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The Spiritual Rostrum.

Rev. T. DeWitt Talmage, the Slanderer of Spiritualists.

A Lecture delivered before the Ladies' Aid Society of Boston on the Evening of Sunday, May 11th, 1884,

BY J. CLECC WRICHT.

[Reported for the Banner of Light by John W. Day.]

Skillful practitioners at the bar find it to be to the advantage of their case, when it is a bad one, to villify the character of the opposing counsel: When they have a particularly dirty case to defend, they gloss over the imperfec-tions, magnify its beauties, if any are to be found, give microscopic delineations of its fine points, should any such be available, and then exert such eloquence as is at their command to merollessly castifate all concerned on the oppomercilessly castigate all concerned on the oppo-site side, and throw fire about on every hand. And in the midst of these general rhetorical fire-works, such a legal advocate hopes at any rate to come out victorious, like an all-conquering Alexander. We have met to night to deal with one of the

We have met to night to deal with one of the most sourrilous, ferocious and unpardonable attacks yet made on Spiritualism, and one made by a gentleman professing remarkable and strik-ing Christian views—a man whose theologic his-tory is well known in two countries. The pecu-liarity of this man's intellectual organism, the character of his theologic professions, the bra-zen clangor of his rhetoric, and the style of his attack, belong to a class of mind trained in all the counting of subtle theologic credulity and below the ounning of subtle theologic oredulity and hellef, manipulated by an education that resists the growth of intelligence, the enlargement of the pale of human knowledge, and the proper assimilation of such information as humanity from time to time acquires with the practical affairs of life. Retrospectively Dr. Talmage rests upon that which is rapidly decaying; he has but little in common with the progressive invite of the acquires in mortel constitution is spirit of the age; his mental constitution is fitted only to believe: an observer he is, without the power of scientific analysis; his intellect the pewer of scientific analysis; his intellect belongs, in all its dealings with life and its great concerns here and hereafter, wholly to the do-main of Faith. As a teacher he is purely on the retrospective plane. In the childhood of Faith he would have been herolo, and to the least edu-cated of the community to day he is still a hero, a God 1 Talk, wisdom and judgment do not al-ways walk hand in hand; he illustrates the often-illustrated generalization of history that the least developed mind is the conservative the least developed mind is the conservative mind of the age; and that the conservative mind of the age, sticking closely to the past, is ever ready to become the persecutor of the pro-gress of the present. In private life, no doubt Dr. Talmage is an amiable man—a man who can awaken a laugh and heartily join therein; a man who can awaken a magn and heartily join therein; a man who enjoys a cup of tea with the best, and can appreciate a joke, and makeone, too—but a terrible man when standing face to face with the new, natural knowledge of the day! It was so when Thomas kiouledge of the day! It was so when Thomas Paine, with his inimitable and stirring power of uterance, delineated the spirit of liberty as the spirit of liberty had never been delineated before. Amiable old country gentlemen away off in their farmsteads and mansions, the min-listry in their manses, the bishops in their pal-aces, looked on and saw the effects—present and prophesied—of the brave uterances of this mother one of freedom, and were angry! Anger is boin when Inability falls to grasp the Inchirched man of freedom, and were angryl Anger is born when Inability falls to grasp the New Light that comes to human life! Illumi-nation is lubility in intellectual power and growth, when the mind grasps the new truth. So that when the question of illerty grows in public favor and appreciation the heroes and exponents of that liberty experience the malig-nity and the bigotry of the little minds of the community. When the facetious and talented Voltare heralded the epoch of a philosophical revolution, the priesthood of France oried in the bitterness of its darkness and antipathy to growth, with the old ory of "Infidell Infidel!!" to shut the ears of the nation against this man orowned with genius and clear voiced for pro-gression. When the men of science, burning to unroll and illuminate for the benefit of the present the world as it existed in the conturies to unroll and illuminate for the behefit of the present the world as it existed in the centuries long gone by, spoke the truths that they could *demonstrate*, the pulpit sent forth its anathe-mas: When the Copernican system of philoso-phy dawned like a new break of day upon the intellectual life of the world, the Church stood and looked on, paralyzed with rage; in the stu-pidity of its malignity it finally hastened to deny natural truth. When the development of liberty under the varied forms of monarohy. deny natural truth. When the development of liberty under, the varied forms of monarchy, municipality and republic, changed the face of mediawal history, the strong arm of Roman sacerdotalism was raised in the interests of re-pression, its blows were rained upon the brow of progress, and for an age the world's light of hope went down under the iron heel of ecclesi-mental depoties. Bight on through the ages astical despotism. Right on through the age the same retrospective, malicious hand of belie resists the steady march of intellectual pro Nature to be daugerous to faith, and the anni-hilation of faith was to him the annihilation of his virtue, the destruction of his honor, and the subjugation of his form of civilisation-be-lieving that the Supreme Being had in days long

past revealed to man through various secret ways his absolute will, and that this absolute will had been miraculously, definitely and change-lessly preserved ; and that the methods working had been miraculously, definitely and change-lessly preserved; and that the methods working ito such preservation embodied the sur of all morality, justice and right. But when we look at the Thomas Faire map, when we look at the Voltaire man, when we look at the Copernicus man, and closely scan the objects for which they wrought, and the fruit of their labors in their various fields of research, we dearly see that notwithstanding the malignity of the priesthood, and the attacks of superstitious enemies among the laity, the truths they strove to advance have survived the passions of bigotry, and have grad-ually and beautifully assimilated into the living forms of a grander civilization. So that I want to take the edge off the rhetorio of this talker in Brooklyn: I want to make you see that this man belongs to the old type—that he has no new gospel to preach, no new methods to demon-strate. He shows the dark hand which sent Michael Servetus to the stake, and which has orucified liberty in every age. Science has a battle to fight; yea, verily, Sci-ence is fighting her battle now I. She is quietly and silently cultivating within the best ranges of human intelligence convictions based on experiences of and in the canon of progress—ex-periences which in these nineteenth century days are showing that the old landmarks, the old differentiations of the dogmatist can have no place in a civilization based upon natural law ! I claim that Modern Spiritualism is a fact

law

law I I claim that Modern Spiritualism is a fact (or the embodiment of facts) in nature—that whatever may be the opinion of Dr. Talmage, or the Archbishop of Canterbury, or Mr. Spur-geon, such opinions cause no difference, bring no changes—nature remains the same. If a king of an ignorant and wild tribe in Central Africa curses the sunshine, the sun still sheds its beams in obedience to the law of its exist-ence. If the Archbishop of a province desires to change the moral capacity of the people above whom he has been placed by the, to him, duly constituted authorities, this change will have to be produced by these natural forces of duly constituted authorities, this change will have to be produced by those natural forces of education and learning which alone can trans-form the phases of intelligent expression. There are no miracles now-a days. The age of mira-cles died when the age of science vas born ! So that the classification of the intellectual life of this man Taimage can be easily placed : he be-longs to the fast fading, he has nothing to teach; all that he is, all that he can be, all the possibilities of his life, may be summed up in the word "faith." The phenomena of the uni-verse are nothing to him; the rappings upon the wall, the glorious influx of inspiration, the illumination of human genius, are nothing to him. Theold superstitions, as they come down to him from a far hack age, are all that remain to him of the living power of moral energy which each epoch has in turn expended, and

to him of the living power of moral energy which each epoch has in turn expended, and whose legitimate fruit is heaping the garners of the present hour, would he but see; but, im-prisoned as he is by the close environment of his faith, he is blinded by his own imbeolility and stifled by his own credulity. Surveying specifically the charges which he has made against Modern Spiritualism, we have first to understand that he takes a text 1 The good old fashioned way of talking — a peg to hang your remarks upon : this good old method he pursues, and culls from Deuteronomy a text[]—a text which undoubtedly was penned by some priest as bigoted and as dark-minded as Talmage himself. The provisions of that interests of sacerdotalism; it is written just as interests of sacerdotalism; it is written just as a trades-unionist would make an enactment to protect himself against the encroachments of his master, or the officers of a Fall River cor-poration would frame an order intended to pro-In a master, of the onders of a rain kiver cor-poration would frame an order intended to pro-teot it against its workmen, and to fortify and strengthen its prestige before the outside busi-ness world. I think that even if the occlesiasti-cal order were constituted of hod carriers, those hod carriers would make all their rules in the interests of hod carrying throughout the world; and surely if a Parliament of shoemakers could gather together, their legislation would all be about leather. It has been so in all ages. When men come together to build up an order to develop self-interest, they will inevitably make their laws so as to entrench their own po-sition, regardless of oters. "Thou shalt not suffer a witch to live," was a declaration made not by the Infinite, but by a bigoted priest who wanted all the business himself, and denied all outsiders to have a chance; and possibly picwanted all the business himself, and denied all outsiders to have a chance; and possibly pic-tures what may be done in this country when society becomes "organized." Indeed, it may be that there will come a time when spiritualis-tic societies themselves may ape the bigots out-side their ranks, and pompously enact that no medium shall practice his or her gifts who will not pronounce the shibboleth of some particu-lar organization. I rather admire the charac-ter of the wonderful powers of this "witch" of Endor-I rather rejoice at the strong develop-ment of this remarkable woman ; though she was denominated a witch by the established ment of this remarkable woman; though she was denominated a witch by the established order of priests of that day, yet I dare say she was gifted—with a ruder strain perhaps—with the same power, from the same source as thrilled in the milder virtues and gave life to the softer services of Samuel in the temple. . As spiritual development of truth in Athens was as remarkable as the presentation of that truth in the Hebraic temple, and as the exer-cise of saliritual power there was as wonderful truth in the Hebraic temple, and as the exer-cise of spiritual power there was as wonderful as if displayed in Jerusalem, I think the civil-ration of Greece and Kome, and the marvelous productions of those classic races, are superior to what came from the stiff-necked people called Jews. Remarkable powers of mind were displayed by the Roman, in the superior char-ceter of blackfulleration and his powers of the set acter of his olvillization, and his powers of in-spiration were not less than those of the He-brew, not less than those of classic Greece, not

tact is one of those impossibilities—such effort involving as it does to the fullest extent the denial of the rights of individual reason, and the accompanying demand that all shall be yielded to the distum of an mutuastioning be-lief. The creedal march within the Christian lines have called a balt, till to day the Ohris-itanity of Talmage is not the Ohristianity of Henry Ward Beecher: The Christianity of the Pope of Rome. In one age, in one decade, even, the power of faith, the scope of culture, the welcome given to inspiration, the unity in methods of investigation, are varied by in-dividual organization, and by the conditions under which men live everywhere. If this is so in a decade, what must it be in a century? Those vast changes which followed the French Revolution, and those which were the out-growth of conditions which followed the French Revolution, and those which were the con-fined development of liberty. The last fifty years mark one of the most gigantic changes which are conferred by time through the con-tinued development of liberty. The last fifty years mark one of the most gigantic changes which are conferred by time through the con-tinued development of liberty. The last fifty years mark one of the most gigantic changes witnessed in the history of human research. Science, that wonderful opener of dors in Nature's aroana, has produced before the world the vestiges of natural creation, and cultured minds, following lines of coherent thought, have shown man in the brute and in the hum-blest race; while the theologian contemplates the speciacle with dismay! When the silence of science in certain directions was first broken by the utterances of the geologists as to the results of their wonderful researches, the sound attracted attention and the man of the pulpita arose in defense of the isone myths whose existence was so ruthlessly threatened. These men of the pulpit sounded a frantic " No!" as the geologists proceeded; they declared the science of geology to be anti-Christian; it was godie tact is one of those impossibilities-such effort involving as it does to the fullest extent the denial of the rights of individual reason, and

ing, to prove that there is harmony, after all, between Genesis and geology! Dr. Talmage and minds of his order have power to finally see things which, in spite of their own priestly repression, finally and nat-urally develop into universal, acceptance on the part of manks of but the more on instinct-ive welcome for the New Price cloud of euper-stition dims the broadening mental land-scape before their eyes—their intellectual pow-ers, the prisoners of creeds, dare make no ex-oursions, on their own account, among "the green pastures and beside the still waters" of that peace which cometh from an enlightened understanding.

that peace which cometh from an enlightened understanding. Years of development, cycles of fact-present-ation have been required to do the work, but to day man has achieved a position where he realizes that the hour has come when a reäd-justment in these ancient myths, which time has created into creade must be made and

William Lloyd Garrison, the philosopher of the spiritual, Ralph Waldo Emerson, the silver-tongued Wendell Philips, the leading patriots of this country's earlier years—Washington, Franklin and others—and the mighty minds of the past, whom men call Demosthenes, Plato. Bollngbroke, Spinoza, Copernicus, writhing (if this dogma be true) in torments forever ! Imagine such small-souled bigots as Talmage of Brooklyn and his class, varying the calmer joys of psalm-singing in heaven by a self-com-placent glance over its battlements into the pit of despair, where these heroes, these friends of humanity, these grand ones of earth, are turn-ing miscrably and forever in the bitter flames! What think ye of the picture? Look at it! The idea is monstrous in its cruelty, conscienceless in its injustice, Himalaya-like in its unreason ! It fits not into the civilization of to-day; it meets not the mind-aspirations of the hour; it is away from it; it is of the devil of sacerdotal asourace and is norsed succesful your in meets not the mind aspirations of the hour; it is away from it; it is of the devil of sacerdotal assurance, and is nursed successfully only in the soporific darkness with which a designing priesthood still seeks to becloud an awakening people !

Suppose the citizens of Boston looking out upon their beautiful bay, bright with the gold of sunshine and the blue of the sea, should sudof sunshine and the blue of the sea, should sud-denly behold the cheering radiance changed to a lurid glare, and the blue waves transmuted to flaming billows, whereon—tossed about, and en-vironed by the infernal powers of the bottom-less pit—was to be seen here a brave patriot, there a self-sacrificing philanthropist, yonder a student of nature's laws, whose bravery in field or Senate, whose faithful labors or whose deathless discoveries have brightened for hu-manity the years of earth's toiling millions since he passed away ! What would the intelligent men and women of Boston have to say in presence of this awful

since he passed away I What would the intelligent men and women of Boston have to say in presence of this awful panorama, this realistic reproduction of the doctrine which the past has handed down to this age, and which Dr. Talmage and his crew are still striving to emphasize upon the popular attention? I have no hesitation in saying that such a picture would disgust every rational be-ing who dares to think for him (or her) self in this city ; they all would turn away under the impulse of a righteous anger, and curse the Be-ing who, under the specious plea of the culti-vation of benevolence and the advancement of justice among mankind, could prepare such an embodiment of unadulterated evilism for the eternal torture of those whom Mr. Talmage on Sunday often denominates, and the Bible itself distinctly asseverates to be, God's children, formed in his own image. The eloquent rhetorician of Brooklyn is much exercised concerning the spiritual phenomena and their nature. He desires at one sweep to set them aside as witnesses of human immor-tality, and to hand them as discusting or and

vatory power or agent shed for the safety of the spirit under the Christian ideal, finds its sug-gestion in a pathetic Egyptian myth, setting forth that one of the ancient philosophers of that mystic land once sat at evening and looked on the setting sun; he saw the horizon bathed and suffused with the red rays of heat, and the brilliant tints touched his imagination and his ideality manual the constitution of the set of the ideality, reared the conception of two mighty individualities struggling at that sunset hour for superiority : the one was the god Osiris, the other was Typhon ; and at the close of the day, when the sinking sun crossed the horizon line when the sinking sun crossed the horizon line and disappeared, he made a cross, and behind the simile he saw in the fading aura of that splendid orb the flowing blood of his dying God; and in the Book of the Dead, running through its mystic lines, towers up this gigan-tic thought, which, coming from Aryan and other civilizations, was woven into the Jewish theogony at last. Shed astrologically in the far back times, this crimson life-blood of a dying Deity vercolates through the years, streaking Delty percolates through the years, streaking the nineteenth century at last with its ruddy lines. Born in the imagination of ignorance, and in the stupidity of oredulity, this man Tal-mage's own chief dogma takes its rise in an as-trological myth, setting forth a clouded con-ception of what was at best a protracted battle of the code-the classibur of embedded good end ception of what was at best a protracted battle of the gods-the clashing of embodied good and evil 1. In view of which fact, what a self-opin-ionated individual must he of Brooklyn be, to be sure, when he arrogates to himself the pow-er of judging what is and what is not true con-cerning Modern Spiritualism and its revela-tions-a theme regarding which his ignorance is notorious! The whole fabric of the Chris-tlan system takes its rise from similar mythic-al sources, developing itself into different phases, according to the political, social and intellectual conditions of each people to whom it for the time being made its appeal for recogit for the time being made its appeal for recog-nition and acceptance; and gaining that ac-ceptance and recognition, it has come down the line of history, impressing everywhere the weight of its tradition-born power upon the reigious thought of the entire world. So that when we see things as they are, we So that when we see things as they are, we repudiate altogether, as utterly valueless, the orude criticism, the baseless attempts at argu-ment, by which Modern Spiritualism is sought by him of Brooklyn and those of his class to be condemned. We say that this man Talmage has nothing to stand upon; that he is not in sympathy with the spirit of the age; that Mod-ern Spiritualism has nothing in common with the arbitrary declarations which have orystal-lized around a mythical story of the past: Modlized around a mythical story of the past: Mod-ern Spiritualism is not a divine revelation, as churchmen read the word, but a revelation of experience, whether on characteristic optimized consciousness, which lies beyond the stroke of death. Spirifualism is a fraud i shricks Dr. Talmage. This man's position and declaration remind us very foroibly of the stupidity continually man-ifested at the advent of all changes in the world, whether introduced as religions, politi-cal or mechanical. The history of all improve-ments in regard to manufacturing industries, for example, reveals how wonderful has been the stupidity manifested by those who feared the positions they occupied would be thereby jeopardized. Did not the weavers of England attack, the steam-power looms? did not the modern sewing-machine, particularly as ap-plied to the cordwainer's art, find bitter oppo-sition? did not solid old gentlemen mildly pro-test, fifty years ago or more, against the intro-

duction of the railway locomotive? This old conservative, credulous sentiment in the past, as it obtrudes itself into the present. brings with it its ancient cry: "Fraud-Fraud 1"-the shout it has uplifted all along the path of hu-man history whenever anything that was bet-ter and broader arcse. When Science raised its heaven-illumined face, and pointed out new facts in every department of nature, it was de-nounced by the blind bigots, who have not yet, even, ceased their insensate cries. When the Corn Laws, and other political changes for the betterment of human conditions in England, came before the attention of these conservative owls and bats, the same hooting was raised,

betterment of human conditions in England, came before the attention of these conservative owis and bats, the same hooting was raised, and the same leathern wings strove to beat back the dawning light which had aroused the sluggisk senses of those who held that all change must be inimical to *their own* narrow interests. The cry of Fraud, as raised by him of Brooklyn, is the old, old cry; it is also the most unbelieving of all cries; when a man feels himself set up upon an eminece superior to his fellows, and aught arises threatening his exaited state, what more natural than that in the selfishness of his pompous heart he should raise the cry of Fraud, and warn his followers against the new "pestilent heresy"? It is the most self-condemnatory as well as stupid cry-this cry of fraud-when an earnest and exhaustive investigation has been made, and an honest weighing of all the evidence pre-sented by the phenomena of Modern Spiritual-ism has been achieved by any individual, that person-*if* he *fails* to be convinced (and at pres-ent such an instance is not on record)-may be pardoned if he gives vent to his feelings of dis-appointment, perhaps vigorous exploive; but who will pretend for a moment that Dr. Tal-mage has made for himself any such investiga-tion or compassed any such submission of the evidence presented to the cal memands of a *truth seeking* reason? The cry of "fraud" leveled against Modern Spiritualism by a man who doclines himself to investigate, con-trary to his commands, is a pointless and broken investigating, and who threatens an eternal seance in hell to all who do so investigate, con-trary to his commands, is a pointless and broken trary to his commands, is a pointless and broken weapon, and one which will prove more danger-ous to the wielder thereof than to the grand sys em for whose annihilation it is so apishly brandighed !

