tell us more about the spirit-"Why don't they tell us more about the spirithomes, what they are like, and what they are doing up there?" We are here, not up there. A filmy mist, like the smoke of a train, is all that comes between you mortals and us; certainly that is not much; then don't place us up there, nor over there, nor down there. We are here as much as you are, and with you. In an instant we step in front of the veil. There are a number of reasons why we don't tell you more. There are times when we can come en rapport with you, when we do not find you in a condition to receive what we have to give, or to make plain to you—then what would be the use of our trying to explain anything concerning the spirit-life? You would not be any the wiser for it. Then at other times we may ing the spirit life? You would not be any the wiser for it. Then at other times we may come to you, and would gladly give you some knowledge of our spirit homes, but we are not permitted to have what is termed a medium that we may speak through. You may not have the talent given you that will enable you to hear our voices. Then do not blame us. We could tell you many more things if the conditions were right with you in the mortal. I often hear them say: "One spirit will tell us one thing, and another a different story in regard to our spirit-homes." Our accounts must of course vary, as each one sees for himself or herself, the same as you do here. If you use reason you will not expect for a moment we reason you will not expect for a moment we are going to have the same kind of a home, or that we shall draw the pictures of our homes precisely alike, or that we are all engaged in the same work; that would indeed be monot-

We all come to you by the law of attraction, and when we can be of any benefit to a mortal it is our purpose to do it. It would be wise for each one of you to learn what you can from spirits, and also by reading books which have come from those who have passed on, which mortals have been inspired to write. By such many you will be learning, advancing here means you will be learning, advancing here while we progress in the spirit-world. We hear mortals say: "Well, now, if my friends are going on and on in the spirit-world, where shall I ing on and on in the spirit-world, where shall I be when I go? I shan't find them, they will be so far ahead." It is your privilege to keep pace with them as much as you can, by learning what you can, as I say, from the spirit-world. That is the advice I leave with you to-day. I am familiar with this good old city, and as I look upon the faces here I see some that I may have known slightly while I dwelt in the form. Daniel McKeney

Daniel McKeeney.

Belle Wide Awake.

I want to send some words to my medy, Mr. Chairman; and they told me I could speak here. My poor medy is suffering mentally and physically, and will be glad to hear from me. I came into the meeting the last time, but was a little too late, therefore I had to wait. Kind, loving words would I bring to you, dear medy loving words would I bring to you, dear medy, to day, and say: Take courage, for we will not fail you; we will not leave you. Mayflower is here, too, and sends her love. We are all anxious to do our part. I know the trials that come to you, and sometimes you almost falter in the work; but we have helped you every

time, and we try to strengthen you.

Now, Mr. Chairman, they tell me to say this.
Will you see that these words reach my medy? I want her to know that her guides do not fail her—that they do not leave her. Spirit Alice sends love to her, asking her to sit a little while silently herself, and we will make our presence known, and she will feel happier and presence known, and she will teel happier and stronger physically to go on with the work that is for her to do; and the changes that are to come to her will be beneficial. As we work with her I know she will trust us. Belle Wide A wake.

Joel Stannard.

How much has been said in regard to the spirit-world; and, dear friends, there will be a great deal more spoken. Spirits will come and plead with you to learn what you can while you dwell here. You will not learn too much, but you must use your reason and think for yourselves. We can look back to the time, years ago, when we hardly had the privilege of thinking for ourselves, which in this day all have. And we would have you give out a word now and then to your neighbors. Ask them if they know anything of spirit-return. How many times we hear it said: "Have you heard anything from the other side? Do you learn anything of your friends that have passed on?" But the moment you speak of Spiritualism, oh! they don't want to hear anything of that; still they are anxious to know if their friends are happy who have passed on. If we were perfectly happy there would be no need of progression. I say we are comparatively happy, but we may make our lives more beautiful. Earth is not all of life, by any means.

I feel that we should entreat you, dear friends, to try to learn of the beyond in every possible way, to sit in your homes, by yourselves, and give us a little time. We do not ask much of your time, but a little, that you may come into closer communication with us, that you may draw us nearer to you; and when the Angel of Life shall bid you come up higher, you will be glad that you have learned something of communion with those that have preceded you, for there will be some one left that you will desire to come into communication with. In Simonville, Vt., I am not forgotten. I am proud of the name of Spiritualist, and I know it means more than a name.

Many years were rounded out to me in mortal life, and I enjoyed much happiness in communication glately with these wheal and and means more than a name.

alist, and I know it means more than a name.

Many years were rounded out to me in mortal life, and I enjoyed much happiness in communing silently with those who had passed on before me. They met me on the other side, with happy smiles upon their faces, with hands extended to me, saying: "Come, Joel; we are waiting for you; come to our homes, we gladly welcome you." How sweet were those words, as they fell upon my ears, before the spirit had fairly taken its flight. Joel Stannard.

Rhoda Durrant.

True it is, we are all anxious to leave a few words at what might be termed this post-office. Hannah Brown.

I am very thankful that I may speak here, Mr. Chairman, for one loving friend needs every sympathetic word which can be spoken to her. I know, dear one, your pathway has been rough; there have been thorns where there should have been roses; and through others have you been compelled to walk upon them words at what might be termed this post-office, for we know you are very correct in sending out our messages, so that loving friends will see them, and it is a benefit to them. Let me speak from knowledge: many mortals, by means of these messages, have become interested in Spiritualism, as they call it. I don't like that word; I will call it spirit, for that is all there is about it. And we have seen so many, time

after time, even little children, saddened because they could not make their people know they came into the home.