Dr. Talmage is deeply moved at the spectacle of Spiritualism, as a pretentious piece of impos-ture, making the giant inroads it has since its advent so few years ago into the settled (?) conadvent so few years ago into the settled (?) con-ditions of human belief in every direction. But how will he account for the new truth— which he holds to be so base an imposition upon the credulity of mankind — obtaining, for ex-ample, the endorsement of some of the fore-most students and scientists of the present age? It may do for Mr. Taimage to personally de-clare that these scientific witnesses were in this instance—though capable in all others—unable to measure the facts and conceptions with which they came practically in contact in the which he holds to be so base an imposition upon is the probability of mankind — obtaining, for example, the endorsement of some of the fore-tices born in the heathenism of the ancient world. He pours out what he thinks may prove a withering (?) flood of invective against this great "diabolism," value hoped, to destroy it forever!
If I could take you to the distant land of Egypt and backward in its history ten thousand years ago, I could show unto you a people cherisking quite the same ideals of this and the coming life for man as are enunciated by this public teacher in Brooklyn to-day—a people worshiping the Lord of Heaven, the Sun, as beautiful pootio picture is represented in the vicarious atonement! Why, the blood, the sale of the safety of the processor is obtained to make an imposition upon the bolds to be so base an imposition upon the solution in the bolds to be so base an imposition upon the most students and scientists of the present age?
It may do for Mr. Taimage to personally declare that these scientific witnesses were in this instance—though capable in all others—unable to measure the facts and conceptions with which they came practically in contact in the investigation of Spiritualism: that Professor Crookes could not see ; that Judge Edmonds did not know; that Dr. Hare was mistaken; that Prof. Wallace was misled. Those who knew these men intimately, and through their works, will fail to follow him in this his very convenient way for the ruling out of evidence. This man Taimage, who has never seen for himself, and who deolines to see, proclaims that the living witnesses of the hour who have seen are incapable of measuring the facts of their own personal spiritual for the safety of the blood the safety of the produlection without question upon the spiritual definition the safety of the safety of the safety of the safety of the blood the defined the safety of the safety of the sonal experience, and posits his faith and his bigoted predilection without question upon the traditional creedal legacy which those centuries dead, in mortal parlance, have handed down to the present age. Doubtless this man in the pulpit has pleasant anticipations of looking down from the heavenly battlements, clad in a white surplice, to witness in the flery hell about which he mouths so much, the sufferings of all who have borne witness to the New Revelation On earth. Doubtless he thinks such a meeticale on earth. Doubtless he thinks such a spectacle will be very elevating to the moral sense of the saints (?) in heaven. For myself, let me rely upon the men who know-the men who have seen : let those who will, follow the discursive and slanderous sentences of self-assertive ignorance I if I would learn regarding geology I would go to Lyell, not to Talmage ; if I would be informed on astronomical topics I would prebe informed on astronomical topics I would pre-fer to take as my sources of instruction the tes-timony of the men who have gazed on the mid-night sky with the alightened minds, with trained vision, and with the aid of the best mechanical and optical appliances known to human in-genuity and skill : I would not seek informa-tion from minds who, like Taimage, arbitrarily profess to draw their knowledge of astronomy from the first chapter of Genesis. To know correctly regarding anything I would godirect-ly to the experts : to a lawyer, to know of the law; to a chemist, for chemical information; to a man accustomed to making steam-engines, did I desire a steam-engine : not to the peasant did I desire a steam ongine; not to the peasant would I go for a sermon, nor to the architect, did I need information regarding medical af-fairs : I would in each case go to the men who, having duly prepared themselves by study, ex-periment and long experience, know something about the matter about which they are talking. But this man of Brooklyn does not know I and therefore his voice upon the great question he therefore his voice upon the great question he so pompously seeks to settle has no weight what-ever. He is not even a competent witness at the bar of public inquiry, to say nothing of be-ing a judge (as he would have people suppose) charged by Infinite authority with the duty of Spiritualism's complete and utter condemna-tion. tion. And then Dr. Talmage has a word to say And then Dr. Taimage has a word to say about the terrible helnousness of Modern Spir-itualism, and the relation it bears to the mari-tal condition in society. It is evident that at this point the Brooklyn man of the pulpit thinks he has made his finest hit: homes have been ruined, he says; the beautiful domestic simplic-ity of society disturbed he says: and cliber the The has have been been then hower have been ity of society disturbed, he says; and all by the agency of Spiritualism. Well, let us see 1 A crime was committed in broad daylight the other day—but the face of the shining sun has not been veiled thereby. Madam Roland, when on her way to death, amid the social and politi-cal threes of the French Revolution, apostro-phized, in passing it, the statue of Liberty, set high in the public place, with the burning words: "Oh ! Liberty, what orimes are com-mitted in thy name." It was a sentence indeed worthy of the grand head that soon fell into the basket of the guillotine; but because many crimes have been committed in the name of Liberty, Liberty has not yet been proved in-imical to the best interests of humanity; on the contrary, Liberty is still useful to the race, and is as beautiful as it is useful. Men in the intoxication of devotion to the pursuit of knowl-edge, for instance, fail to maintain that care of edge, for instance, fail to maintain that care of their life energies which a continuance of 'existence, on the mortal plane demands of them as its price; hence death seizes them, and they pass from the material sphere of being; but be-cause they died must all study be abandoned? No; the pursuit of learning is known to be of [Continued on eighth page.]

brew, not less than those of classic Greece, not less even than those which fostered the forms of highly developed thought that came on at the breaking up of the Dark Ages. Nature, in the infinite operation of her laws, takes no cognizance especially of any race, tribe or people. Liberty, like sunshine, is all-illuminating: God is in the souls of men as in nature everywhere, wide arching and all-per-meating as is the common air; and it is man's privilege. If he will but averdue it without meating as is the common air; and it is man's privilege, if he will but exercise it without, fear of privily; ban, to stand, in the sublime dignity of a natural equality before high heaven to receive his individual inspiration for him-self; whereby he may be led successfully to centre the forces of his life and thought upon practical experiment and experience touching the social; the political, the moral problems of his own, being. Necessarily, as proved clearly, along the line of history, any effort to keep the race as a whole to any one point in any one epoch of its investigations, to chain the outreaching powers of human inquiry, or the outreaching powers of human inquiry, or hush the volce of reason in every soil, has failed, experience proves it, an impossibility: and therefore the effort of minds like Dr. Tal-mage to preserve the unity of Christianity in-

justment in these ancient myths, which time has crystallized into creeds, must be made, and made in obedience to and in harmony with the demands of reason and common sense. If we measure the mighty changes produced in the remote ages, we are forced to the declaration that unless the attitude assumed to-day by re-ligious teachers is altered, and that right speedily, the Church will be left high and dry, rotting upon the sands of time. No faith can outlast the forces that brought it into being: Christianity, that phase of it represented by Mr. Talmage, has had its day. The Atonement compassed by the dying of a God is a lingering barbarism, an heirloom of the past which has survived the changes and removals which the survived the changes and removals which has survived the changes and removals which the age of science has introduced. How absurd the statement that a few men in the plentitude of political power executed him — and that he, a God, died and that death opened a crimach foundain within whose block direment ne, a croa, attar and that desta opened a orimson fountain within whose bloody circum-ference a sinful world in all succeeding ages might" wash its damning stains away"! Pro-gressive minds in this nineteenth century must instinctively deny any man weight or ore-dence as a public teacher who enforces upon the attention of the people such a sanguinary relic of by-past superstition-must herald him as a man set, fixed and founded in the cloudy dogmas of the past. Dr. Talmage under these conditions of belief

has no measure in his intellectual structure has nothing in the fabric of his brain capable has nothing in the fabric of his brain capable of correctly judging Modern Spiritualism. His mind is not free enough. Archbishop Laud, the most intolerant and despotic bigot of the age of the Stuarts, had not room enough in his narrow mind for the expanding spirit of liber-ty: Even so Talmage has not room enough in his heart for any system, any thought, any sci-ence that is at variance with his own contract-ed standard. Hence, though a man naturally gifted with rheorical power, and possessing a gifted with thetorical power, and possessing a mind skillfully trained in the schools of a "popular" though effect theology, he fails of possess-ing the true wisdom, the grand liberty of soul which are the distinguishing characteristics of a far different and far higher order of development.

ment. It is not enough for Dr. Talmage to cry out: "All spiritual phenomena are frandulent"; not enough to say: "I cannot believe these things." Why, the historic bigots of old, the persecutors of truth in all ages, have said the same I. "I cannot believe these things" I Why? same I. "I cannot believe these things" | Why ? "Because they clash with what I already be-lieve. I will not accept these phenomena be-cause they are the opposite of my present views." Such a conclusion may do for a Tal-mage, but will carry no weight with it to any reflecting mind. The most pleasant of all the orceds ever devised by priestorait and enforced by sacerdotalism, is the doctrine of salvation "through the Vicarious Atonement. How beau-tiful the thought that while living in sin ninety-aline years; you can, at half-past 11 on the last through the Vicarious Atonement. How beau-tiful the thought that while living in ain ninety-nine. years; you can, at half past 11 on the last day, by orying out: "Lord, save med?" be borne by a convoy of angels into the bright and eter-nal felicities of heaven 1 Think of a man dan-gling at the end of a rope, who, before he pays the penalty affired by law as the punishment of his murderous orimes, can ory out: "Dear Jesus, my Lord and Saviour, save me 1" and by that act swing from the scaffold straight into the arms of the oreedal Christ, while his vic-tims, sent unahriven of the priesthood into the asch as he, is offering to thirsting floks during the closing years of. the ninetcenth contrary Look with me, also, at the negative side of that doctring, and issee such men as the scientific your and state the advent of an othe stupidity continually man-the stupidity manifested by those who feared such as he, is offering to thirsting floks during the closing years of. the ninetcenth contrary MIN, the lineating of Daries Darwin, the markyred Abraham Lincoln, the wrong daying

Written for the Banner of Light. ANGEL GREETING.

BY MADOR A. PORTER.

The beautiful gates are wide open to-night, And the angels have let down the bars, And the pathway over the rainbow bridge Is lighted with shining stars.

And music grand from angel choirs, Resounds from shore to shore ; As from their heavenly homes they come. To greet their friends once more.

And gleaming on the waters bright, With sparkling gems impearled, Glide white-sailed barks amid the spray, With Truth's pure flag unfurled.

And from the star-roofed azure dome, On golden cords of love, Swing rosy hammocks, firmly held By angel hands above-

Bearing to earth bright cherub bands, Our buds and blossoms fair, With soft blue eyes like summer skies, And curls of golden hair.

Darlings who left us long ago. Fair youth, and silver hair. Come back to-night to join our band, And breathe this heartfelt prayer :

Sweet Pence, thou white-winged dove, descend And dwell within each heart. Till all shall reach the pearly gates,

Where loved ones never part.

Springfield, Ill.

Mrs. Richmond's Reception in London.

Mrs. Cora L. V. Richmond arrived in Liverpool Monday, April 28th, and reached London on the afternoon of the next day, where she learned that her many friends had arranged to give her a public reception on the evening of the day following. It was to take place in the Town Hall, Kensington, remarking upon which the Medium and Daybreak says:

" Of all places in the metropolitan district, Kensington, the Old Court Suburb, as residents delight to call it, is the most exclusive in its tendencies. Being the site of a royal palace, the ancient distinctiveness of the locality has not been obliterated as yet by the huge democracy of the great city, which, in its approaches toward Kensington, appropriates the name to every new region of residences that springs up around it; so that now we have not only Kensington, but a vast variety of Kensingtons, with their distinctive prefix or affix. The official centre of all this vast area is Kensington Town Hall, situated in the High street, not far from the palace, and it is one of those elegant civic mansions that have sprung up of late years in London and elsewhere; each new erection being destined, apparently, to outstrip all its predecessors.

On this new ground, with short notice, and without any apparent organic machinery, it would be a source of anxiety to see whether there could be a response worthy of the occasion. The result was, indeed, more than could have been expected. There is a series of halls at Kensington, and the reception took place in the large room, a beautiful apartment, capable of seating fourhundred or five hundred persons. It was well filled by as fine a representative selection of London Spiritnalists as has been seen for a long time. How they all got to know it is a mystery, but it is evident that Mrs. Richmond holds out attractions that secure a successful gathering with the least possible chance of success attending it."

Mr. Stainton Moses presided and made the opening remarks, for a report of which, as also the response to them by the controls of Mrs. Richmond, we are indebted to the columns of Light:

Ladics and Gentlemen-I think I shall best interpret your wishes if, in speaking from the chair, I offer a very cordial welcome to Mrs. Richmond, who has come so far from across the ocean to offer us the instruction and enlightenment she is enabled to afford. To many of us she has come as an old friend. It is not the first time I have had the honor of presiding at her receptions, and she will receive the welcome that an old friend deserves. And again, she comes, not merely as a friend who has been with us before, but as a medium, a vehicle of instruction-spiritual instruction-that is to us always welcome, and we know that the welcome we afford to her in that capacity will be infinitely more prized and valued than any other welcome

shattered creeds. While the interest is old religions wanes more and more. It is increasingly felt that in Spiritualism we have a reviviner of them all. Man has overlaid, the old faiths with human inventions; the divine spark is choked: and in the new truth, so new and yet so old, we find that which can stimulate the latent fire. Not from one source but from many, not in one way, but in myriads, the divine light will come. The time is ripe for it; men crave for it; the world's spirit waits to meet it. And so our cars-may I not say it for you?-our ears are open to receive the message, and we thank the messenger. We know that the truth has been received by willing hearts, and it depends on ourselves what the harvest will be It must needs be various ; but of one thing we are as sured, our presence here to night is the earnest of it Our faces are turned away from that wilderness through which we have passed, with its wastes and woes, and its bare solitude, and we are looking in confidence to the Land of Promise, with all its infinite possibilities and all its fruitful results.

After an interval, during which a portion of the musical programme was executed, Mrs. Richmond responded in the following terms:

Mr. Chairman and Friends-It is not without human sympathy that the spirit-world approaches the material, and it is not without regard to the sweetness of communion with friends, that we again appear among you through our instrument. It will be eleven years next October since our first reception in the little room at the Spiritual Institution in Southampton-Row, when a few friends assembled there to give the first greeting to our medium upon your soll. Shortly after, our utterances in St. George's Hall were the first through her to an English audience. Since that time those ministrations came to be a portion of the daily life of many whom we see here, and those communions came to be not as from stranger to stranger, nor as spirit-world to mortals separated by the river of Death, but as kindred spirits meeting between two worlds and holding sweet converse together. This communion has not ceased, but in intervals of absence of the visible medium, through whom we now address you, the still small voice of the spirit has kept alive that interest and that sympathy and that communion. Therefore we recognize amongst those who are present here to-night, those who chose to consider us in some capacity their teacher. For a child may be the teacher of the wisest man, and any spirit who has passed the boundaries of material life can tell you more than you know of what lies beyond the river called Death. Therefore do we greet you, dear friends, not as strangers, and thank you, Mr. Chairman, for the personal welcome to our medium, who, in less than two weeks' notice from us, crossed the ocean in response to the kind wishes of friends who are present to-night. As personally thanking you for them, we say your friendship and cordial greeting is appreciated, and on behalf of that other and higher welcome extended by your Chairman to our medium as an instrument of Spiritualism, we thank him and you. The welcome would be valueless narrowed down to the mere limits of personal regard. Spiritualism is one: is an unit in the spirit-world if not in yours; and the welcome which you extend to any instrument is given to all mediums.

And we are most happy to see that there are other co-workers in this room. Those who are chosen as instruments of the spirit-world cannot expect that the movement rests on one voice. A single primrose may herald the approach of spring, but when the banks are glowing and the fields are full of blossom you know that the springtime is here. A truth may be heralded by a single voice, but Spiritualism has a myriad voices -as many as the stars in heaven or the flowers upon the earth. Each voice is valuable in its own sphere, and he who listens wisely, and watches with eyes not too blinded by earthly prejudices, can perceive in each some ministration of the unseen world. Therefore, we come to you as the instruments of spiritual truth doing our own work in our own way, fully conscious of, and in accord with, all those bands of spirits who work, not according to human desire, but in God's providence according to human needs, teaching, sometimes by the shadow and sometimes by the light, the lesson of spiritual truth. It is not always in a pleasant form that the truth comes. At a feast of Belshazzar the sign must be written upon the wall in words of warning, and when men are immersed in the cares of earthly life, and worship too closely at the shrine of ambition, it is the voice of warning oftentimes that is given, and the angel face is turned away, but only, when the hidden fault is searched out, to turn again to

soothe and comfort and bless. Dear friends, we have not much to say to-night, but we must assure you that we come in accordance with spiritual purposes. London, so long seemingly hereft of spiritual powers, has lately become the centre of spiritual activity, and we hastened, with our medium as one of the workers, to bind up the harvest. For it is not a single worker that can gather in even the first De man laborers, and as many are called and only a few are found ready to be chosen, we assemble those together who can reap the truth and gather the golden sheaves, That you will give attentive ears and earnest thought to what we shall have to say, we have had ample evidence in past time. We know that those who listen will listen with the spirit, and will endeavor to listen A Life Saved by the Interposition of with the understanding. We know that in the few weeks we shall be able to minister to you, the voice that comes with an added testimony will be appreciated by you in such proportion as it reaches you with the voice of truth. Thanking you again for the kind and cordial welcome, for the testimony which your presence gives, and for that which is deeper than words and more than bodily presence-the spirit that object of their care from danger, which, in this pervades your hearts and minds, we say we trust you may be blessed in the acceptance of the message of Divine light which we as humble co-workers give from that realm of soul which in its all-pervading and overbrooding influence must ultimately slit out from the earthly man all dross, and allow the gold of the spirit stockyard crossing, when there was an apto shine more and more abundantly forever. Other speakers addressed the meeting, among them Mr. J. J. Morse and Mr. W. J. Colville, the remarks of the latter being, says the Medium, "singularly felicitous in that his inspirers claimed the lady to whose honor that meeting was held as the cause through which their instrument had been developed as a medium and called into the field of spiritual work." "Ouina" asked the audience for a subject upon which to improvise a poem, and "Welcome" being given her, she treated the theme in a manner that received enthusiastic applause. The musical portion of the exercises, which was very meritorious, was conducted by Mr. J. C. Ward.

Spiritual Phenomena.

Extraordinary Seances with Mr. Eglinton.

Mr. C. C. Massey furnishes to the London Spiritualist journal, Light, the following interesting account of experiences at seances recently held by him with Mr. Eglinton:

esting account of experiences at séances re-cently held by him with Mr. Eglinton: "On Wednesday atternoon, the 23d of April, Mr. Roden Noel, Mr. H. J. Hood and myself met at Mr. Eglinton's rooms for a psychographic séance. I shall not, on this occasion, occupy your space with a minute account of the con-ditions under which the writing was obtained. Suffice it to say that we were all three quite satisfied that any surreptitious agency of the medium, change of slate, &c., was out of the question. The special interest of the phenom-enon in this case centered in the fact that the writing purported to come from a living person, with a descriptive but otherwise anonymous signature. We sat for about an hour without any result, the medium complaining of a strange and unpleasant influence. Then the writing came suddenly, and with a rush of force. The slate, being slowly drawn out from beneath the edge of the table, was seen to be covered with writing in two entirely distinct characters. The first part consisted of twenty lines, closely written, but very clear and legible, the forma-tion of some of the letters being peculiar. The second part (seven lines, and the signature 'Ernest,') is all that I can transcribe for publi-cation. It is as follows: 'We have purposely given up to the writer the power of giving you this communication, but we do not necessarily endorse his statements or his abusiveness.-Euxgert.' In fact, the upper message was of

this communication, but we do not necessarily endorse his statements or his abusiveness.-EHNEST.' In fact, the upper message was of an extremely scandalous character. On the following day, Thursday, the 24th, the same party was present, and again the medium complained of the influence of the day before. A new manifestation was in store for us. Mr. Eglinton having laid one slate upon another on the table, and both his hands upon them, in sight of us all, became much agitated (physically, and, after a spasm of unusual force, withdrew his hands, and the upper slate being removed by him there was seen upon the lower one a letter. The cover was not addressed; it was opened by Mr. Hood (who sat next the medium on both days), and the contents (writ-ten in red ink, on a peculiar sort of parohment) were forthwith read out by him. What degree of psychological interest the letter possesses, beyond the, to me, undoubtedly genuine mani-festation of Mr. Hold who is a mainof psychological interest the letter possesses, beyond the, to me, undoubtedly genuine mani-festation of Mr. Eglinton's own mediumship, may be the subject of curious speculation. Scarcely a week before, I had written a letter of a very private character to a friend in Paris. I wrote it alone in my own room, immediately fastened it up, and posted it myself (without any one else having seen it) the same afternoon. This letter had somehow or other been rified of its verbal contents (never repeated by me to any one), some of which were literally quoted in inverted commas in the letter coming as I have described. These passages, taken out of the context in which I had written them, were woven into a very censorious communication. woven into a very censorious communication. The postsoript was of a particularly malicious character, referring to other confidential cor-respondence of mine of a very delicate and per-sonal nature. I must own that this particular sonal nature. I must own that this particular shot took effect, and caused me no small em-barrassment and annoyance. But as an un-sympathetic public might be more likely to laugh than to condole with me on the situa-tion, I shall say no more about it. These 'con-fidential letters to friends,' we were told, could be further appealed to, 'if found necessary.' The letter was subscribed in a similarly gen-eral way as the message of the previous day, though by 'another' writer, with the same de-soriptive designation. Nothing was said in the letter about the mode of its transmission from the writer to the

mode of its transmission from the writer to the scance-room. I have Mr. Eglinton's written Assurance to me, in reply to a formal question I addressed to him, that the letter in question was seen for the first time by himself when it was produced to us, and that it was never, to the best of his belief, in his possession. 'Itaap-

the best of his belief, in his possession. 'Its appearance,' he says, 'was, as much a surprise to me exit was to fou, and creat as was the manifestation, the marvel of the letter and its contents overrides all previous experience.' Of course I wrote at once to my friend in Paris to ask if he had shown my letter. He appears to have understood my question in a more limited sense than I intended it, though I infer from the terms of his reply that he had shown it to no one; he says, 'It never left my possession and was locked in my trunk.'" In a late number of Light, received since the

above, Mr. Massey says:

"I now beg to supplement my account with information since received from the friend in Paris. My friend says: 'Your letter to me which you say was quoted at Eglinton's was which you say was quoted at Eglinton's was received by me in the morning, was read by me then. The boy took it at the door and handed it across the hall to me at once. I was the first person who opened it. I did not show it to any one else, nor did any one else read it or hear it read."

They are the personifications of kindness, and from a desire to please or give satisfaction, en-deavor to accomplish almost anything. I have been in these circles when for over two hours the trampet has been in constant use, spirit after spirit communicating in English. German and French, and, what is very satisfactory to all, at the close of their remarks giving their full names. Mr. Fricke's wife is also an inde-pendent slate-writing medium. C. D. GHEENALL.

183 Walnut street, Cincinnati, O.

Banner Correspondence.

New York.

NEW YORK CITY .- O. F. Shepard writes: "I have not seen in the Banner of Light of late any report of the deeply interesting Sunday evening paror lectures of that rarely gifted medium, Mrs. Anna

NEW YORK CITY.-O. F. Shepard writes: "I have not seen in the Banner of Loht of late any report of the deeply interesting Sunday evening par-lot lectures of that rarely gitted medium, Mrs. Anna Kimball. She has a charming presence, avoice sin-gularly clear, rich and strong, and her whole bearing as a speaker expressor great dignity and refinement; a broad spliftual experience, and entire consecration to her work. When under the control of her grand inspirer. 'Truth,' she treats her andiences to such a feast of advanced thought, such rare logic, and such revisitions of eternal law, as in my quarter of a cen-tury of spliftual experience. I have nere before been privileged to share. Solid, facts connected with occult forces, plain reasoning, strong deductions and grave criticism are all so. Illumined. by fine imagery; doubs and questions are amswred with used to werving and unifting patience, that the listener can never itre or satiate, though the repast he nuch more substantial and thought-evoking than those to which we have been must accustomed. 'Bliver Light,' a naive, genial and wity Iodian madeu, gives psycho-metrio readings at the close of each lecture, and they are always replete with interest and instruction. 'Truth' olten varies the entertainment by allowing several different splifts to give each a short lecture on the same evening, and such occasions have been delightiul. I have known as many as five different splifts lecturing in one evening in this manner, each displaying marked index characteristies, and each showing us some new side of the subject under treatment. Among these controlling frequently on such occasions, Mrs. Eliza Farnham and Carrie Miller will be recognized by many. O Bunday evening, March 16th, the subject of Per-sonation and Transfiguration in materializing cabinets was taken up by 'Truth,' and treated is such asplit the shifts are willing to subject them, but that he had vis-tied many cabinets, all over the world, and found the samy other. He sould not hay any medium on the bur

I do not know whether Mrs. Kimball can be induced to lecture in public halls, but I am suro that if she would consent to do so, she would attract addences of the highest culture and finest spiritual unfoldment."

Massachusetts.

HAYDENVILLE.-W. L. Jack, M. D., writes: "The twenty-fifth anniversary of the wedding of Mr. and Mrs. Byron Loomis was celebrated on Saturday, May 10th, at their home in Haydenville. During the even-ing an elegant walnut book-case was presented to them by the friends who thus pleasantly surprised them. In accepting which Mr. Loomis in a few brief and fitting remarks tendered the thanks of himself and fitting remarks tendered the thanks of himself and ditte to the donors. Mrs. B. U. Banks, Dr. Hill-man and W. L. Jack, M. D., of Haverhill, being pres-ent, were called upon to do their part and responded. Among the friends present were those from Wil-liamsburgh, Leeds, Northampton, Florence and else-where. The occasion will be pleasantly remembered by all. Quite a spiritual tidal wave has swept over North-ampton, and I found that in nearly every family there ed, and have been informed that among the college stu-dents so much desire has been expressed to learn something regarding it, that the profilessors forbade further inquiry and research; but the prolibition did not crush out the spirit of inquiry, which is rather on the increase, and will contine until the Church itself, its theology at least, is shaken from its foundation. I further learned that the Banner is perused by the best of the Orthodox, and has been highly compilmented for its purity and upright course." HANSON.—Mrs. W. W. Hood writes : "The First Mrs. Byron Loomis was celebrated on Saturday, May

Two Interesting Works.

To the Editor of the Banner of Light: I have received a couple of volumes in French which hould be brought to the attention of American Spiritualists, especially the first named below-"Les Vies Mysterieuses."

These "Mysterious Lives" are the product of the world of spirits, given through the mediumship of the wife of the recorder, who is an eminent scholar, an officer of the Legion of Honor, and recently one of the Ministers of the French Government. It is a large svo volume of four hundred and twenty-eight pages, handsomely printed, and is divided in its matter as handsomely printed, and is divided in its matter as follows: "Oreation"; "Natural Religion"; "Revela-tion"; "Origin of Spirit"; "Evolution of Spirit"; "Faculities of the Spirit"; "The Way of Return"; "Metempsychosis," and "Spirit-Life." Every one Of these is treated in a masterly way, and I may say re-culses estimation and states excentionally extent quires attention and study exceptionally ardent. What I have been able to comprehend of the work leads me to think that it will be perused with great interest by the educated class here, and so open the way to much good in the future; for it is to this class alone that an appeal must be made if anything is to be done in France.

Though the opening words of this book will be accepted by nearly all of the American Spiritualists, there are later statements which will require much study before they can be either received as truths or rejected as faisities : "Sun of suns," says our author, "centre of all intelligence, moteur of all force, soul of every soul, source of all life, fecundating light, ... central point of all creation-all has emanated from Him. ... Yes, God is thy sun, *Esprit*, but you do not know it; you perceive in the human intellect but a feeble ray of it, reflected by the faculty to love, still infantine and uncertain.... God unrevealed remains unknown as action; but spiritual comprehension can rise to a conception of God, Creator, manifest by the universe." A few pages further on we have : "Your beings (etre) possesses then in itself three lives : life spirituelle; life instinctive or fluidic.; life automatic or electric God's thought is the entire creation." ... Evolution is here recognized : "The human type

conserves, as all series, a part of the inferior series to which it succeeds, and lends to the superior toward which it tends."... And, "Spiritual elements are everywhere the companions of matter." ... Electricity is made to play a vital part in' all transactions coming under our observation; for instance: "The cen-tral monad or germ is fecundated by a double current of electricity derived from the astre pivotal," or, as I think he means, "the central sun."... Electrioi-ty, which polarizes itself, possesses creative virtues; or rather the qualities of revealing that which the germ contains."... But is it true, as is said later: "God creates beings (les êtres) by the hands of superior spirits"?...And: "Mixed with these atoms, these embryons of spirits are ceaselessly solicitous of new incorporations, by the force of the vitality planstatre." Here I must stop, though I have only touched upon the first division of this instructive and certain_ ly very suggestive work-"Creation."

Etudes et Recherches sur des Phenomenes Biologiques, etc. I do not know to whom I am indebted for this interesting little volume of one hundred and fifty four pages. I think, however, it is from M. Cahagnet (who lives some distance from Parls), to whom Spiritualists are largely indebted for his literary labors in their behalf, and his untiring scientific researches and experiments, which have extended through a long life. The work in hand treats of "Phenomena," of "Instinct." of "Generation" and of "Psycho Physiology." Reviewing wide fields of truth and speculation, it will be subject to criticism at many points; rather adverse to its deductions, however ingeniously elucidated. But advanced truths, the author will say, are ever combated. It is a pity that all these suggestive productions are not in some cheap form thrown broadcast before the American mind, which I think is actively analyti-G.L DITBON. cal.

Paris, France.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE

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No. 206 Broadway, New York, HENBY KIDLE, Pres. NELSON CROBE, Sec. C. P. MCOARTHY, Cor. Sec. T. E. ALLEN, Ass't Sec. HENBY J. NEWTON, Treas.

The Secular Press Bureau has been rebranized for effi-cient work during the present year, and all persons who approved its objects are requested to forward any published stracks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CHOSS. Secretary, 206 Broadway, New York Oity.

Can It Be Done?

The question which at the present time is more frequently asked than at any previous time in the history of the race, is whether it be possible to demonstrate that there is a conscious individual existence after the change called death? Many eminent men, philosophers, scientists, clergymen, aen of letters and others, both in this country and in Eu-

rope, have for many years been investigating a wonderful

and, fer a time, mysterious class of phenomena, both of a

mining its origin and its meaning. The occult nature of

these manifestations, together with the manifest presence

of individual intelligence, seems to promise a solution of

the above question and to answer it in the affirmative. The philosophy which has thus far been evolved seems

in harmony with reason and with what are known as scien-

The purpose, however, of this tract is not to philoso-

phise or to formulate any theory or doctrine, but to call

attention to some important facts and to furnish gratui-

physical and mental character, for the purpose of deter-

It has always seemed to me that it would be a poy erty-stricken conception of the great world of spirit that would measure the worth of the instruction which it is enabled to give us by the poor standard of conformity to the ideas and opinions of any single mind, or that would conceive of the wisdom that it can conyey to us through a single instrument, however admirably adapted to the work that is designed for it. I have learned myself to believe that no single mind has a monopoly of enlightenment, and that truth comes to the earnest seeker through the most varied channels and in divers ways. It seems to me that the listening car that is attentive to all that reaches it gains, in the end, the largest store of truth. That those intelligences who find a mouthpiece in Mrs. Richmond will find amongst us many willing to afford a serious hearing I cannot doubt, and I therefore, in your name offer to them and their instrument our most respectful welcome and our most serious attention. For not only, I think, are we bound to recognize the diverse methods of the presentation of spirings) truth, but we are at the present time, I have no hesitation in saying, in the presence of a special effort on the part of our nnseen teachers to convey this truth to us. It is an age of spiritual activity, as are all great epochs. And assuredly a crucial epoch through which the world is still passing. As the student of literature observes, the great poets are the outcome of the great epochs of history. The vigorous rule of Elizabeth made Spencer possible and paved the way for Shakspere. So we Spiritualists, who see the signs of the times and discern them, find that epochs of intellectual spiritual activity, times of revolution and upturning, are not indirectly associated with the efforts of spirits to awaken and enlighten mankind.

And surely the age is ripefor instruction. The night is far spent, and the day is at hand. The winter is well-nigh over; it is the time of new birth, of resurrec-tion; the spring throws new life all around and about us, and "the old order changeth, giving place to new." There had come-it is idle to deny it, or make light of it-an apathy over man, and a corroding rust over his faith. Men had so concerned themselves with material cares that the things of spirit had faded out of view and lost their true significance. They lived for this life, with its cares and sordid aims and debasing interests; they had excluded from their view the eternal verities of spirit, and grown so pleased with the prospect as to resent with the vehemence that is born of fear, any intrusion of the supernatural, which they miscalled the superstitious, into their lives. Spiritually, they were feeding themselves with husks, quite unconscious that they were doing so. So the appetite grew by what it fed on. Biaterialism spread, and looked with contempt upon a Spiritualism that it at once despised and feared.

And then came the reaction. Materialism did not nourish; the higher instincts were unsatisfied; the soul was starved. Men came to ask themselves whether this were all, really all, nothing more. This eating and drinking, far too much of it, and buying and selling, not always honestly, and then dying-were these all? They instinctively knew they were not, and by degrees it came to be known that there were men amongst them who claimed to be able to prove it; and the faith that was born in that way grow and spread and increased mightily amongst men. . It was fought against, savagely in some cases, treated with ridicule by many as a fantastic dream, dragged through abundant mire and mud by fraud and folly; but surviving all assault as a heaven sent truth by virtue of the di-visity inherent in it. And now it has vindicated for is its own place in the midht of fading faiths and

> support to principal to traction mar Mary no loughted)

Parallel Treatment of Witchcraft and Spirit Phenomena.

The horrors of the persecution of witchcraft in the middle ages, and even down to the last century, were due to the unscientific spirit which accepted or rejected principles or facts without examination. "Thou shalt not suffer a witch to live" was the sole warrant for burning thousands of unfortunate men and women, the phenomena of whose lives were never properly examined. If there were nothing "supernatural" in their lives, if the abnormal powers they were supposed to possess did not exist, they were either lunatics or impostors, who needed medical treatment or were deserving of some mild punishment. To burn or hang many thousands, and then assert the unreality and impossibility of the orime of which they were accused, was precisely on a par in principle with the course taken by pretenders to science in respect to the spiritual phenomena of the last thirty-five years .- Spiritual Record [Glasgow].

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and sleeplessness, Dr. Graves's Heart Regulator will give you immediate relief; thousands say so.' \$1 per bottle at druggists'. - 11-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 - 12-12 1 - 26-12 1 -

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Spirits.

To the Editor of the Banner of Light:

There occurred recently, in this city, a rather remarkable manifestation of spirit protection -demonstrating the power of guardian spirits to use, at times, physical means in rescuing the case, would certainly have proved fatal.

A Mr. Fricke, resident in Fairmont, was superintending the labors of several employés at work on the C. C. C. and I. track near the proach of two trains from opposite directions. The one making the rear approach was unperceived by him, and he stepped upon its track to escape danger from the one he saw, thus placing himself in a worse position, as the rear train was close upon him. The laborers and bystanders had no time to warn Mr. F., as this movement on his part was so entirely unlooked for; and they expected to see him killed by the engine, then within a few feet of him. But at this critical moment came a wonderful interposition. As the engine was close upon Mr. F. he was suddenly seen passing through the air and thrown down the embankment; and, with the exception of the effects produced by a sudden fall, he escaped unhurt. Mr. Fricke's story is this: he says he distinctly felt himself grasped by hands, lifted up and hurled down the embankment. Moreover he was not aware of the

I by hands, lifted up and hurled down the embody have though the had some and a source of the rear train; for had he been he had have though the had leaped from the truck; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by track; but he is positive that he was lifted by the ability of spirits to communicate. Mr. F. attended a circle given by Mr. Schwemberger, resident at 14 W. Liberty street, medium for the purpose of learning the cause of his seemating addet the stating the value of the second with a date his world be particles. The circle commenced, and the German control were his hand had to use force to get the stating part farms and cause to yall cause for the second with cause the world be the had bab ter hase did whole and on the rankes sho

HANSON.-Mrs. W. W. Hood writes : "The First Spiritualist Society of Hanson commenced its meet-Spiritualist Boolety of Hanson commenced its meet-ings for the season in the Town Hall May 11th, at which time Mr. Joseph D. Stiles of Weymouth spoke for us. In the A. M. 'The Principles of Spiritualism' was chosen by his controlling intelligences as the subject, and was presented in a clear, vigorous and eloquent manner. In the afternoon the text, 'I will give my angels charge concerning thee,' was selected and dilated upon to the great satisfaction of a large audience. It was shown that in all places and ages men have been influenced and guided by the invisible beings of another world, who in hours of trial and adversity had proved man's ministering angels, and at life's close fed many a weary soul triumphantly and peacefully through the last great change to Immortal life and the Diessed com-panionship of those gone before. The lecture was re-plete with beauty and argument, and loudly spplauded by the audience. Beautiful poems were also extem-porized, heing fuely rendered and well received. Of Subsequent to the afternoon lecture nearly, hun-dred excellent texts were given, all of which. On nearly all, were the expressions used as test after text was given and acknowledged. ings for the season in the Town Hall May 11th, at which

same."

Pennsylvania.