Where should we naturally come, where should we be attracted if not to our homes? Then do try to come into communication with us silently where we are attracted so strongly. Little children come, asking for the dear mamma. And what mother would turn her child away if it was not for ignorance or the love of popularity? (I must make that statement, for it is true.) The sweet little child that was loved so well, and for whom the scalding tears have fallen!

I do not think a mortal exists who does not

I do not think a mortal exists who does not possess some medial power; it may be so slight that you do not realize it, but by sitting with your families you may become sensible of it. Spirits came to earth long ago. What is termed Spiritualism is nothing new; it always did exist, and always will. They speak of its anniversary—that is correct; but as for being only a few years old—it is as ancient as time. You will find, if you are going to take your "Good Book" for the standard, that communications were given throughout all ages, and they will continue to be; for after you, dear friends, every one, shall step off the stage of action, others will come upon it. You are all actors, all builders here, building your lives yonder. I have been many years an inhabitant of the spirit-world, and nearly every one of my close kindred have passed the portal termed death. I have a few distant relatives in Unity, N. H. Rhoda Durrant.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 18.— Benjamin F. Wadleigh; Usula Blanchard; Avery
Clapp; Lily Wallace; Watter Paine; Jennie Hodgkins; John
Walte; Jennie Dinsmore; Jennie Stowers; John Beaman;
Amy G. Howard.

New Publications.

REMINISCENCES AND RECOLLECTIONS OF "BRICK" POMEROY. A True Story for Boys and Girls. Written by Himself. Vol. I. 12mo, paper, pp. 251. New York: The Advance Thought Company.

If the old saying, "Variety is the spice of life," is true, no one who reads this book will fail to admit that its author has had a highly seasoned existence in this sphere of being. In his characteristic way he says that during the fifty five years that have passed since he began "hoeing the row of life," he has learned these things: 1st, That happiness actually comes from trying to add to the happiness of others. 2d, That poverty is no bar to happiness or success, if a person takes care of his health and steers as clear as possible of dissipation, intemperance and folly. 3d, That a man's acquaintances outnumber his actual friends. 4th, That home happiness without alloy or abatement grows deeper, wider and clearer as one is considerate of the feelings of others.

Mr. Pomeroy has been best known to the general public as editor and publisher of The La Crosse (Ind.) Democrat, and of the New York Daily Democrat. It was during the publication of the latter-winter of 269-270, that he became interested in Spiritualism, and sought to investigate its claims.

sought to investigate its claims.

"I turned my attention." he says, "to a careful study of the various phenomena breaking out from the realms thereof, finding very much that was new and entirely distinct from the old Orthodox teachings, which had caused me to believe that man lived for a time, then died and remained dormant for thousands or millions of years, as the case might be, eventually to find a home or abiding place in heaven among the idle and the blessed, or in the other locality among the active and suffering. Therefore, I fully investigated Spiritualism, published from week to week the results of my inquiries and investigations, thinking that people everywhere would naturally be interested in progressive matters. The articles published from time to time in The Democrat were simply recitals of carefully conducted experiences entered upon with the view of obtaining information of sufficient re liability to base opinions upon.

At the end of one year from the time the columns of The Democrat were opened to such matters, exceeding 29,000 of its subscribers had (in some instances politely) informed me that they had no place in their homes, hands or hearts for any newspaper whose editor did not pursue the old beaten path, that they were brought up to despise Spiritualism and Spiritualists; that they were true to the letter, as they had no desire for anything better than what they had in the way of bellef as to the immortality of the soul, and were not disposed to be laughed and sneered at by their neighbors."

Mr. Pomeroy has throughout a more than ordinary eventful life sustained the character of a bold, uncompromising foe of chicanery, decelt and wrong in whatever form it appeared, and an unflinching defender of what he felt to be the truth, however unpopular it might be with the majority. These characteristics show themselves in this volume, which is written with little or no deference to what "Mrs. Grundy" may say, and will be read with a keen relish because of the intimate relation into which its style and matter. like most autobiographies, bring one with the personality of the author.

The Five Redeemers. By M. J. Barnett, author of "Justice a Healing Power," "The New Biology," etc. 16mo, cloth, pp. 166. Boston: H. H. Carter & Co.

In the estimation of the writer they are redeemers who, when we stumble or fall, or are tempted to turn into wrong paths, extend friendly and helping hands to keep us from falling, to raise us when prostrate, or restrain us from entering upon paths that lead astray. Upon this as his theory, he gives five essays upon a like number of redeemers: Mothers, teachers, employers, artists and priests. He writes very reasonably of all these; but, after all, concludes that in a great measure each individual is to be his own redeemer and what advance we make or blessing receive will be mainly through our own exertions, our own reaching out for the prize.

HEROES, MARTYRS OF INVENTION. By George M. Towle. 16mo, cloth, illustrated, pp. 202. Boston: Lee & Shepard.

A favorite writer for the young gives in this volume, revised and enlarged, a series of stories describing the struggles with poverty, prejudice and ignorance, and the final successes of distinguished inventors, originally contributed to Harper's Young People. En tertaining and instructive, it should be in the hands of youth as an incentive to a spirit of sympathy with those who in their efforts to benefit the world meet with discouragement and repulsion.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D. D., Minister of the City Temple, Holburn Viaduct, London. Vol. XII. The Psalter. 12mo, cloth, pp. 464. New York: Funk & Wagnalls.