PHILADELPHIA .-- "A Blok Presbyterian " writes: 'Listening to a Presbyterian sermon net long since, the following utterances struck me as a seething hot

tously information by which can be demonstrated the existence of these extraordinary manifestations. This can be done in any home with members of the family. Nature in a general way is generous to her children. and one result of development and unfolding is the consciousness of new wants and new needs, and with this consciousness comes the light which reveals the methods to be em-

tific truths.

ployed to draw from her great laboratory and storehouse the supply which has been boundifully provided and which may have been unknown and unobserved until the time of In view of the increased light, and intelligence of our

In view of the increased light and intelligence of our time, we are broastibly fed to conclude that in const-tutional make up as individuals we are endowed with the boost wonderful and important sitts, which in the past have, to a great extent, been unrecompleted and unknown. To damiunstrate, the splatence of these inherent, psychological qualifies, it is only necessary to comply with the conditions required to develop them or furnish opportunity for their, manifestations. This can be done by observing strictly the following directions: First, provide a plain wooden table large enough for eight

or ten persons to be seated around. Any family of two can succeed; five would be better, but the number should which you are to devote to the experimenting; the time fixed upon should be rigorously adhered to, and had better occur at least twice in each week. A circle composed of equal numbers of males and females usually furnishes the best conditions for the development of the magnetic and psychologic powers.

When a suitable number of persons have organized a circle let them be seated around the table alternately, male and female, as far as possible. Place the hands upon the table paims down, with the fingers of the right and left hand touching those of the person sitting next, but the two hands of a sitter should be kept from contact with each other. Let the feet be placed flat upon the deor and the light in the room subdued

No one should be admitted who would introduce frivolity or lack sincerity and extrest desire to obtain, if possible, evidence of the presence of an outside, invisible intelligence. It is important that the minds of all should be paslive and in a reverent and receptive condition.

If success does not follow immediately do not be discour-aged. Fattence and perseverance will surely recompense the experimenter.

he experimenter. A great here of party of the here and the second be placed super the importance of results obtained. They are the opening door to a new, and, until recently, unexplored field of investigation, revealing truths which should intensely interest every buman being. 的复数 1.10 If further information is desired address

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Secretary of Secular Press Bureau

No. 206 Broadway, New York Oly.

[Coples of this tract will be supplied, by the Bureau, so Judge Oross informs us, at \$12 for ten thousand copies, or a less quantity in the same proportion as to price. - Xb. B. or har state the on

As the sun does not wait for prayers and incantations before he rises but straightway shines forth and is halled of all, so do not wait to do good for applause and noise and praise but do it of your own desire, and like the sun-you will be loved.—Epictetus, an i sa an an an an gui al sessara 2 bil and

ATTACLE TO THE KAN

Banner of Pight. BOSTON, SATURDAY. MAY 81. 1884.

the streets of our his

The Nez Perces Indians.

A large number of the citizens of Kansas have petitioned Congress, asking the return of the Joseph band of Nez Perces Indians to their reservation. The petition represents to Congress that the Nez Percés are a superior race of Indians, the mountains of Idaho having been their home from time immemorial. They sent all the way across the continent, as long ago as 1834, for white teachers to instruct them. For eighty years they have been loyal and true to the white race as it crowded up around them. They are the only tribe of Indians, say the petitioners, of whom it can be said that no fullblood of their number ever took a white scalp. There are some twenty-five hundred in the main body, who live in Idaho; they are civilized Indians, having churches and schools, and being rich in farms and herds of horses and cattle. They have always been self-supporting, and have never accepted rations from the Government. Their claim to their land was confirmed by treaty in 1855, the treaty being known as the Stevius treaty. In 1863, the treaty which transferred a large part of their reservation to the Government was signed by a majority of the Nez Perces band. Chief Joseph, with other chiefs, refused to sign this treaty, and they. with their followers, numbering about nine hundred and fifty men, women and children, remained on the disputed territory until 1876. The following year troops were sent to remove them, and an Indian war broke out in consequence.

This remnant was forced to retreat before the military force, which they did for a distance of thirteen hundred miles, when Chief Joseph offered to surrender on the express condition that he and his people should be returned to-Idaho to live on their reservation with the loval Nez Perces, many of whom had assisted in his capture. Gen. Miles, who knows Indians better than any officer in the army, pledged the faith of the Government to this end, and Joseph laid down his arms. But Gen. Miles was subsequently overruled, and Joseph and his people were taken to Fort Leavenworth and there confined for seven months on Low Island, between a lagoon and a river, where the most of their goods were stolen and many of their women were abused. In January, 1878, they were taken to the Indian Territory, where, within a few months, more than one-fourth of the entire number have died. They have now been nearly six years in the Indian Territory, yet but two children that have been born to them there have lived to the age of three years. There are not three hundred of the entire band of Nez Percés Indians now remaining. One hundred and fifty are professing Christians. There are not twenty-five warriors left of 'them all. The physician at the agency says they will certainly become extinct if they are not removed. They have never cost the Government twenty thousand dollars in all for their support, and their kindred and friends in Idaho offer to defray all the cost of their care in the future. if they are only sent back by the Government.

For these reasons the citizens of Kansas subscribing to the petition ask Congress to pass the bill before the Senate, providing for the return of so, many of these Nez Percés Indians as, in the judgment of the Secretary of the Interior, may safely return. It is no more than a reasonable request. It should not be regarded as a charity, but, as it indeed is, an act of simple justice. Here is a wretched remnant of a peaceful and always loyal tribe, who, because their chiefs refused to sign a treaty, were forcibly driven by our troops from the lands to which they were entitled, confined as prisoners on an unhealthy island, their goods stolen, and finally huddled together and driven away to a strange land, a land of exile to them, where they have faded away to the mere handful whose reunion with their kindred in Idaho is urgently asked for by the sympathizing citizens of a sister State. Congress can do no less than comply with this request, and do anything at all. It will'do but tardily what has long been a plain duty, if it does it even now. The act of removal will only attest the sincerity of that spirit which is too slowly returning to rule in our public councils in relation to the Government; the spirit of justice, of equity, and of common humanity.

sailors to set foot upon the new world was an Irishman named Patrick Maguire.

In 1649 forty-five thousand Irishmen emigrated to this country, and in 1689 an Irish colony, under Charles Carroll (a signer of the Declaration of Independence), settled in Maryland. North Carolina was settled by the same people in 1689 under James Moore, who was the first people's governor of that State.

In 1699, Pennsylvania received a large Irish immigration, and in 1710, the McDonnells, Breckenridges, McDuffies, McGruders, McKennas and other F. Fs. settled Virginia. In 1737 they colonized South Carolina, and gave to the country Rutledge, Calhoun, Andrew Jackson "Old Hickory") and others. In 1746 they settled Kentucky, under Boone and Major Hugh McGrady. Our authority also states that Chas. Thompson, Secretary of the Continental Congress, was an Irishman, as were also John Hancock, the first signer, and one-sixth of the signers of the Declaration and the Constitution.

In the army, one-third of the active officers and one-half the rank and file were of Irish birth or descent, among them being Secretary of War General Henry Knox, Generals Sullivan, Montgomery, Mad Anthony Wayne (the Murat of the American army), Major-General John Stark, Hand, Moylan, Dillon and others. The first naval capture was by O'Brien, a native of Cork, and the event is celebrated by Fennimore Cooper as "the Lexington of the seas." The first commodore was John Barry, a native of Wexford, and Admiral Stewart, whose grandson Stewart Parnell is the present Irish leader, was also an Irishman.

CREMATION.-Says an English paper : "Some people-very worthy people, no doubt-have been shocked by the recent accounts of the oremation of the body of the late Captain Hanham. For charity's sake we will respect their feelings, but we are utterly unable to understand their arguments against such a method of disposing of our dead. From a sanitary point of view their objections are absurd, and must be relegated to an age of darkness which we have happily passed."

A Wife's Farewell.

To the Editor of the Banner of Light : Among my observations of the several phases of spirit phenomena, I have become fully satisfied that very many persons who do not understand the reality and truth of the persons who do not understand the reality and truth of the spiritual philosophy frequently write and speak sentiments other that their own, coming to them through an inspira-tional spirit influence, when such persons are not conscions of the source from which such intelligence comes. I pro-pose to illustrate this fact by relating a circumstance that was presented to my notice some years ago. In the month of Jane in the year of the Ouristian Era 1870, I had occa-sion to passa week's time in a certain town located in the State of Vermont; and which there I made the acquaint-ance of a gentleman, which acquaintance was to me ex-ceedingly pleasant. My new-made friend was social and agreeable in his manner and address, and was possessed of a high order of mental and spiritual development. In his religions belief he was an Orthodox, Bibbe Universalist, He mentioned to me in an affectionate manner that he had a favorite married daughter who entertained a like belief. But not ther of them believed the so-called Spiritual Verson I. The ophy was a truth.

a favorite marinet usuality and the so-called Spiritual Philos-ophy was a truth. Time passed onward for some months, when I was again favored with an opportunity to meet my friend. He in-formed me that his married daughter was dead (speaking after the manner of the world); that her disease was a lin-gering consumption, and her death was anticipated by her for some time bforce if came. Soon after her decease the appended lines of poetry were found carefully laid away. My friend, who has since himsel; passed to spirit-life, sup-posed the poetry was written during a temporary absence of her husband, and that the writter expected ahe would die bofore his return. The poetry as here presented is a true copy of the original manuscript. North Bennington, Vt, HARVEY HOWES.

	· .	
WRITTEN FOR MY HUSBAND, JUL	Y, 1870.	• •
Only gone across the river!		1
Death shall not our souls divide:		
I will come to thee, my darling,	. ,	
I will linger by thy side.	1. 1	
From the mystery, the silence,	•	
Of the unseen spirit-land,		
I will speak to thee in language.		
That thy soul can understand.		
Only gone across the river!	• •	
Yet so strong the silver chain		
Binding soul to soul that draws me		
Back to thee, to earth again,		
I am with thee, be not lonely,		
Be not sad, or hard of cheer;		
Still I love thee, still my spirit		
Holds thee dearest of the dear.		
Only gone across the river!		
I will come and thou shalt know.		
In the breeze that plays about thee,		
In the stream that murmurs low.		
In the flowers thine eye admirest,	•	
In the hands to memory dear,		
Thou shalt feel a secret pressure		
Telling thee that I am near.		
warrend and a series is such that the		•

American Spiritualist Alliance. To the Editor of the Banner of Light:

At the meeting of Sunday, May 4th, a duo for violin and plano, by Mrs. Reese and Mrs. Muse, won de-served applause, and the reading by the Chairman of

an invocation through the Banner of Light's medium, preceded the opening address. Notice was given by the Chairman of the transition to higher life of two worthy members of our society, Mrs. Charlotte Varien and Mr. Henry O. Baker, whose demise we sincerely regret, realizing, however, that our loss is their gain. Mr. H. Lawrence then proceeded to deliver an address on "Faraday and his Connection with Spiritualism."

Mr. H. Lawrence then proceeded to deliver an address on "Faraday and his Connection with Spiritualism." The speaker first considered Faraday's life on earth, and on this point quoted Frof. Tyndall's eulogy in full. None better than John Tyndall, who had been Faraday's friend for years and became his successor, was qualified to pay a fitting tribute to the memory of that remarkable genins whose researches and dis-coveries have done so much to advance modern sci-ence. Michael Faraday was born on the 22th of August, 1867. His whole life was devoted to science, and of him Tyndall says: "I think it will be conceded that Michael Faraday was the greatest experimental philosopher the world has ever seen." His devotion to scientific researches can be best appreciated when we realize that, considering his professional business income in 1832. he sacrificed to undowered science an attainable fortune of £150,000, and died a poor man. Yet to the discoveries of that glant mind the world is to day indebted for much of its knowledge about elec-tricity and magnetism. Tyndall says: "Round about his great discovery of magneto-electric induction " (and on the peculiar properties of the current. His third great discovery of researches and discoveries embrace the chemical phenomena of the current. His third great discovery is the magnetization of light. The domi-mant result of his fourth group of researches is the discovery of diamagnetism. These are Faraday's most massive disooveries; but even without them sufficient would, Tyndall speaks in the following manner: "The fairest traits of character found in him perfect illustration; for he was biameless, vigilant, sober, of good behavior, apt to teach, not given to filty lucrei He had not a trace of worldy ambilion. Nature, not education, readered Faraday strong and refined; in the formation of that man beauty and no-bleness coalesced, to the exclusion of everything vul-gar and low. Not half his greatness was incorporated in his science, for science could not reveal the bravery

marked 1
"The spire eloited by Faraday was the precursor of the tiny rap which has since shaken early spiritial and mental atmosphere". Alluding then to be fold adage, "Dead ment tell not tales," he shall that as these suproceeded to examine the one of the spiritic states. He therefore proceeded to examine these are not dead ment, those supposed to be dead of precision to effect the by quoting largely from the sith of the spiritical element. In this remarkable medial production the great account is represented as giving this riews on many subjects of great importance to the willars of the human race, and resulting from the sith of the sith of the spiritical element. The spiritical element and the mortal form devent to material selence.
"To combat the superiticitons and final clee of religious systems and of Otheritianism in particular, the author holding that '' Deception is focal to mental progress, and the innellity of men on earth to grasp ideas of a first other the superiticitons and final clee of religious spirit life by the superstitions and final clee of religious spirit life by the superstitions the superities of the second second in the spirit life by the superstitions the superities of the influence exercised in spirit life by the superstiticus ideas of earth information with the set for the superstitions and faces and the induced exercise item of muscles and the induced exercise item of the spirit who seek to inform the of the superities the second second by spirit speeches by?. E. Furnaworth, Dr. The meeting of Bunday, May this, was opened with muscle discuss, which fully institued has a most compared with miss discuss, which fully institued has experised. We were also favored on this occasion with a reliation of faces. The show the supering discuss in the second second in the second second

Brooklyn (E. D.) Spiritual Conference. At the meeting at Composite Rooms, corner South 2d and 4th streets, May 19th, the Chairman, Mr. C. B. Miller, read a communication purporting to be from Wendell Phillips, through the mediumship of Dr. Sara Hervey, after which Mrs. T. B. Stryker addressed the Conference. An eloquent and devout invocation was Conterence. An eloquent and devout invocation was given by one of her guides as an introductory to the lecture, which was upon "Death." The records of antiquity upon this subject were briefly alluded to. The Biblicai history was touched upon, also pre-historic ideas as given through spirits. Man was and is devout interiorly, according to all observation, and this des-tiny of all the race has exerted a powerful influence over the minds of men. The deep questions of Whence and Whither have ever found an echo in the soul. The work of the sects of Christianity was examined as pre-paratory to a fuller light. T. DeWitt Talmage was re-viewed, and his ignorance of spiritual truths and as-sumption of knowledge respecting them exposed. With-out phenomena Spiritualism is a faith merely, a beau-tiful and noble philosophy; but of no value without knowledge. The controlling spirit manifested great power and muchhumor, the audience alternately laugh-ing and applauding. "Death," he said, "is the open door into a region of light and love and peace; a beau-tiful messenger coming to free the slave from his fei-ters and give him liberty forever." Mrs. Margaret Austin, of New York City, made a few remarks under control of Helen M. Slocum. She spoke of the mission of motherhood, of its importance to humanity, and of the right of woman to be recog-nized as her own mistress and the possessor of her own person and actions. To establish this the right of suf-frage was advocated. There is a great and growing interest manifested in the *facts* of Spiritualism as well as the philosophy. W. H. COFFIN, Sec. given by one of her guides as an introductory to the

Passed to Spirit-Life:

From San Francisco, Cal., and the arms of its tender parents, little Elfie Louise, only earth-child of Mr. and Mrs. E. W. Lincoln, (welcomed and named by sister an-gels "Little Bright Star,") aged 4 months and 10 days. Services of departure by ADDIE L. BALLOU.

From Palermo, N. Y., April 14th, after a long illness and the infirmities of old age, William G. Barrett, aged 89 years 7 months and 11 days.

y cars : months and 11 days. Bpiritualism has lost a true friend and the Banner of Light a willing subscriber. He was outspoken and honest in his opinions, and not afraid to express his sentiments, for he loved the cause of Spiritualism, and defended it to the last. He had taken the Banner nearly twenty years. He was a pattern of honesty and truthfulness, was always ready to help those who were needy, and was respected by all who knew him. --Com.

From Huntington Centre, Vt., May ist, Polly Capin, wife of John Clark, aged 84 years 10 months and 7 days.

[Obituary Notices not exceeding twenty lines published gratuitousis. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under the heading.]

Camp-Meeting in Oregon.

Camp-Meeting in Oregon. At special meeting of the Board of Trustees of the Olack-amas County Society of Spiritualists, held at Oregon Olity April 9th, 184, it was agreed to hold a Camp-Meeting at New Era, Clackamas Co., Oregon, beginning Thursday, June 19th, and holding five days. Arrangements will prob-ably be made to continue the meeting a few days longor if those in attendance choose to do so. All speakers and test mediums, whose standing in society is of good repute, who may wisk to attend and take part in the meeting, will be welcome to do so.-aubject, however, to the rules and regulations of the Society. But it seems to me that mediums, whether for healing the sick by the "lay-ing on of hands" or by prescriptions, or whether for giving tosts of spirit identity, would do equally as well for them-selves and perhaps give more satisfaction to the general public were they to open an office on the grounds during the meeting. The New Era camp-ground, being located on the east bank of the Willamette River, is easy of access by steam-boats which ply up and down the river; also the Oregon and California Haliroad runs within a few hundred feet of the grounds, on which two morning trains, one each way, and two atternoon trains, one each way, run dally. W. PHILLIFF, President Olackamas Uo. Society of Bysiriualists.

Mass Convention at Lake Dunmore, Vt.

Mass Convention at Lake Dummore, Vt, The Spiritualists of Contral Vermont will hold a Mass Convention at Lake Dummore May 30th and 31st and June ist. The State speakers and mediums have been invited, and will probably be present. Geo. A. Fuller and Capt. H. H. Brown will also address the Convention. Mrs. Gertrude B. Howard, Lucius Colburn and Mirs. Famile M. Brown (wife of Gapt. H. H.), will exercise their gifts of medium-ship as conditions may allow. "Friday being Momorial Day, the oxercises will be adapted to that occasion, an address being given by Capt. H. H. Brown. Lake Dunmore is one of the finest of pleasure resorts in Central Vermont, and this affords an excellent opportunity for all who would know its beauties. Brandon is the nearest railroad statien; it is nine miles distant. Caleb Smith will take parties the round rip from Station to Lake and return for \$1,00. Ask for his carriage at Bation. Free return checks over Central Vermont Hall-road furnished by Socretary of Convention. An invitation fis cordinity extended to all who choose to come and join the festivities—matural and spiritual—of the Occasion. Bristol, Vt., May 12th, 1884. For the Committee.

Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE TRAR. Sickness and Death! Strife and Sediilent War and Plenty! A LARGE COLORED HIEROGLYPHIC. BY RAPHAEL, The Astrologer of the Ninelsenth Century. CONTENTS. CON THENTE, Bixty-Fourth Annual Address. Monthly Calendar and Weather Guide. Voice of the Heavens. Itaphael's Every-day Guide. Astro-Moteorologic Table. Table of the Moon's Signs in 1884. Symbols, Planets, Moon's Signs, Idoyal Tables, & C. Useful Tables, Weights and Measures. Post-Ofice Hegulations, Licenses. The Inland Parcels Fost. Celestial Phenomens in 1884. General Prodictions. Ecclipses.

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This work is in pamphiet form, neatly printed, and con-tains 172 large pages. Frice 50 cents; nostage 5 cents, For sale by COLBY & RICH, Boston, Mass. By G. H. HAWES, 530 California street, San Francisco, April 23.-8w

WORKS ON HEALTH.

The friends of Spiritualism will hold their tenth anniver-sary of the dedication of Eureks Hall in the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 18th, 14th and 16th, 1844.

14th and 16th, 1894. For speakers we shall expect A. E. Stanley, of Leicester; Mrs. E. A. Wiley, of Rockingham; Mrs. Fannie Davis Smith, of Brandon; Mrs. L. S. Manchester, of West Ran-dolph; Mrs. Emma L. Paul, of Morrisville; Mrs. Abbie W. Crossett, of Duxbury. In addition to the above we have engaged George A. Fuller, of Dover, Mass., the pop-ular platform orator; also Joseph D. Stiles, of Weymouth, Mass., the wonderful test medium, who will give tests from

Annual Convention.

Legislation Against Higher Powers.

The frequent but fortunately unsuccessful efforts of the Regular M.D.s made in the Legislative halls of this State: to indirectly thwart by "doctors' plot laws " the plans and purposes of the spirit-world to rid mankind of mental and physical ills, reminds us that in the Massachusetts House of Representatives, April, 1853, Dr. Francis Coggswell (an "early bird"), of Bed-

Francis Coggswell (an "early bird"), of Bed-ford, presented the following: *Ordered*. That the Education Committee consider what legislation, if any, is necessary to protect the ignorant and ordulous from delusive acta of. "spirit-rappers" (so-called), whose blasphemous assumptions are fearfully en-grossing the minds of a large portion of the community. producing inspirit, robbing men of their property. destroy-ing homestic inspiries, and filling hospitals for the insame with the dupes of this popular humburg, also that they take, into consideration the expediency of making it a penal offence for the owner or lesses of any building in any city or town of this Commonwealth. to let the same, or any part thereof, for this purpose of holding the blaspiemous med-ings of "spirit-rappers," with full power to send for per-sons and papers, and a been explained by the mover, and adopted, Mrr, Prince, of Essay. offered an order to the effect that the Commit-tee to whom it wasi referred cause notice to be

tee to whom it was referred cause notice to be served to the parties implicated, viz.; the spirits themselves, that they might have an opportunity to appear in their own defense, and not be judged upon an exparte hearing. Mr. Prince supported this with some very reasonable remarks. whereupon Mr. Coggswell replied, charging him with being a believer in "the rappings," remarking that the fact that a member of so sensible a body was a victim of the delusion was conclusive proof of the necessity of legislation in regard to it. When the subject came up in the Senate, on the question of concurrence with the House, Mr. Coggswell's "order" was unceremoniously rejected, which gave rise to much amusement. . j. i. i.e., i

Who Discovered America?

Hon. Edmund F. Danne, ex-Chief Justice of Arizona, in a recent lecture on Ireland and the, claims of Irishmen on America, makes the following statements, which, if true, are deserving of being placed on record. He says that an Iriah sailor, Saint (?) Brendan, discovered America nine hundred years before Columbus; that the Norseman Enew it, and called it "Irland it. Mikis"—the gratest Treand, that Tososnell prepared a map for Columbus on which it was. marked "terra di San Borondon," St. Brendan's land; and that the first one of Columbus's

Only gone across the river! In the selected of the night, When the senses, wrapt in slumber, Leave the soul the freer flight, There our spirits in communion Shall be blest as effer of old; Thou shalt feel sgain my kisses, And my arms shall the enfold.

Only gone across the river! When with care and grief oppressed, And thy nohlespirit wanders. With a sense of sad unrest, Friends untrue, and hearts ungrateful, And no splrit answers thine, Then to conitor thes, to soothe thee, I will come, beleved thing.

Only gone across the river! When thy spirit passes o'er, I will keep love's beacon shining, Brightly from the farther shore.

My darling, I write these lines for you-but have not time to finish them. If you like, them, you can copy and keep them to read sometimes, when you think of "Tent."* "Her name was Hortenes, "Tent." being a pet name, by which she was familiarly called.

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Verifications of Spirit-Messages.

"MARY S. DYER." In the Message Départment of the Banner of last week [May 10th] I see à message purporting to come from MARY S. DYER, formerly of this town, and given at a séance held at your Free Circle Room on the 26th of February last.

at a scance held at your Free Circle-Room on the 28th of February last. Now, Mrs. Mary Smith Dyar, widow of Col. Joseph Dyar, was long a resident of this town; she died in the early part of last February, aged eighty three years. She was for many years a leading member of the Methodist Episcopal Church in this town. She has a daighter residing in Cincinnati, Ohio. She also has children living in this town, and was a woman whom the message in question fits in every particular. That she is the author of that message: I have no doubt. The only discrepancy about the whole matter is in the spelling of the name—her family spelling the name with an e, instead of su e, as my family do theirs. *Farmington, Me., May 12th*, 1884.

GEORGE D. TAYLOR. In the Hander of Light of May 3d I noticed a mes-sage from GEORGE D. TAYLOR, of Waltham. I fully recognize it as from a friend of my father [C. H. Grant of West Newton]. Ms. Taylor, passed away 6 little over a year ago. He gave, a correct statement as to his business and sickness. Respectfully, Lois P. GRANT.

restant News Publications. Patha

THE WORLD'S OFOLOPEDIA and Library of Universal Knowledge, Compiled by Prof. H. L. Williams. 12mo, cloth, pp. 794. New York: World Manufacturing Co., 122, Nassau street.

This work is a reprint in one volume of several books, the principal of which is "Crabb's Dictionary," published forty or more years ago; the others are of like character, the entire collection giving, in a condensed form, valuable information in many of the leading de partments of professional, mercantile, mechanical, agricultural and domestic life.

LEISURE HOUR LIBRARY .- Under this general th tle, H. M. Lupton, 27 Park Place, New York, is publishing semi-weekly, at three cents each, novels written by celebrated American and Buropean; authors. The same publishers, have issued "Gems of Art and Poetry "; "Fifty Complete . Stories by Famous An-thors"; "The Great Empire City "; and "The Ladies" Guide to Fanoy Work," all of which are entertaining and useful.

Dr. Graves's Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness.

Leopold's Presentiment.

A special cable despatch says: A most ex-traordinary presentiment on the part of the late Prince Leopold is now related on the high-est authority. On his way to Cames the Prince was conveyed aboard the fine private yacht owned by his favorite companion. Extra Equery Capt. Alexander Glentworth. Paul Olifon Per-ceval. It is not generally known that this yacht was wrecked with the royal party aboard in the Gulf of Napoule and when but a short distance off Cannes. The wreck of the oraft was near at hand. But the young prince was inuch prostrated by alarm, and upon his recov-ery issued the strictest orders to keep secret the story of the acoldent, because he feared the Princess. That afternoon, when Leopold had A special cable despatch says : A most ex-

it the story of the accident, because he feared the result of the intelligence upon the health of the Princess. That afternoon, when Leopold had safely reached his private apartments in the Villa' Nerada, he lay down to sleep away his nervousness. When he awoke he sent for Capt.' Perceval, and talked with him about the wreck. Leopold was unusually melancholy. He set at a window overlooking the beautiful bay, and casting a sorrowful look toward the place where the accident occurred, said plaintively: ''Perceval, id do n't know why it is, but I have the most gloomy forebodings. I have such ill luck. I would not mind it if it affected me only. But my eyil fate seems determined to make inv friends share my winfortunes. They are intermed to bring sorrow and disaster to all those I desire to be with me as my friends. This feeling oppressed me inetpressibly to day, and '' Capt.' They been unable to fid myself of the thought that I would rather die here than any-where else I have ever been.''Sorry window where the confided to have the proceed. If have been unable to fid myself of the thought that I would rather die here than any-where the confided to him his forebodings. They where he confided to him his forebodings. The sum is provided to the thought that I would rather die here the work the there have been unable to fid myself of the thought that I would rather die here the prince out of his melancholy, but failed to effect his purpose. Leopold died in Perceval's arms, in the very foom and before the very window where he confided to him his forebodings. The West Durkarn [Canada] News.

wonderful test medium, who will give tests from Good music will be furnished. The railroads will extend their usual courtesies. A cordial invitation is extended to

ll. Board at the Wilder House \$1,00 per day. HARVEY HOWES, N. Bennington, Vt., D. P. WILDER, W. Bridgewater, Vt., } Committee. A. F. HUBBARD, Tyson Furnace, Vt., }

Spiritualist Conference.

Spiritualist Conference. The Wisconsin State Association of Spiritualists will hold a three days' meeting in Omro Wis., on the 6th, 7th and 8th of June, 1834. Speakers aiready engaged: Judgo Holbrook of Ohicago and Mrs. L. M. Spencer of Milwaukee. Other speakers expected to participate. We hope to see all parts of the State represented. A lim-ited number will be entertained by the Omro friends. Re-duced rates at the hold. Board at Coo's restaurant thirty conts per meal. Write the Secretary about reduced rates on railroads. DR. J. C. PHILIPS, Scoretary. Omro, Wis., May 14th, 1894.

The New Hampshire State Spiritualist

The New Hampshire State Spiritualist Association Will hold its Fourth Annual Convention at Manchester, on Friday, Saturday and Sunday, the 6th, 7th and 6th days of June nort. Speakers and mediums from our own Stato will be in attendance to aid in the exercises, among whom are Mrs. E. B. Oraddock, Mrs. Addie M. Stevens, Mrs. Sophis K. Durant, Mr. Edgar W. Emerson; we are also to have present with us the veteran spiritual postmaster, Dr. J. V. Mansfield, of New York, and J. Olegg Wright trance speaker from England. More extended notice will appear hereafter. Per Order of Board of Managers.

Annual Meeting.

Annual Meeting. The Coutral New York Association of Spiritualists will hold its next annual meeting in Deansville, on Saturday, May Sist, and Sunday, June 1st, commencing on Saturday at 2 r. M. Mrs. Nelled J. T. Brigham is engaged to lec-ture, and other speakers will be secured. SETH W. FECK, Chairman of Committee. Deansville, April 20th, 1884.

Annual Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Ohurch at the village of Stur-gis on Saturday and Bunday, June 14th and 15th, commenc-ing on Saturday at 10 °Clock A. M. Able speakers will be in attendance to address the meeting. *Per Order Com*.

Quarterly Convention.

The Vermont Biate Bpiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 2ist and 22d. C. W. RIPLER, Chairman Board of Managers.

HISTORY OF THE COUNCIL OF NICE, A. D. 225. With a Life of Constantine the Great; Containing, also, an account of the Sorigiursi Oanone, as adopted by the Christian Church; the Vole on the Distitly of Christ; the appointment of Sunday as a legal Saboat in the Roman Empire; and a general exhibition of the Chris-tian Religion in the days of the early Fathers. By DEAN DUDLEY, a Lawyer and Historian. "This is a second oddition of the original work, and greatly enlarged and improved, with a portrait of Constantine, and many critical notes from all the great writers on these sub-jects. The first edition was published in 1980, and we found it very interesting and highly approved by various sects; in fact, by all lovers of impartial history of Dogmas, Creeds, Divine Humanity, Bible Canons; and Inspired Superstition. "The style is a sciellent every way-Izno, well printed and bound. Price, full cloth, §1,00; paper covers, 50 cents." For sale by OCLBY & BIOH.

bound. Price, full cloth, 41.00; paper covers, 50 cents, Forsale by COLBY, & BICH. WHY WE LIVE. By SUMMERDALE. This pleasure and profit. Written in the style of the old "Pil-grim's Progress" of JohnBunyan, it possesses the peculiar charm of that work, with added interest and value from its treatment of higher states of being. It describes glowingly the beauties of the future, life, its manions of abode and temples of worship, its fruitful groves, fragmant gardens, green valleys and crystal waters; portrays the happiness of families reduction, and the never-ending bilss of those who, after a weary pilgrimage on earth, full by the wayside, al-most distarance is, and swaken to the enjoyment of rest in a life that is immortal. For sale by COLBY & BICH.

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LIGHT. OF BANNER

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Notices of Spiritualist Meetings, in order to insure prompt Notices of Spiritualist Meetings, in order to insure prompt Intertion, must reach this office on Monday, as the BANNER OF LIGHT goes to pressevery Tuesday.



Business Letters should be addressed to ISAAC B. BICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRIT S. B. BRITTAN.

"THE DAY OF JUDGMENT, AND "IN MEMORIAM."

We shall print, June 7th, "THE DAY OF JUDGMENT," an inspirational lecture delivered in San Francisco, Cal., by Mrs. E. L. Watson, especially reported for the Banner of Light by G. H. Hawes, Esq.

Mrs. Emma Hardinge Britten delivered in Republican Hall, New York, May 11th, an address IN MEMORIAM of those whose lives, in a material sense, were lost by the wreck of the State of Florida-a report of which discourse will also be given in our columns next week.

Betting on Mediums.

The practice of challenging mediums, as to a match, in the purely gambling spirit, is a very common one with a certain class of minds that seem to think that if they win their wagers they have overcome truth, which is about all rived in "exposing" what millions of honest they aim at. If they were equally interested in the discovery of truth, that might make some only at its hands. difference ; but the fact is that they are simply the willing slaves of their prejudices, who love to hug their chains and want to establish their of Spiritualism; in fact, they openly boast that servitude by the act of winning money. If they have never had aught to do with it, and heads win, they by no means intend to let tails declare they never will have anything to do lose in this matter. The practice, we need with it. Yet they think themselves all the

possible powers of will that conduce to discord. And even should the results awaited then be fully satisfactory, the fact is but grudgingly omitted or bullyingly denied. Says Light for Thinkers, -" They will equivocate, and higgle, and make it public that if the medium would give them another chance they could detect the trick, as they are now prepared to prevent certain little devices of the medium." And it most properly advises that there is nothing to be gained by dealing with this class of individuals. Let them alone, it says, no matter how much they rush into public print. A dignified reserve on the part of mediums and Spiritualists will win golden results. The spirits do not wish to prostitute medial powers to winning wagers, and they say they will not permit it to be done. They know best how to use this power for mortal good, and we should not debase it to selfish or profane purposes. Such classes as wager their money against mediumship are not earnest and sincere investigators; they are braggarts and bulldozers, and are not prepared to become Spiritualists; hence wd waste our time by noticing them : "Let the spirits and mediums be free and untrammeled. If the people fail to obtain the truth, they are the losers, and not the spirits, the mediums, or the Spiritualists. The latter should be a class of people who are developed mentally, morally

lyte the masses." This is as timely and sound advice as it is caustic irony. We are right glad to meet with it in a Spiritualist journal, and need not say that we endorse every word of it. It is clearly apparent that it is time to make a concerted and firm movement for the better protection and consequently the greater serviceability of our mediums, and in this way especially can it be done. The best service does not come through a crippled agent. Perfect results are never secured by the deliberate choice of hostile conditions. We must take care of the agents that are given us for the performance of our work, or we cannot expect that the work will be done. It would be a far greater "miracle" than some people would think the spiritual phenomena themselves to be, if the latter could be had in defiance of all spirit-laws as they have been ascertained and established. and results could be obtained without regard to harmonizing conditions. No; as it is through our mediums that the cause of Spiritualism is to be mainly advanced for some time to come, and therefore it is the first duty of all Spiritualists to do all in their power to keep their peculiar gifts away from the reach of discords and hostilities, and from everything and everybody that can corrupt or make afraid.

Newspapers in Collusion with Frauds.

The way the secular press, daily and weekly alike, permits itself to be humbugged through the money-drawer is enough to provoke perpetual ridicule from all persons of ordinary perception. Recalcitrant mediums and professional exposers seem to have the monopoly of its columns throughout the country. Especially does the average paper delight to take an innocent hand in showing up what it knows in advance to be the sham and fraud of Spiritualism. If a raggamuffin reputation appears with a proposal to expend itself for all it is worth in the direction of "exposure"-as if itself were of necessity the pure truth and Spiritualism could be nothing else than unmitigated fraud-the journal, near or remote, that hungers and thirsts for a taste of a raw sensation enveriv courts the cooperation of the stranger just arpeople believe in, as worthy of denunciation

The reason is only too obvious. It is not because such papers know anything of the truth not say, is a wholly pernicious one, and of no more capable of denouncing it, the less they possible profit, while it does work obvious in- know about it. That is just the length and

great show of sincerity join the clergy in denouncing an honest man for the expression of his opinion in contradistinction to popular prejudice and superstition-and then lend their columns to rob the living in the name of the ".haad."

There is just where it is; these secular papers that are at all times ready to take the money of humbugs, frauds and swindlers, giving them back fulsome praise therefor-and specimens of such journals are to be found as prominently active among the Boston dailies as among those of any other city on the continent-are the very ones to join with the preachers in the ory of 'mad dog" against every liberal thinker and every hater of superstition that dares to utter a syllable of his convictions above a whisper. We have seen, here in this city, how that kind of alliance worked between "Petticoat Bishop" and the Old South Church people, each of which parties was anxious to turn a penny in favor of his pocket. It is the same all the way through. The clergy are only too glad of any aid looking toward the "showing up" of Spiritualism, and they are therefore ready to snap up any kind of an "exposing" humbug and fraud that comes along. They do not dare make a calm and honest investigation for themselves, but prefer to have fraud proved by those who make a regular business of fraud. It is with these that the press so readily allies itself, and will continue to do so as long as such a course promises to pay better than independent and courageous intelligence and uniform fair dealing.

History Repeats Itself.

Prof. J. W. Draper, in his "History of the Intellectual Development of Europe," after tracing the various philosophies from their incipiency to the culminating point where they merged into Christianity, graphically describes that situation. He says that, except the death of a nation, there is no event in human history more profoundly solemn than the passing away of an ancient religion, though religious ideas are transitory and oreeds succeed one another with a periodicity determined by the law of continuous variation of human thought. The intellectual epoch at which we have now arrived has for its essential characteristic such a succession of change-the abandonment of a time-honored but obsolete system, the acceptance of a new and living one; and, in the inciplent stages, opinion succeeded opinion in a well-marked way, until at length, after a few centuries of fusion and solution, there crystallized on the remnant of Roman power, as on a nucleus, a definite form, which, slowly modifying itself into the Papacy, served the purposes of Europe for more than a thousand years throughout its age of Faith. In this abandonment the personal conduct of the educated classes very powerfully assisted. They outwardly conformed to the ceremonial of the times, reserving their higher doctrines to themselves, as something beyond vulgar comprehension. Considering themselves as an intellectual aristocracy, they stood aloof, and, with an ill-concealed smile, consented to the transparent folly around them. It had come to an evil state when authors like Polybius and Strabo apologized to their compeers for the traditions and legends they ostensibly accepted, on the ground that it is inconvenient and needless to give popular offence, and that those who are children in understanding must. like those who are children in age, be kept in order by bugbears. It had come 'to an evil state when the awful ceremonial of former times had degenerated into a pageant, played off by an infidel priesthood and unbelieving aristocracy: when oracles were becoming mute, because they could no longer withstand the sly wit of the initiated; when the miracles of the ancients were regarded as mere lles, and of contemporaries as feats of legerdemain. It had come to an evil pass when even statesmen received it as a maxim that "when the people have advanced in intellectual culture to a certain point, the

THE OAK AND THE MUSHROOM .-- A FABLE. The mushroom and the oak In the meadow stood together, When the former, in his cloak Pearly-white, briskly said : I have just got out of bed And I find the world is radiant with good weather. I see a thousand pretty things-Flowers with color, birds with wings That fly so far and so fleetly ;--But there 's one thing puzzles me most completely How a tree of power and size Should take so long to rise. I at once sprang from the ground. And have hardly looked around, And have not been here an hour ;-But, to win your state and power, As your wrinkledness appears. Took a dozen score of years. Look at me, And you'll agree I am whole and clear and sound. Isn't that a perfect dower? And I've not been here an hour !" Then the oak To his callow comrade spoke : All depends on what you set yourself to be-Whether mushroom, or a tree. Very little needs but little for supply; And to one who can say He has had no yesterday-Who, springing from a shower, Was born in an hour, And with weeping and quick sorrow, Must vanish ere to-morrow-Things are easy, I admit. But if you had had a bit of real, sturdy wit, You would know

Quick to come is quick to go. -But hither strolls the epicure ; He will settle this debate, I'm sure. See, he ends our fact or fable, By picking you to sit as a morsel on his table. But to you 't is little difference, any way-Small intruder of a day— Had he missed your meadowy spot, Found you here, or found you not, Death has uses :--and your take-off is as just, For to-morrow you would crumble into dust." -Joel Benton, in St. Nicholas.