Dr. Parker considers the Book of Psalms to be "emphatically the heart's own book," and though he regrets, for want of space, his inability to treat it as exhaustively as he desires, he fills nearly five hundred pages with thoughts suggested by the extracts he makes from it, and discourses based upon selected passages. The book, aside from its theological bias, will please many readers.

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"Nuff sed," he remarked as he watched him eat ravenously; "I aint the feller to see a pard in trouble."

And the boy went of one way and the dog he

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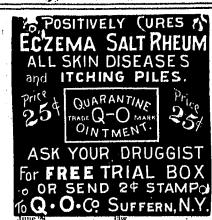
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Camp and Grobe-Micetings.

Onset Bay, Mass.

Sunday, July 13th, in point of numbers, and of har-mony and felicity as expressed in the deportment and in the countenances of those present, proved to be all that was desired as auspicious for Opening Day, by

in the countenances of those present, proved to be all that was desired as auspicious for Opening Day, by the management of the Onsot Bay Camp Ground. The weather was delightfully clear and boautiful, a refreshing breeze stirring the waters of the bay until they shone like silver, and giving a sense of strength and rest to the friends who have come to find instruction and recuperation upon these hallowed shores. Promptly at 10:30 A. M. President Crockett called the meeting to order, and in a few well-chosen and happy remarks opened the season's work—presenting Mr. E. B. Fairchild as not only the speaker of the morning, but as also the gentleman who would most ably preside as Chairman of the meetings during the season, in the unavoidable absence of the President.

After singing by the audience, led by Miss M. L. Packard and Mr. Sullivan—with Mr. Frank E. Crane at the organ, and the Middleboro' Band discoursing sweet music as an accompaniment—Mr. Fairchild proceeded to deliver a most thoughtful and earnest address upon "The Outlook," touching upon the progress of liberal thought in the present day, the advance of human enlightenment, and the tendency toward maintaining a higher and a grander platform of truth and liberty for mankind.

We have been asked [said the speaker] "Watchman, what of the night?" but I would also ask: What of the day? What of the grand illuminations that are spreading over the face of the earth? Is the day growing brighter? is the darkness of mental night receding further into the past? Is the glory of immortal truth growing wider and wider and more refulgent in the present day?

Live for truth!—do not ask what its effect will be; it is not our business to inquire what the effect of any movement or position will be. The question is, is it right? is it just? and if it is just and right it sour duty to take the step and to live out the truth as we see it, no matter what the results will be? I cannot bind myself to a creed or set of rules for my mental conduct, [the speaker declared] because a

in spirit.

At the close of the above discourse—to which no abstract can do justice—the beautiful song, "Golden Love," was finely rendered by Miss Packard, which was followed by the delivery of a number of convince.

abstract can do justice—the beautiful song, "Golden Love," was finely rendered by Miss Packard, which was followed by the delivery of a number of convincing and in every instance recognized tests, by the guides of Mr. Edgar W. Emerson.

The Middleboro band is to give a concert for one hour before each Sunday service; and the two concerts rendered by this popular organization, one in the morning and one at noon, on Sunday last, were greatly enjoyed by the large audiences that assembled at the auditorium.

At 2:30 P. M. the afternoon meeting opened with congregational singing, after which Mrs. M. T. Shelhamer-Longley, under the influence of her spirit guide, delivered an address upon the subject: "The Hypnotic, the Magnetic, and the Mediumistic Trance." Grand discoveries do not always break upon the world with full illuminating power, said the speaker; a truth may constantly repeat itself to the world before it is universally accepted. A great question may demand a hearing many times before it gains attention. Some few minds sufficiently awakened to comprehend the import, may perceive and understand the existence of a law that in its operations may demonstrate marvelous power, but the masses are slow to learn and to accept.

Hypnotism is no new science, appealing with startling force to man; it is the same revelation of scientific truth, manifesting its power in human life to-day, that Mesmer announced to the world many years ago. The demonstration of an inherent mental force in man, which, when properly understond and directed, becomes a governing power, subjecting mind to mind, and proving the human will to be a moving and active agency in the production of mental phenomena of a marvelous kind.

The hypnotic trance is that state into which a sensitive subject is thrown by the action of a more positive mind upon it; an unconsious state caused wholly by a vitalized mind in the body upon another more passive, more negative mind, also in the body. There is no line to be drawn between the operation of hypnotism and

working psychologically through the instrumentality of one individualized human organism upon another individual in mortal life.

The magnetic slumber is sometimes produced in sensitive patients by the action of the magnetic forces of an individual upon the system of a sufferer in physical life; through the impartation of this subtle invigorating force on the part of the healer, and the absorption of it on the part of the patient, a curative agent is supplied to the weakened frame which is beneficent in its work. The magnetic slumber may be induced in the sensitive recipient of the magnetism independent of any will-action on the part of the operator, the magnetic aura imparted being of a more refined character than the more animal magnetism of the psychologist, and not at all dependent upon the operation of mind over mind.

The mediumistic trance, although produced by the action of mind over mind, is distinct from the trance which the hypnotist induces in his subject, as it is caused by the psychological influence of an excarnated intelligence, and never by the control of a mortal mesmerist. It is true that a sensitive medium may be controlled by an incarnated mind, and made to respond to the will of the psychologist, but in such a case the subject is in the hypnotic or mesmeric trance; and when he or she passes out from under the influence of the mesmerist to the control of an unseen but conscious and potent intelligence, the state ascends to that of the spiritualistic trance, which belongs

ence of the mesmerist to the control of an unseen but conscious and potent intelligence, the state ascends to that of the spiritualistic trance, which belongs essentially to the domain of mediumship.

Very much more was said by the guide of Mrs. Longley upon this interesting subject, and the lecture was pronounced an instructive and important one by many who listened to it.

At the conclusion of the lecture, Miss Packard sang: "Oh, Life! Beautiful Life!" and the service closed by the delivery of many fine tests by Mr. Emerson's guide, all of which were recognized.

The first of a series of home musicals was given at the residence of Mrs. J. P. Ricker at Onset, on Sunday evening. This proved to be a rare treat to the invited friends, whose enjoyment of the evening's exercises was manifested by frequent marks of approval. The following numbers were finely rendered on this occasion:

The following numbers were finely rendered on this occasion:

Opening piece by the French and Jeannett Juvenile Orchestra; overture, Norma, violin, flute and piano (Bellin!), Messrs. Smith and Hosmer and Miss Ida Smith; song, Miss M. L. Packard, "When it is Moonlight"; duet, flute and piano, Mr. Smith and daughter; song, C. W. Sullivan, "Homeward Bound"; duet, from "Romana," Messrs. Poole and Crane; song, Mr. C. P. Longley, "Beautiful Dreams"; remarks by Mrs. C. P. Longley; "Meditation," trio, violin, flute and plano (Franconier), Messrs. Smith, Hosmer and Miss Ida Smith; duet, Messrs. L. Poole and Crane, "Lucretia Borgia"; song, Miss M. L. Packard, "Tit for Tat"; Sonata, violin and plano, (Haydn) George Hosmer and Miss Ida Smith.

The above exercises were ably presided over by Mr. Chas. Young of Lowell, who, in a neat and appropriate speech, welcomed the guests, and presented each of the artists in their turn in a most happy manner. These Musicals promise to be a most enjoyable feature of the Onset season, and many thanks are due to Mrs. Ricker and Mr. Hosmer, as well as to each of the contributors of their talent in this line, for the fund of pleasure which they thus afford to many hearts.

Dr. A. H. Richardson (writes a correspondent) will be Chairman of the first conference, to be held in the auditorium Wednesday afternoon, July 16th.

Two slate-writing mediums are upon the grounds-Dr. Stansbury of California, and Dr. Colby of Florida. Dr. Stansbury of California, and Dr. Colby of Florida.
Various mediums for tests and physical phenomena,
full-form materialization, independent voices, etc., are
here: Mrs. H. V. Ross, in her cottage on South Boulevard; Mrs. Bliss, on West Central Avenue; Mrs.
Beste has the Golden Gate cottage of Mrs. Bullock;
Horatio Eddy. Mr. Jones, picture medium, is expected next week.

Registered at headquarters during the week were
nearly two hundred names of those prominent in the
cause.

Cyrena W. Knox is a very remarkable test medium. Mrs. E. P. Boomer, from Brockton, has taken Lalla

Mrs. E. P. Boomer, from Brockton, has taken Lalla Rookh cottage.
Prof. Thaxter and wife are on a brief visit to Onset.
Mrs. Carrie E. S. Twing, the platform test medium, is now at Onset.
The blue-fishing is excellent, and many parties are going out constantly.
A very fine seance for full-form materialization was held last evening at Mr. Albro's cottage, where the results were said to be most satisfactory and remarkable.

able.

A series of conversations and social retinions have been inaugurated at the office of Association Rooms; these are impromptu, and all who may happen in are welcome; tests are sometimes given, psychometric readings, and later they may grow into a thoroughly enjoyable affair, and lead many to seek the truth.

The steamer Island Home came in from New Bedford Sunday with four hundred passengers, who were greatly pleased with the services and attractions of the grove. The temperature is phenomenally cool, and dry weather continues; nearly every cottage is already filled, but there is an opening for a good drug store.

The publications of the BANNER OF LIGHT, and those advertised therein, are on sale in the office of headquarters.

Another correspondent writes as follows: Your regular reporter will make THE BANNER readers ac-quainted with the special details of the opening day of the meeting. , I will seek only to give some additional

notes of the Camp: 1 Mrs. M. T. Longley's spirit-guides spoke logically and exhaustively on the "hypnotic" topic, which is calling out so much attention at present.

Gen. Lippitt of Washington, D. C., has arrived, to emain for the season. A. S. Hayward, magnetic physician, has his office at the limber House. he Bunker House. Prof. J. R. Buchanan and wife, of Hoston, are stop-

Prof. J. R. Buchanan and wife, of Boston, are stopping at the Bunker House.
Dr. J. V. Mansfield is at the Pratt Cottage.
Wm. H. Stafford, of Woonsocket, R. I., is at the Washburn House. He has great healing powers, and has made some wonderful cures.
Mrs. Finley, of Hyde Park, Mass., (daughter of Hon. Sidney Dean) is at Onset. Sine writes mechanically in characters which indicate foreign languages.
Mr. McAllister, of Brockton, a magnetic physician, is tenting at Onset.
Harvey Lyman and family—including Mrs. Mary C. Lyman, formerly Knight, who is accounted an excellent lecturer and platform test medium—are at present at Onset. "Father" and Mrs. Lyman intend making a permanent home on these grounds.
Dr. Julia Crafts Smitch has recovered from her long and serious illness, and was at Onset opening Sunday. She will be at home (in Boston) for business the 21st, fully restored.
Mrs. Jennic Reed Warren, the noted test medium, will he at the Deane Cottage, sil West Central Avenue

fully restored.