Everybody of mature judgment knows, or ought to know, that a sound mind in a sound body is more desirable than gold or silver or precious jewels; and in order to accomplish this end thinking people are just beginning to consider scientifically the laws governing hered ity. An institute has been established in this city to aid in carrying out what the age demands-a healthier race and consequently a more perfect civilization. This institute will hold its second semi-annual convention at the Meionaon (Tremont Temple), on Thursday, the 29th inst. There will be three sessions-morning, afternoon and evening. The opening address, at 2:30 P. M., will be by Rev. M. J. Savage, to be followed by addresses from Rev. Jesse H. Jones and Mrs. Clemmence S. Lozier, Dean of the Woman's Medical College of New York City. Papers by Prof. Alexander Wilder and other well-known literary gentlemen will be read. In the evening the opening address will be by James Kay Applebee, and the concluding one by Parker Pillsbury, Esq.

RA singular affair occurred recently (so states the daily press) at Naples in the Church of San Maggiore, where some priests of the socalled mission are now preaching. The preacher of the evening had chosen for his theme the terrors of hell. The church was crowded. Near the pulpit stood a figure of the Madonna. All at once, in the middle of the sermon, the lights went out, and the figure of the Madonna disappeared. The priest, striking the desk with an iron chain, cried out: "We are falling into hell! Look! the Madonna has fled! Call on her; call, or woe to us!" The panic was universal: women fainted, children screamed, and there was a rush to the doors, which were found to be carefully closed. At last the police appeared upon the scene and got the doors opened, and the congregation escaped into the open air, without injury, beyond a few bruises

sacerdotal class must either deceive them or | and the loss of various articles of wearing ap-

MAY 31, 1884.

The Patent Handbill Impostor

Has been of late endeavoring to disgrace our cause by distributing his vile advertisements in South Boston, informing the public that he would "demonstrate the facts of spirit-power in full gaslight," etc., etc. His real name is T. Warren Lincoln. His allases with their deceptive appendages are as follows: "Col. C. A. King, materializing medium ; Mrs. Bertha King, lecturer ; Prof. H. G. Sadler, wonderful mind-reader," etc. And in order to "take in" the public, he calls his farce a "religious illus-trated lecture of spirit power." The fellow has been nearly all over the country for years playing his little game-sometimes in favor of Spiritualism, then opposing the phenomena. He says he can make more money opposing than he can defending the Spiritual Philosophy, because church-folks want to put it down, and they are not particular who or what they employ to accomplish that end.

"Protect Our Mediums."

The above words, artistically designed, beautifully wrought in worsted, elegantly framed, are suspended in our Public Free Circle-Room : presented by Mr. Fr. W. Erspenmuller of this city, as a token of his appreciation of the benefits resulting to attendants upon the meetings therein held on Tuesday and Friday of each week-for which we tender him our sincere thanks.

J. Clegg Wright

Closed his present engagement in Boston by eloquent addresses delivered before the Ladies' Aid Society, on the afternoon and evening of the 25th inst. A complimentary testimonial will be tendered him by this society at its parlors, 1031 Washington street, on Friday evening, May 30th, on which occasion there is sure to be a full house.

At the annual meeting of the American Spiritualist Alliance held on the 13th inst., the following gentlemen were elected as members of the Secular Press Bureau for the ensuing year: Henry Kiddle, Nelson Cross, H. J. Newton, Erastus H. Benn, Charles P. McCarthy, Jno. J. Anderson, E. C. Leonard, T. E. Allen, J. F. Jeaneret. The first meeting of the new Bureau was held on the 21st inst., when to perfeet its organization the following officers were elected : HENRY KIDDLE, Chairman, H. J. NEW-TON, Corresponding Secretary, J. F. JEANERET, Recording Secretary. Communications to the Secular Press Bureau should be addressed: J. F. Jeaneret, Secretary, 137 West 35th street, New York City.

22 Lovers of medianimic Spiritualism should not forget the claims to notice and patronage which are put forth by the Voice of Angels, which Julia A. Dawley regularly brings out from its publication office, 35 Laurel street, Somerville. Mass. This little paper has done veoman service for the cause ever since, its establishment some years since by the late Capt. Densmore, and we trust the hands of Mrs. Dawley will be strengthened pecuniarily, tostill carry forward the work so vigorously inaugurated in the years that are gone, by a worker who has now ascended to his reward.

23 Spiritualism is the Religion of Humanity, and that is why the church bigots are so ram. pant in their endeavors to crush it out by wantonly attacking our mediums, and by hiring rank impostors like Cumberland, Elder Waite, et al., to lecture against it. Yet with all their secret plottings and open assaults with the socalled free religionists to back them, the work goes bravely on, and will, until the entire human race is liberated from the thralldom of ecclesiastic tyranny and the chains of the moneypower which have kept great masses of the people in ignorance and poverty for so many long and weary years.

107 The plan of an industrial school recently sent to Mrs. Phillips has received her approval, and permission has been given to have the institution, when established, called the Wendell Phillips Memorial Industrial School. Its location and plan, as far as developed, will be given in a forthcoming circular. Other papers please copy.

jury. The bare idea of betting on matters spir- | breadth of the ground they stand on. itual is too preposterously absurd to be entrusted to characterization in detail. It would be just as sensible for a person to think serimethods which govern in affairs of worldly traffic.

Even allowing that wagers are laid upon the performance of certain things through the agency of certain mediums, the fact that they are either won or lost has nothing to do with either the truthfulness or the significancy of the phenomena. All the pecuniary interest with which unspiritual or thoroughly material minds can clothe them has no possible bearing on their reality or their meaning. It is not to be thought for a moment that any connection exists between things and thoughts so wholly unrelated. Hence the man who offers a bet on a which he conceives he would like to see done, has no more business with the subject of Spiritualism, has no more conception of what it is and what is its mission, has no more relationship with it in any of its forms and aspects. than one who is its open and avowed enemy. It is as well to have this matter understood at betting business is conducted ought to illustrate better than anything else the truth of what we have said. Light for Thinkers, a most published at Atlanta, Ga., touches the subject in the true way. That journal says that, generally, a committee of positive and antagonistic minds is selected, and a place reeking with bad magnetism is appointed: The committee usualtain conditions, which it seeks to destroy at succeeds in destroying the passivity of the medium. The latter has his or her personal reputation to be affected by the result, as well as ism: and hence ensues nervousness.

dium can do nothing, in other words, can be of for the great number of failures which occur under the influences of a wager or important test investigations. Many mediums are induced to accept these invitations by friends who say freely circulated in Waco, with their unqualified the cause will be greatly assisted ; but both mediums and the cause are apt to be sacrificed on such occasions. As Light for Thinkers justly advises : "The wise medium will not notice such offers." It has no fears that wagering braggarts will do Spiritualism any harm. Usually, it says, a purpose of self-advertisement prompts the making of a wager, and in order that should govern the journalistic profession." to prevent the medium's success those who And he very properly suggests that " these hyp-

We find in the Independent Pulpit, a monthly published at Waco, Texas, a somewhat extended account of a public séance in that place ously of "selling his soul"-a process that is given by Anna Eva Fay, assisted by two men not denied to be possible, but never after the named respectively "Hearne" and "Braddon." This was not in the "exposure" line at all, but in that of the "regular business" carried on usually by this wonderful "Fay-Braddon" combination against which we have repeatedly warned our readers everywhere. These parties had previously given public seances at Fort Worth and Dallas, where they were heartily endorsed by the Gazette and Herald, respectively published in those places. The publisher and editor of the Pulpit, with another gentleman, was appointed a committee to go upon the platform and make a close investigation of the performance, and report the result to the audience. This was in response medium's ability to do or not to do something to a free invitation from the performers. They saw quite enough, says the editor, to give every assurance that the whole thing was a fraud, and that the parties engaged in it were guilty of the worst kind of imposture and deceit. He says they were more than once flatly denied the privilege of making a close observation, and were finally ushered off the stage without being once and for all. And the way in which this allowed to make any report of what they had discovered. And when the indignant audience began to call for their report, the gas was suddenly turned off, and nothing but the self-coninteresting and progressive spiritual journal, tained behavior of the people prevented the occurrence of a general panic.

"And," says the editor "lest some may be led to suppose that our ignorance of spirit-phenomena betrayed us on this occasion, we will state that the Spiritualists, constituting a large ly understands that the medium requires cer- and intelligent portion of the community, as well as of the audience assembled, are as loud the start by its own demands; and it especially | in their condemnation and denunciation of the fraud as we or any one else." But he naturally asks, in view of such a notorious fact, how there came to be such a large and respectable the general interest in the cause of Spiritual- audience on that occasion; for, says he, "a superior one could not be gathered from this It is well enough known by those who assume city." "How," he persists, "could these swinto know anything on this subject, that a me- diers get as far into the State as Waco without detection?" The answer is the same one, he no service to the invisibles, when in a state of replies, for both questions; it is because of "the nervous anxiety : and this will readily account utter prostitution of many influential newspapers to the money-power of the show-business."

Speaking of the Fort Worth Gazette and the Dallas Herald, he says both those papers were endomement of the cheat, "as worthy of the highest admiration." He charges them with having sold their maudlin praise by the line; and it gives them the choice of the alternative, either of being "guilty of gross and stupid ignorance, disgraceful to their management, or of being wanting in fidelity to the principles make such wagers will bring to bear hostilely all corritical conservators of public morals can with | will appear next week

In Rome, at the time of Augustus, continues

oppress them, if it means to keep its power."

this analytical author, the intellectual classes, philosophers and statesmen, had completely emerged from the ancient modes of thought. To them the national legends, so jealously guarded by the populace, had become mere fictions. The miraculous conception of Rhea celestial origin of the founder of their city, had dwindled into a myth; as a source of actual reliance and trust the intercession of Venus, father of the gods, in behalf of her human favorites, was abandoned: the Sibylline books. once believed to contain all that was necessary for the prosperity of the republic, were suspected of an origin more sinister than celestial; nor were insinuations wanting that from time to time they had been tampered with to suit the expediency of passing interests, or even that the true ones were lost and forgeries put in their stead.

The classical scholar need scarcely express his surprise that the Feriæ Augusti were continued in the "Church" as the festival St. Petri in vincula; that even to our own times an image of the Holy Virgin was carried to the river in the same manner as in the Old times was that of Cybele, and that many pagan rites still continue to be observed in Rome.

Had it been in such incidental particulars only that the vestiges of paganism were preserved, the thing would have been of little moment; but, as all who have examined the subject very well know, the evil was far more general and far more profound. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had declared that the same for Diana.

gone, for a wise government to abstain from all arisen brother. compulsion in behalf of what has become untenable, and to throw itself into the new movement so as to shape the career by assuming the lead. Philosophy is useless when misapplied in support of things which common sense has begun to reject; she shares in the discredit which is attaching to them. The opportunity of rendering herself of service to humanity once lost ages may elapse before it recurs again. From the signs of the times we are induced to add, "verily history repeats itself."

"A Trip to Stoneham," by "Shadows." n her stand of the Antonia Marine and Antonia and the second provide a first second and the second second secon The Antonia Marine and Antonia Antonia Marine and the Antonia Marine and the second second second second second The Marine and Marine and Marine and Marine and the second second second second second second second second sec

ET The Constancia of March 30th, in a leader, takes strong grounds against the proposed "Universal Congress of Spiritualists in Rome," which has been agitating several European spiritual circles for the past few months. It takes substantially the same line of argu-Sylvia by the god Mars, an event from which ment against this proposed movement that we their ancestors had deduced with pride the have taken against the Sturgis, Michigan, junto. There are several able articles in this number. one in particular on "The Work of the Constancia Society," of which it is the official that emblem of female loveliness, with the organ; a continuation of extracts from Epes Sargent's "Scientific Basis of Spiritualism." translated by D. Angel Scarnichia; it also contains extracts from the Banner of Light. referring to the mediumship of J. V. Mansfield and Jesse Shepard, as well as an account of a materializing séance at Mrs. Ross's, in Providence.

> ET There is a very live paper in New York City entitled, Man. Its last number takes Rev. Mr. Talmage to task for his late tirade against theatres, in this wise :

"Your Church claims all the credit for our civilization-why does it not hold itself responsible for the morals of the people? Of a truth, your church seems willing to be responsible for morals only when enforced by legislation. In other words, the Church proclaims its own weakness as a vehicle of moral sussion and kindness, and is a power only when backed by the fagot, the sword or the policeman's club: Thus equipped, the Church has forced itself on civilization. been carried along by it, and proved as great a burden as did Bunyan's load of sin. It is now the greatest stumbling-block there is to the world's advancement and until the people throw off this incubus, they will be kept in physical as well as mental bondage."

Mr. A. Bullens of Chicopee, Mass., passed the Virgin should be called "the Mother of to the spirit-land May 13th, aged sixty-five God," with tears of joy they embraced the years. He was a veteran Spiritualist. For knees of their bishop; it was the old instinct | years he stood as a heroic defender of Modern peeping out; their ancestors would have done Spiritualism. He was prominent in business circles, and was held in high esteem in the com-If Trajan, after ten centuries, could have re- munity where he had resided for many years. visited Rome, he would without difficulty have The funeral was largely attended, delegations recognized the drama, though the actors and of leading Spiritualists being present from scenery had all changed; he would have reflect- Greenfield, Springfield, Boston and other localed how great a mistake had been committed in ities. C. B. Lynn delivered an impressive adthe legislation of his reign, and how much better dress appropriate to the occasion. We tender it is, when the intellectual basis of a religion is our cordial sympathies to the family of our

> 13 Speaking of the forthcoming Lookout Mountain (Tenn.) Camp-Meeting, Light for Thinkers cogently remarks to its patrons and the Spiritualists of the country generally :

"June 28th is the opening day of the Camp-Meeting. It is close at hand. Arrange to be present. Help the Association at once by subscribing for stock."

25 Materialization and transfiguration, as viewed by a denizen of the spirit-world, are interestingly treated at some length in our Correspondence column, under the heading, "New" York." sant the

807 We have received and shall print in next week's Banner a highly interesting narrative of phenomenal experiences, bearing the title: 'Death Foretold, and its Accuracy Testified." Dr. H. G. Petersen, of Boston, is the writer. Miss Gertrude Berry was the medium in whose presence the occurrences noted took place.

107 A regular meeting of Spiritualists and mediums has been established in Liberty Hall, 213 West Madison street, Chicago. Services begun May 11th are to be held every Sunday at 3 P. M. Dr. Norman MacLeod is the chairman,

13 The London Court Journal notes the fact that Mr. Jesse Shepard, the musical medium, has arrived in Paris from America, says The Medium. This is evidently a mistake, as he was at St. Louis, U.S. A., at a very recent date.

The April number of Revista Espiritista of Buenos Ayres contains many interesting articles, among which we notice an able essay from the pen of J. Amigo y Pellicer concerning the Present and Future of Spiritualism.

EF It is stated that Mr. Simon de Main intends visiting America soon. We hope he may do so. He will be gladly welcomed.

10 Spiritualists visiting Boston can find good rooms at reasonable rates at No. 89 East Newton street.

ET Dr. E. B. Fish, electro-magnetic physician, 33 Boylston street, Boston.

To SPIRITUALIST AUTHORS .- We are in receipt of an octavo volume, bound in cloth, of three hundred and twenty-five pages, entitled, "Life, Recollections and Opinions of Solomon Jackson Woolley, An Autoblography." The author has done much in the way of informing the public in his locality of the truths of Spiritualism, and as one means to this end, has established a free circulating library of books relating to its philosophy and phenomena. To enlarge the size: " and usefulness of this library, he proposes to all writers of books to exchange his own work above named for such of their own as they may feel willing to send him for so commendable a purpose. His address is S. J. Woolley, Hilliard, Ohlo. Stratte . J. Lana

Why don't the New York Young Men's Christian Association's Society for the Suppression of Vice attack the bank swindlers as well as dealers in works of art? . Is it because some of the said bankers belong to the said associations? !" Why is it thus?" Can any of our contemporaries explain?

A very productive oil region is said to have been e column, under the heading, "New discovered in Wyoming, seventy five miles north of Rawins."

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MAY 31, 1884.

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

Just so, Bro. Seaver, just so. We are always per-fectly willing to have "a little cheerful talk" with you on any interesting question, and let our " Light" shine on you; but...are you willing? In regard to the subject-matter under consideration, you quoted "Webster's Great Unabridged Dictionary" as undentable proof of your preposition that in order to materialize anything it would first have to be cremated and burnt to ashes 1 and then added : "We call this materialization, when the word is used properly ... Consequently the Captain and his friend will not lose their wager of \$1,500," etc. We took exception to your deductions, and, accepting your quoted authority as referee, proved that you were wrong. Now you come to the fore and attempt to explain that although your "Authority" did state that "thought could be materialized," yet that it scome to you that he did not intend to so express himself. Bro. Seaver, this won't do. You complain in nearly every issueof the want of sincerity in your Orthodox opponents. Do you desire to rest under the same imputation?

According to recent statistics the average duration of life in Russia is only twenty-six years.

MOTTO FOR A WASTE BASKET. LIGTTO FOR A WASTE BASKET. If all the trees in all the woods were men, And each and every blade of grass a pen; If every leaf on every shrub and tree Turned to a sheet of foolscap, every sea Were changed to ink, and all earth's living tribes Had nothing else to do but act as scribes, And for ten thousand ages, day and night, The human race should write and write and write, Till all the pens and paper were used up, And en great instand were an empty oup, Still would the scribblers, clustered 'round its brink, Call for more paper, more paper and more ink. —Attantic Monthly. -Atlantic Monthly.

Dr. O. W. Holmes relates the following to illustrate the significance of small things in the sickroom : "Will you have an orange or a fig?" said Dr. James Jackson to a fine little boy now grown up to goodly stature. A fig," answered Master Theodore with alacrity. "No fever there." said the good doctor. " or he would certainly have said an orange."

"Do n't you want a ticket for the round trip?" asked Pete Lawless, the tloket agent at the Ansin dépôt, of a man who wanted to go to Galveston and back. "You mean a ticket to go to Galveston and come back on?" "Yes; you will save money by buy-ing an excursion ticket." "No, I reckon not. There are so many accidents occurring on your road that I probably will not need any return ticket. If I buy a return ticket and am killed, I'll be out just that much. I've got to be saving with my money and lay up some-thing for a rainy day."-Texas.Siftings.

Our Government has done wisely, says the New York Herald, in recognizing the African International Association. This organization, by establishing a government, developing trade and inaugurating plans for the general improvement of the Valley of the Congo, has made the beginnings of a nation, and it is not only proper but necessary that other nations should take cognizance of it. As the country, practically controlled by the Association, contains more people than England or France and as many as the United States, and as it has been acquired without bloodshed and without injury to any power or people, it deserves the recognition and moral support of all the nations.