Mrs. Jennie Reed Warren, the noted test medium, will be at the Doane Cottage, 611 West Central Avenue and Eighth street. Onset, for two weeks; after which she will be at Lake Pleasant.

Mr. L. E. Bullock has returned from Florida, where he has been in the hotel business the past winter; he now takes the Mrs. Bullock restaurant, at Onset. He dined more than one hundred persons on Sunday.

The hotel arrivals have been numerous, as shown by the following list:

Hotel Onset—J. H. Wiley, J. F. Emmons, O. Douglass, J. J.

now takes the Mrs. Bullock restaurant, at Onset. Idined more than one hundred persons on Sunday.

The hotel arrivals have been numerous, as shown by the following list:

Hotel Onset—J. H. Wiley, J. F. Emmons, O. Douglass, J. J. Buckley, F. M. Buckley, J. E. McCarthy, W. A. Prescott, J. J. Robinson, F. J. Quimby, E. W. Walker, F. A. McColls, C. E. Lord, A. J. Holt, J. H. Prince and wife, Jessle M. Warner, Mrs. L. A. Smith, M. E. Clark and wife, Mrs. F. O. Tobey, Gustie Coleman, Boston; S. W. Howe, E. E. King, Fred Schmidt, N. Attleboro; R. L. Bates and wife, Arthur Gray and wife, Mariboro, N. H.; F. H. Loud, Mrs. Mary Pettingill, Somerville; F. W. Howe, South Woymouth; Edward Rude, E. Torry and wife, New York; Horace W. Crosby, Osterville; E. F. Fuller, E. H. Packard, Brockton; E. Lovering, N. Newbury, Taunton; Edward Denham, Edmund Tabor, C. M. Bly, Frederick Tabor, New Bedford; James I. Brooke, Philadelphia; R. P. Wardman and wife, Miss Maile Davis, F. Keith and wife, Baton; F. Y. F. Myers, Cincident, O.; I. N. Matles and wife, Canton, Mass.; Dr. V. Thoopson, New York; R. F. Barrows, Middleboro, Mass.; W. D. Grant, Brooklyn, N. Wilbur and wife, A. Wilcox and wife, Brockton—Alden Wilbur, R. J. H. Kimball, A. H. Goodwin, G. Grant, Brooklyn, N. Wilbur and wife, A. Milcox and Wife, Brockton, A. Smith, Taunton; Charles Howard and wife, N. R. Packard, J. P. Dwyer, W. R. Bowen, H. J. Stoddard, W. Walker, F. J. Quimby, Boston; Charles Howard and wife, N. R. Packard, J. P. Dwyer, W. R. Bowen, H. J. Stoddard, N. W. Feete, G. C. Winsor, B. Johnson, F. S. Adams, E. J. Kinder, F. J. Quimby, Boston; Charles Howard and wife, N. R. Packard, J. P. Dwyer, W. R. Bowen, H. J. Stoddard, N. Walker, F. J. Quimby, Boston; Charles Howard and wife, N. R. Packard, J. P. Dwyer, W. R. Bowen, H. J. Stoddard, N. W. Feete, G. C. P. Frost, H. W. Howe, W. F. Reith, W. F. Keith, Jr., Waltham; Mrs. C. F. Hare, Philadelphia, Penn.; Jyman E. Montague, Savannah, Ga.; Albert Besse, Stoneham; Dr. H. R. Rogers and wife, H. W. Howe, W. F. Reith, W. F.

Wachusett Park, Mass.

One of the most lovely spots that Nature ever made is the beautiful Wachusett Park, with its majestic and shady grove, bordering one side of the picturesque lake of the same name, reposing amid the towering and heavily-forested hills, one of which, from

ering and heavily-forested hills, one of which, from its loftiness, is designated as Wachusett Mountain. Sunday, July 13th, was one of Nature's best of summer days, pleasantly cool, and the Park inviting, what with its fresh, thick foliage and many artificial equipments for pleasure and comfort for both man and beast—hotel, rink, booths, cottages, stables, auditorium, with croquet plats, tennis grounds, swings, teeters, steam yacht and boats.

Every year the proprietor sets apart one Sunday—sometimes two—for a gathering of Spiritualists and Liberalists, and invites all interested to come and use the grounds freely, and northern Worcester County has always at these annual gatherings shown its appreciation by responding with large attendance and voluntary contribution to warrant the best of intellectual talent. For the past five or six years Mr. J. Frank Baxter has been unanimously called, and the service of song, elecution, oratory and mediumship rendered by him has had a marked effect far and wide, in convincing the people of the fact of spirit return. So, what with the day and the speaker, last Sunday saw one of the largest and most interested gatherings the Park ever called out on such an occasion.

Mr. Baxter sang most acceptably, prefaced his day's

sion.

Mr. Baxter sang most acceptably, prefaced his day's work with an appropriate poem, and gave two marked discourses, one on "Spiritualism," a sort of timely retrospect and prospect, and the other on "True Heroism," a masterpiece of oratory and argument—an earnest plea for manhood and principle.

In the afternoon at 3 o'clock Mr. Baxter gave a séance at the auditorium, describing spirits and identifying them to friends present for a full hour and a half, with marvelous accuracy and telling results. Never in all the years of his coming to the Park or vicinity has Mr. Baxter carried such power and conviction. Suffice it to say the pleasant occasion, however viewed, was a great one to all, a joyous one for Spiritualists and a triumphant one for Spiritualism. An effort was made to have Mr. Baxter a Sunday in August, but his time was taken; but he is secured for a Sunday in July of 1891.

WACHUSETT.

Grove-Meeting at Fruit Vale, Cal. A Spiritual Grove-Meeting will be held-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.

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ical Division of the Department of Agriculture,

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superior to all others in

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and general usefulness.

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by the highest expert official authority the

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Lake Pleasant, Mass.

Banner of Light and other publications of Colby & Rich.

before on the second week of July, and every train adds to the number. With the same increase of ratio

The new steamer is the admiration of all.
Sunday papers have a big sale, also the BANNER OF

All are welcome. Lake Pleasant, Mass., July 12th, 1890.

Lookout Mountain, Tenn.

for the opening services of Lookout Mountain Camp-Meeting. The morning exercises consisted of an ad-

oth.

Mrs. Helen A. Haddax, the kind friend of speakers and mediums, is in her old room in Haddax cottage.

Mrs. Ulrich of Nashville, Tenn., is here for a time. This lady has for years been a faithful worker in the Cause of Spiritualism, and has given ample proof of her fine mediumistic powers.

I had a private séance for trumpet manifestations with Miss M. A. Saxon, of Cincinnati, O., and was satisfied that the medium was honest, and the various voices speaking through the trumpet not those of any mortal present.

Mrs. Link of Nashville, Tenn., arrived Saturday evening to spend a few days of spiritual enjoyment and rest.

and rest.
Dr. Eldridge of Boston, Mass., has made many friends and given some very fine tests in public and private since his arrival here.
The Banner of Light will be for sale here.
GEORGIA DAVENPORT FULLER.

Verona Park, Me. To the Editor of the Banner of Light:

The Verona Park Association opens its Seventh Annual Session of the camp-meeting Aug. 17th, and closes the 31st. An excellent list of speakers will be

on Sunday the Park presented a very lively appearance, there being many visitors. Several of the cottages were open for the day, and not a few, are spending their vacation. Isaac B. Rich, of Boston, has visited the Park, accompanied by his beautiful little daughter Maud, and her governess, Miss Christina Alexson. They received a cordial welcome.

a cordial welcome.

Mr. Rich has presented Bucksport with a beautiful drinking fountain, which the town feels very proud of.

DR. C. F. WARE.

Once more we are at our seaside home, and the day has been a lovely one for the opening of our lectures, which was done by Mrs. B. W. Banks, who spoke soul-stirring words, the rapt attention given to which by the many who met showing them to be well appreciated.

Nearly all the cottages are open.

Many of our New London friends are out for the

(From our Regular Correspondent, who keeps for sale the

The week closes with a larger attendance than ever for the coming four weeks, we shall have the largest session ever held. Cottages and rooms are in large demand, and carpenters are busy. The list of speak-ers will include several gentlemen of ability not yet

The sale of building lots has been renewed, and the management are happy.

Excursion tickets over the several railroad and steamboat lines are all on, and the next two weeks will be here.

Mrs. Pierce, of the Cape Cod Camp-Meeting, is here. The St. Jerome Temperance Society, of Holyoke, held its Annual Pienic here on the 9th. Some eight hundred were in attendance.

Twelve excursion parties to this place are already arranged for.

H. A. Buddington, of the Aleyone, has been here for a few days. He will return the first of August. Mr. and Mrs. James Wilson, of Bridgeport, Conn., are occupying their summer home on Lyman street. They are veteran campers.

Mrs. E. H. Morgan of Brimfield has rented rooms in Mrs. White's cottage on Lyman street. Mrs. Morgan is a reliable medium.

Mr. and Mrs. Lewis Bartholomew of Elmira, N. Y., are at the Buffalo cottage. Mr. B. is one of the Trustees of the Association.

The mediums are already having a big run of business. Circles are being held nightly.

The hotel and stores are open, also the Lake Shore Dining Rooms.

The best of facilities are offered for reaching Lake Pleasant.

Sunday papers have a big sale, also the BANNER OF LIGHT.

A large party from New Orleans is booked for this place.
Don't forget that excursion tickets from Boston via the Fitchburg R. R. are only three dollars.
Tickets on the Boston & Maine R. R. are good July 1st to Sept. 15th.
All are welcome

To the Editor of the Banner of Light: Sunday, July 6th, 1890, ushered in a beautiful day

for the opening services of Lookout Mountain Camp-Meeting. The morning exercises consisted of an address of welcome by Dr. Geo. A. Fuller. Different speakers and mediums were present to assist in making the occasion a spiritual feast. Mr. Cooke, Mrs. Ross and Miss Bertrand, as usual, made the musical portion of the service artistically successful. Mrs. Cora L. V. Richmond gave an eloquent address in the atternoon, and Mrs. A. M. Glading held the attention of an interested audience in the evening. Tuesday, July 8th, short distance excursions to various places of interest on the mountain. Evening, Mrs. A. M. Glading in discourse, In place of Rev. Samuel Watson, who was suffering from a sudden illness. Mr. W. A. Mansfield, the slate-writing medium, was to make his appearance, but failed to come to time, and has since informed the Association that he cannot fill his engagement here. Wednesday, July 9th, Mediums' Meeting at 10:30 A. M. Evening, social hop. Friday, July 11th, at 10:30 A. M. Evening, social hop. Friday, July 11th, at 10:30 A. M., address by Mrs. A. M. Glading. Evening, public circle in Pavillon, all mediums on the grounds participating. Saturday, July 12th, 10:30 A. M., Indians' bay.