Two hours' study of the Bible for every hour spent in reading Matthew Arcold's works is the Baptist Examiner's antitode to the perploious effects of that author's writings, which seems like a confession that the modern poet is twice as powerful in his appeals to the intellect of the reading public as the "inspired" volume.—The Index.

Mark Twain says, that on a certain occasion, though he had tried hard to be only entertaining, there had crept in, spite of all he could do, a large amount of valuable information.

The Bombay Guardian, a religious paper, referring , to the sunset afterglow, which has recently been again observed in Bombay, says :"We will not venture to predict that this may be by way of preparation for the final conflagration, but one thing it is safe to say, namely, that it is well for every one to be ready."

> AN EPISODE. AN EFISODE. An orange rind on the pavement Sent the lawyer head over heel, He split his doeskin trousers--He shock up his morning meal, While the wreck of his new "Prince Albert" Would n't tempt a tramp to steal, So he sadly said to his tailor, "I've lost a suit on appeal." -[Benjamin W. Willoughby.

Mr. Ruskin recently said to the English people: "You fancy you are sorry for the pain of others. Now I tell you this, that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your own drawingroom tables, no wars in civilized countries would last a week."

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 8 Beawerth Street-Every Tussiay and Friday atternoon at 30'clook. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Wells Memorial Hall. - The Shawmut Bpiritual Ly-coum meets in this hall, Sof Washington street, every Sun-day at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor,

us. J. S. Haten, Uonquetor, **Paine Hall, Appleton Street.**—Children's Progress-ive Lyocum No. 1. Free session every Sunday morning at attok o'clock. All are cordially invited. Benjamin Weav-Br, Conductor.

Weils Memorial Hall, 997 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday atternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seat free.

test moduling. All are containly invited. Social free. 1031 Washington Street, -Lisdies' Ald Society meets every Friday at 2% P. M. Business meeting at 4. Bunday nfiermoons at 2%, tests and good speakers. Conference in the evening. E. O. Baxter, Secretary. Eagle Hall, 616 Washington Street, corner of Emerg.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Oobb, Conductor. Meeting salso Wednesday afternoonsat 8 o'clock.

Harmony Hall, 34 Easex Sirees (ist flight), -Sun-days, at 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Ohairman. Working Fried Working United, Socretary, 275 Columbus Avenue.

Chelses.—The Bpiritual Association meets every Bunday in Odd Fellows' Building, Hawthorn street, opposite Bei-lingham Car Btation, at S and 7% P. M. THE LADIES' HARMONIAL AID SOCHETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday after-noon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Secretary. **Cambridgeport**.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIRITUAL TEMPLE.-Closing Services for 1883-4.-Last Sunday being the closing of the services for the season, to be resumed the first Sunday in October, remarks appropriate to the occasion were made by the President, R. Holmes, Esq., as follows :

ber, remarks appropriate to the occasion were made by the President, R. Holmes, Esq., as follows: Ladies and Gentlemen-With the exercises of to-day we close our Sunday services for the second sea-son, and the entertainment of Wednesday evening next will be our last public gathering of the season. Have you been satisfied with the thoughts, the ideas, the principles that have been disseminated from this platform? It is a question I need not now ask, for each week have I received an affirmative answer in the satisfaction gleaming from every countenance, in the satisfaction gleaming from every countenance, in the satisfaction discound to have a continually supplied with talent second to none cannot be denied; that the sentiments which have here been promulgated have been reasonable, just and true, cannot be gainsaid; and the management are proud to be able to announce to you that for the elequent teachings and the sweet music to which you have been privileged to listen, for the pleasant and commodious Hall which we have oc-oupled, and for. All contingent expenses, not a single dollar remains unpaid ; every claim has been ilguidat-ed, and you close your second season entirely free from debt; with no clouds hauging over your treas-ury. This has been accomplished by persistent efforf, coupled with your liberal pecuniary ald; and in be-half of the management for your hearty cooperation I tender to you grateful thanks. For myself, I will simply say, that the respect you have ever shown me in the position I occupy and the uniform courtesy that thas always been extended toward me, will be cher-tished as Dright spots in my memory that time cannot efface.

offace. The meetings of the Boston Spiritual Temple will be resumed on the first Sunday in October, with MHS. AMELIA H. COLBY as speaker for that month; to be followed by MRS. R. SHEPARD LILLIE as speaker for the month of November. We trust the vacation will be to you a pleasant and enjoyable one, and that we may all be privileged to meet at the commencement of the coming season with renewed health, renovated strength, and a firm pur-pose to do our duty, as far as in us lies, to ourselves and to each other: And-While fragmant flowers

While fragmat flowers Add charms to the hours Of this our sweet communion, May they to each A lesson teach Of harmony and union.

Aleson teach Of harmony and union. Long in the future, as the past, May this our mutual kindness last, From strife and discord free; May we to each prove just and true, And again our social joys renew In love and harmony. After a song by Mr. J. T. Lillie, Mrs. Lillie, under influence, selected from subjects presented from the audience "Spiritual Organization, or Organization of Spiritualists," and "Marriage and Divorce." The util-ity of some form of organization may be seen in the success of this Society. It may be said one man might have been as successful; perhaps so, so far as the meeting is concerned. But where many are working together, each feels the responsibility, and in union and harmony strengthen each other. By working to-gether, power is gained to advance your cause and re-pel aggressive interference. I find a law that collects and unites atoms to produce certain results which no single atom could bring about, and I see that Spiritual-ism needs such united agencies by which to destroy error and to establish truth. Spiritualits of the nine-teenth century are men and women of individuality, and not a system, for they exist and multiply without organization; but there may come a time when there will be need for it for self defense. Men have many good qualities, but vary in the amount each posseuses; and this is apparent in all they do. This individuality of man has been for his ndvancement. The command, "Stand upon thy feet," means that you should be self-reliant. The power of the church was kept by holding on to the old author-ity, and the great lesson it taugit was not, is it truth? Dut, Has it the sanction of authority? When organization comes do not subscribe to what you do not believe, for that has been done too much. The central truth will be spirit-communion, and all Spiritualist organization swill build upon that as the

lowed by recitations from Lulu Morse, Blanche Grook, Gertie Wood, Helen Sanders, Johnny Gay, Mabel Roberts and Gracie Burroughs; song by Eddle Hatch, and "How he Saved St. Michaels," by Lulu Turner, a young lady visitor from Reading. The lesson was "The Teachings of Orthodoxy Compared with the Teachings of Common Sense and Bpiritualism." Re-marks were made by the Secretary to the effect that it would be more in accordance with his feelings and judgment if the children were taught these new truths rather than to have them read by older ones. It is hoped that by fail the new books will be ready, so that all may be able to avail themselves of the admirable lessons their pages are adapted to impart. Next Sunday, June 1st, we intend to observe as Me-morial Day, and it is desired that as many as can will contribute flowers, which the angels love to see. Let us remember all who have been with us in earth-life, and join with them in making the day full of pleasant memories. ALONEO DANFORTH, Cor. Sec. of S. S. L.

23 Windsor street.

SPIRITUALISTIC PHENOMENA ASSOCIATION-WELLS MEMORIAL HALL .- On Sunday, May 25th, the meeting was called to order by Father Daventhe meeting was called to order by Father Davea-port. After singing by the choir, one of the early pio-neers in our cause, Mr. Jacob Edson, addressed the nudience on "Religions Education." Miss Jennie B. Hagan improvised many compositions, the first being, "Our Fallen Herces," for Decoration Day. Many subjects written by the andlence were woven into poems that proved very acceptable to all present, the last being, "Faith and Mother." rendered in an effect-ive way, which proved that this phase of mediumship in our young and taiented speaker is gaining her many friends and a place for her in the hearts of the people. Mrs. Odiorne gave a few and correct psychometric readings, followed by and elosing with remarks by Prof. Toohey. ALONZO DANFORTH, Cor. Sec. S. P. A.

MEMORIAL SUNDAY,-Appropriate services will be held at the Ladies' Aid Parlors, 1031 Washington street, on June 1st, at 2:30 and 7:30 P. M., at which time the following speakers will assist in the exercises: Dr. Storer, Jennie B. Hagan, Mrs. Dillingham, Mrs. Dr. Lunt, Miss Mabel Cheever, Mrs. Howes and oth-ers. Good singing, suitable to the occasion, by Miss Amanda Balley and Mrs. Anna Hall. E. C. BAXTER, Seo'y.

CHELSEA .- Charles H. Harding occupied our rostrum last Sunday evening, and gave a very interesting lecture, followed by many good tests. Next Sunday Joseph D. Stiles, the well-known test medium, will occupy the platform at 3 and 7:30 P. M.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.

Dr. D. E. Caswell, after June 1st, will be located at 55 Elm street, Charlestown.

Mrs. J. F. Coles, No. 14 Nielson Place, New York City, will answer calls to lecture.

Mrs. J. F. Coles, No. 14 Nielson Place, New York City, will answer calls to lecture. Dr. H. P. Fairfield will be in Sturgis, Mich., the month of June. He is engaged by Dr. C. F. Ware to epeak in Bucksport, Me., July 6th, and will lecture in West Duzbury, Mass., July 13th. Would like to make other engagements for the summer and fall. Address Box 785, Newburyport, Mass. After delivering a series of public lectures in Lon-don, Mrs. Richmond will speak in the north and mid-land counties of England. Hon. Warren Chase lectures in Cleveland, O., June 1st and 8th; in Erie, Fa., June 15th; in Columbus. Pa., June 22d and 29th; in or near Elicottville, N. Y., July 4th and 6th. Will be at the Cape Cod camp-meet-ing in Harwich, July 18th and 20th; Onset Bay from July 21st to 31st; and at Niantio Camp. Ck., Aug. 30th Sent 8th. He lectures in Portland, Me., the last two Sundays in September. Address as above. Edgar W. Emerson of Manchester, N. H., has the following engagements for June : Sunday, June 1st, Pennacook Club, Manchester, N. H.; Friday, Satur-day and Bunday, June 6th, 7th and 8th, New Hamp-shire Annual Convention, Mauchester; Sunday, June 15th, Haydenville, Mass; Tuesday, June 17th, Cum-mington, Mass. Mrs. Abby N. Burnham gave the closing lecture of the season in Norwich, Ck., last week, supplemented

Mrs. Abby N. Burnham gave the closing lecture of the season in Norwich, Ct., last week, supplemented by psychometric readings.

frs. L. M. Spencer's public lecture and tests our

 cause. They have gone without scrip or purse. The great spiritual congress looks down on their labors, yes, God looks upon it as a labor of lore for prostrate humanity.
 To the Editor of the Banner of Light:

 You speak of the success of your work in this socie. Ty ou speak of the success of your work in this socie. The good you have done here. Tes, as surely as these flowers give forth their beautiful threads and portiand, Me., and who took on the disciple in the result of this work. You start out an there will come to you those that call for your labor of love, these that need your kind word and act to bein there will come to you those that call for your labor to you. The seed your kind word and act to bein the reast is to come. We hope that some word that has been spoken has fed the hungry, given rest to the weary."
 Is a flow matched.

 This closes amost successful year for the society, and the prospect is that the next year will be like untoit. If not, indeed, more abundant in its harvest of good fruits. W. A. D.
 As many of Dr. Quimby advocating that there is no discest the weary."

 Shawwurt LYOEUM, WELLS MEMORIAL HALL.—Sunday last the usual singing and reading were follow, Helen Sanders, Johnny Gay, Mabel Roberts and Gracie Burroughs ; song by Eddie Hatch,
 Mather present time, as themental or mind cureseems

that fell into the nands of Mrs. Grover Eury, or a copy of such ? At the present time, as the mental or mind cure seems to be awakening much attention among the various wings of the so-called Christian Scientists and meta-physicians, the above information will be valuable; also it will be interesting to Spiritualists to know whether Dr. Quimby was a Spiritualist in belief. A. S. HAYWARD, Magnetic Physician, Care of Banner of Light, 9 Bosworth street, Boston. I An second of the Harticultural Hall meeting, May

[An account of the Horticultural Hall meeting, May 21st, for the consideration of the Mind and Magnetic Cure Problem, will appear in these columns next week. ED. B. OF L.]

To the Editor of the Banner of Light:

At a meeting held on the 13th inst., the Amer-ican Spiritualist Alliance adopted the following preamble and resolutions, which explain them-selves, and which are transmitted to you for which stion: publication:

serves, and which are transmitted to you for publication: Whereas, It has been brought to the notice of this Alli-ance, that individuals endowed with moduumistic gifts have, for metives best known to themselves, publicly made use of their mediumship for the puppes of misicading pub-lic ophics in regard to Spiritualism, claiming to expose it as a delusion, and have knowing in and wilfully called the phenomena they were exhibiting irfeks and deceptions of their own make, knowing that such phenomena were produced by the control upon their organism of an inde-pendent and intelligent power: Whereas, Such base usage of mediumistic gifts is repre-hensible, not only because it is a pervension of truth but class of phenomena called spiritual phenomena, and upon that class of phenomena called spiritual phenomena, which are generally recognized as the foundation upon which the whole edifice of Spiritualism is erected; beit *Resolved*. That any medium sgainst whom indisputable evidence of the practice above mentioned is obtained, shall be prohibited the freedom of our platform; nor shall any favorable mention of any such medium be allowed thereon under any circumstances whatever, until after a satisfac-tory public deciaration shall have been by him made of his intention to usver again be guilty of such contemptible practices.

intention to never again no guinty of an association, have no practices. Resolved, That although we, as an association, have no wish or intontion to in any way restrict the free exercise of mediumship, but on the contrary desire to propagate it by all the means in our power, we feel it due to all honest and faithful workers in the mediumistic field to take this method of expressing our contempt for traitors and rene-gades. J. F. JEANERET, Secretary.

New Hampshire State Spiritualist Association.

On our third page will be found the announcement of the Fourth Annual Convention to be holden under the auspices of this organization at Manchester, N. H., (City Hall) June 8th, 7th and 8th. Since the forms containing this notice went to press we are in receipt of the following additional narticulars, at the hands of E. J. Durant, Esq., Secretary: There will be three sessions each day, commencing at 10 A. M. and 2 and 7% P. M., to be occupied in conference, addresses and public tests, interspersed with appropriate music.

music. [The names of the spoakers and tost mediums are here

(The names of the speakers and test mediums are nore repeated without marked change.) The evening sessions will be devoted more particularly to public tests and other futuresting exercises, and a small ad-mission fee will be taken at the door to help defray the ne-cessary expenses. A cordial invitation is extended to all who would become more conversant with the laws and phil-osophy connected with the phenomena of the unseen but higher life, toward which all are surely tending, to be in attendance at the various sessions and hear what the spirits have to say.

Arguing and the various sessions and hear what the spirits have to say. Arguingements for entertainment have been imade at 75 cents to \$1.00 per day, and Mr. B. P. Burpee of Manchester will answer any communications, and a committee at the Hall will direct strangers to suitable places. The Northern Railroad and its branches, and the Boston, Concerd and Montreal Railroad, will sell round-trip tickets through their conductors on the soveral trainson the 6th and 7th, good until the 6th, to those wishing to attend the Con-vention, and the Concord Railroad will sell similar tickets at the following stations along their roads: Concord to Man-chester and roturn, 70 cents; Eupling, 50 cents; Newmarket Junction \$1,22, and Portamouth \$1,55.

BATES OF ADVERTISING.

Each line in Agaie type, iwenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Ar Advertisements to be renewed at continued \$10,00 TO ANY ONE who will give me a

MAGNETIC KIDNEY BEIT ((35))

ADVERTISEMENTS.

This above cut illustrates our Magnetic Beit. One of the grandest appliances ever made for Lamo Back. Weakness of Bpine, and any discase of the Kidneys. This beit will give relief in five minates, and has never failed to cure Lamo Back! It has need qual for Kidney Discase. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the ninetcenth on-iury il Whole families are often cured by wearing one Beit in turn. It gives of LIFE and WARMITH the moment it touches the body. We can refer to 1,000 people now wear-ing this Beit. Never since Galileo has there been given to the world such a potential power for curing discase as DB. THACHER'S MAGNETIC SHIELDS. We challenge the subject of Magnetism a life-study, and know what we are saying. We curnish proof and evidence before pur-chase. Stend for our new book, free. It will tell you what Magnetism is, how it operates to cure discase, and Will'It exceeds all other known remedies. Mailed free to the whole world. CHECAGO MAGNETIC SHIELD CO.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. Manufactory, 279 W. Madison street.

BRANCH OFFICES:

Co, Gal. | N.Y. J. JENKINS, Agent for New Zesland, Rattray street, Dunedin. May 31.



for the treatment and cure of these sflictions. Solid testi-mony for 180 years. \$1,00 a box, Dostpaid by mail, if your druggist don't have it. TALCOTT, FINBLE & CO., Agents, Hartford, Conn. For sale by druggists.

LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ot, stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vinclaud, N. J. CHARGES REASONABLE, Feb. 23, --26wis*

PIERRE L. O. A. KEELER CONTINUES his Béances for wonderful Full-Form Ma-torialization at 281 Shawmut Avenue, Friday evenings and Saturday afternoons at 8. Also his interesting 25-cent light circles at 44 Dover street, Tuesday and Thursday Af-ternoons at 8. Iw - May 31.

DR. E. B. F18H,

LECTRO-MAGNETIC PHYSICIAN, 33 Boylston st., Debeston, Has letters of recommendation from Joe. Rodes Buchanan, M. D., G. L. Ditson, M. D., and many other eminent physicians, Officehours from DA.M. to 4 P.M. May 31.-17

MRS. DEMOND,

NEE BASSETT. 72 William street, Cholses, Mass., Test and Medical Medium, will take patients and board them while under treatment. Examinations free Tucsdays, Office hours 10 to 5. Iw - May 31.

FOR SALE.

WILL soil my COTTAGE and LOT and STOCK at Queen City Park. South Burlington, Vt. For particu-lars, address J. W. TRUAX, Box 122, Essex Junction, Vt. May 31.-3w.

For Sale at Onset Bay Grove.

A NEW COTTAGE of six rooms, lathed and plastered, commented collar, good well of water. Well built and centrally located. Will be sold at a bargain. Call on or ad-dress GEORGE HOSMER, Onset Bay, Mass. May 31.-4w*

SUMMER COTTACE AND TENT SUMMER COTTACE AND TENT For Sale at Lake Pleasant, Montague, Mass. Sylvan COTTACE, a Montague street-a very desira-ble Cottage-will be sold at a bargain. Also Tent, with int, No. 4 Honto street. For particulars, address l'. D. WilLils, Thompsonvillo, Conn. 3wis-May 31. WANTED-By the New England Malt Co. the stock; full paid and non-assessable; a \$100 share for \$10, for a short time; by the system, now in successful ope-ration, which has received the first premium and a gold medal, a machine that costs \$100 will make as much malt se a malt-house costing over \$20,000; about 9,000,000 bushels of mat are used in New England ycariy; the old way of this stock very valuable; by the system new in successful ope-ration, which has received the first premium and a gold medal, a machine that costs prise por bushol; the new sys-tem costs about one-fourth as much; and making one-half of 9,000,000 bushels of mait on this machine would make priving all those who wish to avail themselves of the oppor-tunity, a chance to make money on the same basis as the persons who had the foresight to buy the telephone stock in its infacty at \$10 er share and sold it at \$100 per share, and this has the same chance. Call, or address the com-street, room A. Rogers Building, Boston, 1w--May 31. **LEON**, THE ASTROLOGER. Send place (care Marshal), 855 West Fulton street, Unicago, 111. May 31. SUMMER COTTACE AND TENT

Minnesota has no less than 7000 lakes, which take up over 2,700,000 acres of territory.