All the lectures conference meetings, etc., have been well attended. The weather continues bright, with a refreshing breeze. A number of people from Florida are in attendance on the meetings.

Mrs. Fred Mayer of New York, materializing and slate-writing medium, has written that she cannot attend as advertised on account of business detention on the part of Mr. Mayer, who was to escort her here. Mr. J. Seeman and charming family are located in their cottage. Miss Sophle Albert is their guest.

Mrs. Helen A. Haddax, the kind friend of speakers and meditiums for head of the contract and contract are not servers.

Niantic, Conn.

day.

The 20th we expect to be favored with the presence of Hon. Sidney Dean.

Of those now located in their respective cottages are our old friend Jehiel Williams, Mr. E. R. Whiting, Mr. J. E. Hayden, Mr. J. D. Eager, Miss Laurence

of Stafford, Mr. and Mrs. Thompson, Royal Calender and family, Mrs. Case of Meriden (in Mrs. Loomis's cottage), Mrs. Duchett, Mrs. Boone, Mr. Healy and family of Winsted, Mr. Bill (who is ever ready to transport the weary traveler), Mr. Burnham (in the Tower Building), Mr. Frank Wright and mother, Miss Eva Potter, E. O. Harrington, Mrs. Williams, Mr. Louis Dumnels, Mrs. Dorman, Mrs. Tassetts, Mr. and Mrs. Congdon, Mrs. Davis, Mrs. Hannah Clark, Mrs. Harrison, Miss D. Chappel, Geo. Barrett, Mrs. Hazilton, Mrs. A. E. Mills (at her old place of business) and Mr. White of New London. We had a very pleasant conference meeting last evening, G. Richards of New London, Mr. Whiting and Mrs. Banks participating in the exercises. Circles were held in various homes. Miss Marietta Huribut is an excellent test and healing medium; Mrs. Case is a test medium. Mrs. Banks leaves on the 14th for Derby, Conn. May love and peace attend her. July 13th, 1890. Mrs. N. H. Fogg.

Parkland, Pa. To the Editor of the Banner of Light:

Our camp looks finely, and the Cause is progressing. We have had the Hon. Sidney Dean here this month,

we have had the Hoh. Sidney bean here this month, with meetings through the week, in which different mediums took part.

Mrs. R. S. Lillie, Mr. Willard J. Hull of Buffalo, N. Y., Mrs. H. S. Lake, Prof. Wm. H. Peek, and others will follow.

On June 27th the friends gave our Superintendent, J. F. Keffer, a pleasant surprise and presentation on his sixty fifth birthday.

Mrs. E. Cutler.

Temple Heights, Me.

Mr. H. C. Berry informs us that Mrs. Kate R. Stiles cannot be present at this Camp-Meeting-though so nnounced last week.

Harris Grove, Mass.

An account of a meeting at this place, on Sunday, June 22d, will be found on our second page.

Meetings in New York.

Adelphi Hall, corner 52d Street and 7th Avenue.—W. J. Coiville lectures every Sunday at 11 A. M. and 8 P. M. Conference at 3 P. M. All welcome. The People's Spiritual Meeting every Sunday even-ing at 80 clock at Mrs. Morroll's parlors, 310 West 48th street, just west of 8th Avenue. Mary C. Morrell. Conductor.— An Experience and Mediums' Meeting is held every Tues-day evening at parlors 310 West 48th street, conducted by Mrs. Morrell.

Adelphi Hall .- W. J. Colville delivered an inspirational address in this hall, last Sunday morning, July 13th, on "Cutting Off Bodily Members, to Attain

Eternal Life." "There are," he said, "no surgeons who would not agree with the letter of the injunction, 'If any member of thy body offend thee, cut it off and east it from

"There are," he said, "no surgeons who would not agree with the letter of the injunction, 'If any member of thy body offend thee, cut it off and cast it from thee,' or amputations would never be performed. This removal of members to save the body from destruction is, however, only necessary so long as our perception of truth is limited. It may be regarded as a sort of justification of the axiom, 'Of two evils choose the least.' In any organization where a contentious minority of members is causing trouble, after due remonstrance they should be requested to withdraw, that the society may not fall to pieces. Such removals should never be dictated by any other motive than one of sincere desire to preserve the welfare of the society.

Now there is a deeper, and at the same time eminently practical sense, in which the spirit, though not the letter, of this injunction may be heeded. The remedy for scandal or backbiting is not to cut out the tongue and thus mutilate the structure, but it would be an excellent thing for many persons to temporarily bind themselves to obey a rule of silence; for whenever any member is insusubordinate he should be temporarily suspended from active membership. Physicians recognize this fact to some extent whenever they prescribe a period of rest from active exertion, or a fast as a means of recuperation.

Now the gospel teachings are eminently practical if we take them in their grand essentials, but when they are wrenched apart and hurried over by captious cynics they, in many instances, appear ridiculous; and then again, it is certainly possible for narrow-minded fanatics to construct ridiculous systems from some of them.

Two distinct claims are made to-day regarding the progress of society: Some thinkers favor the opinion of Bishop Potter and others, that the moral tone of society has deteriorated during the past century; while others affirm that there is a marked improvement in the social order. But on one point all are agreed, and that is in the conclusion that in so far as man has de

An interesting conference was held at 3 P. M.
Mr. Colville will lecture in the same place next Sunday, July 20th, at 11 A. M. and 8 P. M. Conference at 3 P. M.
His address is 1418 Broadway, where classes convene
Monday and Wednesday at 10:30 A. M. Lectures at
13 West 42d street same evenings at 8.
The meetings in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn, are continued on Tuesday
only at 3 and 8 P. M. Admission free. Voluntary
offerings.

The People's Spiritual Meeting.—The session at 310 West Forty-Eighth street last Sunday evenng was a very enjoyable one. Several topics of ing was a very enjoyable one. Several topics of interest were introduced, viz., "Spirit Identity," "The Power of Thought," and "Hypnotism," which were discussed by F. W. Jones, Mr. Forbes, Mr. Slayton, Mr. Alexander, and others. A highly enjoyable feature of the session was the instrumental music furnished by Mrs. Muse, planist, Mrs. Reid and Miss Gertie Mack, violinists, which was artistically rendered, and gave inspiration to the occasion. We expect to be favored with the presence of this musical trio next Sunday evening. F. W. Jones.

Rochester, N. Y.-Dr. A. W. S. Rothermel is now here, holding an occasional scance, and meeting with great success. He goes from here in a few days. reaching Clinton, Ia., in time for the August campmeeting, which place will be his address until Sept. 1st.

SIX SOLID SILVER SPOONS GIVEN GRATIS To Each Reader of the Banner of Light who orders a Mammoth "Sweet Home" Box, and agrees to recommend "Sweet Home" Soap—provided the Soap is found a!! we claim—to three or more friends. The box contains 100 Cakes (full size) "Sweet Home" Soap, enough to last an average family one year, finest made for all household purposes; also five boxes—3 cakes each—exquisite toilet soap, six boxes boraxine, perfumery, sachet powder, toilet requisites, etc., but best of all You get the Six Solid Silver Tea Spaons, (given to introduce our Soaps) plain pattern, will linet a life time. Such as your grandmother used. These spoons are so valuable we could not possibly afford to put them in every box, but we are giving them only for a short time led to the readers of a few high class publications whose influence is especially valuable to us. The price of entire box complete is six dollars payable after 30 days' trial; (only one box sold to a family). If not satisfactory, we take goods back and make no charge for what you have used. We sell only direct from factory to family. (No middlemen). We are reliable, ask your banker. Order now, you run no risk. The price of entire box complete is six dollars payable after 30 days' trial; (only one box sold to a family). If not satisfactory, we take goods back and make no charge for what you have used. We sell only direct from factory to family. (No middlemen). We are reliable, ask your banker. Order now, you run no risk. The price of entire box complete is six dollars payable after 30 days' trial; (but have sugar spoon in the box (in additional to the order is received; all other orders being filled in their regular turns.) The price of the reduces being filled in their regular turns. The price of the content o

Meetings in Boston. Twilight Hall, 789 Washington Street.—Sundays, st 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 1½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

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

Engle Hall, 616 Washington Street.-Last Sunday morning the services opened with music by Miss Folsom, and an address by Mr. E. A. Blackden. These were followed by remarks from Dr. A. D.

Haynes, Dr. Eames, Mr. Riddell, and the Chairman, Mr. Mathews.

Mr. Mathews.

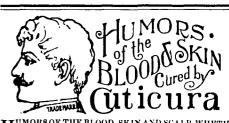
Afternoon.—After music, and an address by Mr. Riddell, tests were given by Mrs. Willard. Rev. Mr. Riddell, tests were given by Mrs. Willard. Rev. Mr. Morrill, from Florida, made a stirring address. Mrs. Stifting. Mrs. J. E. Wilson, Mrs. Chandler-Balley, and Mrs. J. E. Davis, gave psychometric readings and tests, closing with remarks by Mr. Blackden.

Evening—Music by Mrs. and Miss Folsom. Mr. Mathews read a poem. Mrs. Dr. Robbins made an address and gave tests. Mrs. Taylor contributed Jubilee Songs. Mrs. J. E. Davis gave psychometric readings. Mr. L. L. Whitlock offered remarks. Mrs. Chandler-Balley gave tests and psychometric readings. Remarks were made by Mrs. Hugo and Rev. Mr. Morrill. Closed with singing by a trio of colored lady vocalists.

Wednesday, July 9th.—Meeting opened with music, and an address by Mrs. Hugo. Remarks and tests were given by Mrs. J. E. Davis, Mr. H. H. Warner, Dr. Fernald, Mr. Mathews, and Mr. Blackden.

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

F. W. Mathews, Conductor.



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letter must state age, sex, and leading symptoms.

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In connection with his treatment Dr. S. successfully employs Animal *Adaptetism*, which force is now recognized as a wonderful curative agent in dealing with disease; scientists and the medical fraternity alike acknowledging its usefulness in detecting and curing disease when other means have failed. The Editor of the Hanner of Light, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Shelhamer through his magnetic powers and remedies.

Address care Banner Of Light. Apr. 5.

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. Ohildren's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 457 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ 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 10th and Spring Garden streets. William Rowbottom, Chairman.

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 slways 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.