All the early martyrs were not poor. John the Bap-tist was "one sent ahead in the wilderness."—New York Graphic.

A Queensland correspondent of the London Medium warns the Spiritualists against an alleged American, called St. Just de B. Mackay. We never heard of an American by that name. It is said that "he gets into people's debt, and then makes tracks."

Cremation in New Orleans was formerly, and proba-bly still is, effected by the heat of the sun. As the soil is full of water, no graves were dug, but every corpse in its coffin was placed in a brick oven. These ovens are clustered in blocks, or form a wall around the ceme-tery—the mouth closed with bricks and mortar, and in a few months nothing is found but a little heap of, dust, so that the ovens, like London graves, are used over and over. In cremation the heat of a furnace expe-dites the process.—The Herald of Health, London, Eng.

The postulate that spirit is the prompting power of all the manifestations and expressions of life, is logi-cal and sound. It is for the investigator to discriminate : choose the good-eschew the evil.

The Caterer says that late suppers are not bad if properly eaten. Of course not. The suppers are good enough. They are too good, in fact. It is the dyspep-sia that's bad.—Burlington Hawkeye.

A Rev. Mr. Kirkland of Texas is paid so poorly by his congregation that he works in a saw mill during the week. The poor man must exist, and probably takes that means of getting his board.

A Chinese doctor was refused permission by the New York Board of Health to register as a practicing phy-sician, though he exhibited a diploma given him by an Oriental Medical College that had been in good stand-ing some thousands of years. If turned out that one of his rules of practice was to take no pay unless he cured his patient. Buch an innovation was looked on as irregular.—St. Louis Republican.

The revised Old' Testament will be completed in July and published next autumn.

If reason justly contradicts an article, it is not of the lousehold of faith. Jeremy Taylor.

Who will wonder at the ravages of slugs and snalls, after learning that a large slug has one hundred and sixty rows of teeth, with one hundred and eighty teeth in each row, which cannot be dissolved, even in acid.

A Connecticut woman, one hundred and five years old, has just consummated a step she resolved upon when Andrew Jackson first ran for President. That is, to join the church. She has probably been waiting all this time for a new hat.—Binghamton Bepublican.

Three-quarters of a century ago thirty-five lines of stages accommodated the traveling public in Boston. The New York mail went through from Boston to New York in forty-eight hours.

Repose and cheerfulness are the badge of the gen-tleman-repose in energy. The Greek battlepicess are caim; the herces, in whatever violent action en-gaged, retain a screne aspect.—*Emerson*.

This is how corn pops: When pop corn is gradually heated, and so hot that the oil inside the kernels turns to gas, this gas cannot escape through the hull of the kernels, but when the interior pressure gets strong enough it bursts the grain, and the explosion is so vio lent that it shatters it in the most curious manner.

Thirty nine physicians and surgeons treated suffering humanity in Boston executy ive years ago. About half that number are at present operating in Boylston street alone. The Boston Hypisiscan and the

When organization comes do not subscribe to what you do not believe, for that has been done too much. The central truth will be spirit-communion, and all Spiritualist organizations will build upon that as the foundation rock. When articles of faith are limited, or fixed rules sought to be established, no chance will exist for progressive thought, and societies that adopt such a course will not succeed. I have not seen any that reach so far that there is nothing beyond. Be honest with yourself, and if an organization declares principles different from those you know to be true, do not subscribe to them, for your dishonesty will be apparent. Changes in community move very slow. Do as little as possible in stipulating opinions, for all such eventually become fetters to progress. The time will come when every man will be his own church, every woman her own priestess, and all be harmonious. I see the instinct of animals rapidly de-veloping their natures, and when I find man so long arriving to perfect growth, I conclude is must be for a purpose. The child is a year in being able to walk, the horse but half an hour. There is a reason for this slow growth. While the animal by instinct chooses and does, man by experience and reason has to find out.

purpose. The child is a year in being able to walk, the borse but half an hour. There is a reason for this alow growth. While the animal by instinct chooses and does, man by experience and reason has to find out. In considering the subject, Marriage and Divorce, the speaker said: "There is no such thing as Marriage in opposition to Divorce. Where marriage is there oannot be divorce. Marriage is a fulfillment of Na-ture's divine law, holding its rule in mineral and vege-table as well as the animal kingdom. When we become more perfect we shall have no inharmonious unions. Divorce is a cry for a release from errors committed. The child of inexperience is induced to marry a man, a demon, and when old enough to know, seeks to break away from it. The formal isw recognized the union and binds them together; but there has been no mar-riage; the sacredness of marriage has been no mar-riage in which a sation of freemen was born. It is therefore highly befitting that Botton has become the spiritual work of this Society has been a success. Looking over your ity we find its history filed with the heroes of the past. In its streets and suburbs are historical buildings and monuments, reminding us of the daws in which a nation of freemen was born. It is therefore highly befitting that. Botton has become the spiritual centre. Trejoice that here the folds of the daws in which a nation of freemen was born. It is therefore highly befitting that. Botton has become the spirit every land. It was once said that to the Orisi-and yei it is not here alone it float, but over the con-tion of the globe its influence extends. Spiritualism comes to every bedy. The songe of the angels on

mirs. L. M. Spencer's public recurses and tests con-tinue to interest the people of Milwaukee and to add to the number of Spiritualists in that city. She is to speak at the Omro Convention in June, her place in Milwaukee to be supplied by Mrs. O. T. Shepard of Chicago, who has spoken there several times of late with great acceptance.

Mrs. Dr. Adelia Hull, who has been in Toronto, Can-ada, several months, is now in Grand Rapids, Mich. She will soon go to Brantford City, Ont., at which place she may be addressed until August 1st.

Transition of Mrs. A. M. Stone.

Information reaches us of the transition to spirit life, in San José, Cal., on the 12th inst., of Mrs. A. M. Stone, formerly of Cincinnati, and for many years actively engaged in a study of the Spiritual Philosophy, imparting to others the results of her studies and experiments, and contributing liberally, pecuniarily and otherwise, to the support and promulgation of the New Dispensation. She was an occasional contributor to the Banner of Light, and her articles, which were of a deeply interesting character, were always read with pleasure and profit. Among the earliest of these was one published Nov. 15th, 1873, entitled, "Sounds Producing Colors," in which an account was given of the experiences of her clairvoyant daughter, which opened, up a new school of philosophic thought. Subsequently she gave in detail an account of the remarkable mediumship of her daughter, and later a narrative written by the latter. entitled, "Outlines of an Angel," in which was de soribed a system of telegraphy employed by her in communication with distant planets, and a message received.

Mrs. Stone was the wife of Judge Dan Stone of Cin cinnati, who preceded her many years since to spiritlife. The funeral took place May 14th, and was largey attended. Mrs. E. L. Watson of San Francisco conducted the service, which was alluded to by the San José Daily Mercury in the following fitting manner:

José Daily Mercury in the following fitting manner: "It was indeed a remarkable service, being divested of all symbols of mourning. In place of the usual lngu-brious crape, the pall-bearers wore a narrow ribbon of white sik... The discourse was a beautiful pasan of gladness over a glorified soul newly born to spirit-life. There was nothing about it of the darkness and gloom of the grave. And why should there ever be when the good die? To those who know that desit to all true souls is but a translation to another and better life, the final obange has a meaning and signifeance of joy, rather than of gloom. And such it was on this occasion."

To all my American Friends.

Owing to a fire in London the plates of my new work, Bertha, a spiritualistic romance. are destroyed, and I have lost everything. I have still remaining (undamaged) a few of the books. which I shall be happy to send to any address in America on receipt of one dollar, for each copy, post free. Those who wish for a copy of my work must remit at once. Address 82 Fopstone Road, Earl's Court, London, S. W.

W. J. COLVILLE.

"Does death end all?" No, but the lawyers do if they can get up a sult about the will.- Whitehall Times.

Examinations of patients by J. W. Fletcher, 2 Hamilton Place, Boston. -

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAN, BOQ., will answar calls to lockure, or attend funerals, wherever his services are required. Address him 91 West Brookline street, Boston, Mass. chargenderstander anderstander ander anderen anderen anderen anderen anderen anderen anderen anderen anderen a Transie der Berner anderen ander

Saturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. Ap.5.

Mr. Albert Morton, at his store, 210 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to invariant to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS The subscription price of the Basser of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Postal Union.

NOTION TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Rasmer of fulgets it fitcen shillings per year. Partics destring to so subscribe can address Mr. Morse at his office, 105 Great Portland Street, London, W., Eugland, where single copies of the Rasmer can be obtained at 4d. each; it soupper post, id. extra. Mr. Morse also keeps for asle the Spir-itual and Reformatory Werks published by us. GOLBY & RICH.

INDIA BOOK DEPOT. KALASAM BROTHERS, Booksellers, Popham's Broadway, Msdras, have for sale and will receive orders for the Spiritual and Beformatory Works published by Colby & Bich. They will also receive subscriptions for the Banner of Light at Rupecs 11-12-0 per annum.

SAN FRANCISCO BOOK DEFOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Benner of Light and Brittma and Beforma-tory Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERBY, NO. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Bick, Boston.

The Spiritual and Beformatory Works publish-ed by Colby & Bich can be found at theometor of TAs Truth-Seater, 21 Olinton Place, New York City.

ROCHIESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spirifusl and Reform Works published at the BANNER OF LIGHT FUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. T., BOOK DEPOT. JAORION & BURLEIGH, Booksellers, Arcade Hall, Bookster, N. T., keep for sale the Spiritual and Re-press Works published by Colby & Hich.

THOY, N. Y., AGENOY. Parties desiring any of the Spirifungi and Beforman werks mublished by Colby & Bich will be accommoda by W. H. VOSBUBGH, 65 Hoosick street, Troy, N. Y.

THILADELPHIA BOOK DEPOT. The Spiritual and Beformatory Workspublished by OOLBY & BIOH are for sale by J. H. BHODES, M. D... at the Philadelphis Book Agency, 315 North 10th street. Subscriptions received for the Banner of Lights cat 83,00 per year. The Banner of Lights can be found for sale at Academy Hall. No. 510 Spring Garden street, and at all the Spiritual meetings; also at 502 North 6th street, and at new stand at the Chestnut-street end of the new post-ordina. We JEAN STORAGE

(D10.00) preparation which will cause the hair to grow on my head 34 in. long inside 3 months without injury to the skin. No post cards. O. ROBINSON, 316 South 2d st., Williamsburgh, L. I. w—May 31. SPIRITUALISTS visiting Brooklyn can obtain first-class Board and Rooms at MRS. EMILY B. RUG-GLES'S, NO, 342 State street, Brooklyn, N. Y. May 31.-2*

WantED-Situation as housekeeper, in Spir-in Spir-Situation as housekeeper, in Spir-daress E. WILSON, Box 188, Stoughton, Mass. May 31.

ELEGANTLY-FURNISHED ROOMS to let by day or week at 39 East Newton street. tf-May 31. THE FIRST

ANNUAL CAMP-MEETING

ANNUGAL LAMP-MEETING WILL be held by the LOOKOUT MOUNTAIN WCAMP-MEETING ASSOCIATION OF SPIR-ITUALINTS MEURING, June 28th, to Sunday, July 27th, inclusive, on their groundslately purchased and popularly known as the Natural Bridge libel and deprings Property, located on the summit of Lookout Mountain, near Chattanooga, Tennessee, This noted resort will be refited and remodeled into a Camp-Ground, Ample hotel and cot-tage room will be provided. Guests desiring to erect inter will find ample space and pleasant locations. The grounds are noted among tourists for the natural curlosities of the Natural Bridge, Telephone Roet, Glant's Grin, Old Man of the Mountains, Fat Man's Squeeze, etc. The spring-waters on this property are unequaled for their health. Giving qualities. The great views from this mountain are contigu-ous to the Camp-Ground, Epidemics cannot reach this mountain. Ne healther spot can be found on the American Continent. During July the mountain will be decked with the gayety of many colored and fragmat flowers. This will be a grand resort for both Northern and Southern tourists. Liberal and extensive arrangements are now in progress to secure able lecturers and noted mediums. For further particulars, see the Light for Thinkers, a Spiritual papere. Brocistations will be arranged on sil railroads.

Spiritualist paper, jublished at Atlants, Ga., also all other spiritual papers. Byocial rates will be arranged on all railroads. For further particulars, address the Secretary. J. W. White, Chattanooza, Tenn., President; J. Seeman, Ohat-tanooza, Tenn., Treasuror; G. W. Kates, Atlanta, Ga., Secretary, Notice.—The Convention of the Southern Asso-clation of Spiritualists will be held on the Camp-Meeting grounds July 16th and 16th, and will be an occasion to which all the Spiritualists of the country are invited. May 24.—Swis

OUR HOME DOCTOR.

Domestic and Botanicai Remodies Simplified and Explained for Family Treatment, with a Treatlee upon Suspended Animation, the Danger of Burying Alive, and Directions for Restoration.

BY MOORE RUSSELL FLETCHER, M.D.

and death. gilt side and back, plain edge or sprinkle, Extra cloth. gilt side and back, plain edge or sprinkle, \$2,00; do. marbled edge, \$2,25; cloth, black and gold side and back, beyel hoards, filt edge, \$2,50; hair imitation Morocco, marbled edge, \$2,00; full sheep, sprinkled marbled edge, \$3,25; haif Morocco. axtra marbled edge, \$2,50; Bubactiptions received by COLBY & RIOH. TYME ANGEL OF HOREB, A Critical Review VEN. Faper, Price 10 cents. For sale by COLBY & BICH.

MAY 91, 4884.

MAY 31, 1884.

Message Department.

Public Free-Clircle Meetings Are held at the BANNEB OF LIGHT OFFICE, Rosworth freet (formerly Montgomerry Piace), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 3 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the estance, excipt in case of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-ente that spirits carry with them the characteristics of their earth-life to that beyond - whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eronually progress to higher conditions. We ask this reacter to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they porcive-mo more.

these could be the second of truth as they perceive-no parce.
Son. All express as much of truth as they perceive-no parce.
Sorti is our earnest desire that those who may recognize the massages of their spirit-friends will verify them by informing us of the fact for publication.
Aff Satural flowers apon our Circle-floom table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel this a pleasare to place upon the altar of Bpirituality their floral offerings.
Aff We invite suitable written questions for answer at these shares from all parts of the country.
(Miss Shuthamer desires it distinctly understood that she rives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)
Aff Leiters of inquir; in regarit to this department of the Banner should not be addressed to the medium in any case. Law is B. Witken W. Mairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held March 11th. 1884. [Continued from last week's issue.]

Betsey Tucker.

It is all nonsense for people to think that when a spirit gets out of its earthly tenement it loses all interest in physical life and tempo-ral affairs. I had an idea that this would be so with me, but I have discovered that I take fully as great an interest in these things as I did be-fore I passed on. It is true I have not been a resident of the spirit-world a great while, and it is also true that I have not yet named entiral is also true that I have not yet passed entirely away from the confines of earth, because there

away from the confines of earth, because there is away from the confines of earth, because there my attention and chain my interest. I presume if I were to tell you how my pos-sessions were estimated, you would think me a wealthy woman, and perhaps you would say I cared too much for the things of this world, and that is why I am held here. But I do not consider it so. I am interested in the settle-ment of certain estates belonging to me in the past. I am desirous of knowing how they will be disposed of. I want them to be used for a good work. In pursuance of this desire I come here, hoping to attract the attention of one K. E. Teele, to whom I wish to convey a communi-cation. I also wish him to give my love to all my friends, and tell them I am quite contented with the spirit-world and its inhabitants. I have met my friends who passed on before,

I have met my friends who passed on before, and am now satisfied that reunion really takes place between all hearts that love each other. place between all hearts that love each other. I would like to say more, but I cannot. I feel the conditions coming upon me under which I passed out from the body, and I do not wish to sense them again. Perhaps at some future time I can give something further. I am Betsey Tucker, of Milton, this State.

Sarah Ann Murray.

My name is Sarah Ann Murray. Most of those whom I care for on earth live in Wash-ington City. I have a brother Joe, who has gone down to Richmond, Va. I desire most of all to communicate with him. When I died Joe felt very badly. He and I were playmates in childhood, and were almost inseparable com-nanions during the years of our youth. His paulons during the years of our youth. His pursuits and pleasures were always of interest to me and mine were the same to him; if we had any plans in our heads we were sure to un-

had any plans in our heads we were sure to un-fold them to each other, even if the rest of the family did not know anything of them. 'After I died I found that I could come more closely to my brother than to any one else; I discovered that he was a medium, and that at certain times, when his mind was very quiet, alone in his room, feeling in a contemplative mood, I could impress my thoughts upon him, and away him with my wishes. Joe did not and sway him with my wishes. Joe did not understand that I was really with him, but he liked to think that spirits could return from their heavenly life and guard their earthly friends. I have many times seen the thought in his mind, that if Sadie could only come and be his attending guide, he would ask for no

so his account of the send him my love, and tell so I come here to send him my love, and tell him I am his companion and guide, and have been, to the best of my ability, since I passed on. In many hours of quietude I have brought

and their hearts to me, because I feel like one who has been away from home for a long time, who desires to receive a welcome from his friends.

friends. My nearest relatives are in the spirit-world, but I have a nephew in this city, whom I would be very much pleased to meet, and who, I believe, is a good man. His name is Henry Barker. I have watched the career of that young man for some time. I have been gratified with the outgrowth of that promise which I per-ceived in his early life. He was only a child when I passed to the spirit-world, but I was very fond of him and he of me-a peculiar at-tachment existed between us-thus I have been drawn to him. from time to time, and have endrawn to him, from time to time, and have on deavored to instill within his mind those principles of truth and honor which I feel every soul must cultivate. I have also endeavored to give him what light I could, in an impressional man-I found myself drifting into this place this af

tornoon, and have been very well pleased with my situation. I look around and see many anx-ious faces of men and women who have a de-sire to manifest through this channel, but who seem unable to connect the wires, so to speak seem unable to connect the wires, so to speak, therefore they cannot send a dispatch to their mourning friends. I am sorry for them, and would help them if I could. I think I shall re-turn in this way again, and see if I cannot teach some spirit how to take hold and manipulate the instrument.

some spirit how to take hold and manipulate the instrument. I recently came in contact with a knot of young people who were discussing the proba-bilities of the truth of Spiritualism. They had heard of its claims and teachings, and were very much interested in them, but they under-stood nothing, so it seemed to me, of the pecu-liar principles underlying the phenomena of Spiritualism. They were also desirous of know-ing something of the conditions of the spirit-world, and while one declared it impossible that houses could be found in that world, or men and women clothed in palpable, tangible bodies, another thought it not only possible but very likely that he should find the spirit-world corresponding exactly to this of earth. I became quite interested in their conversation, and I should like to meet those young people and give them information concerning the spirit-world.

place for the artisan and mechanic in the other life will find yourselves very much mistaken when you arrive in that world. We repay labor by labor, we give an equivalent for things which we receive, which we cannot manufac-ture or prepare for ourselves. We partake of food, certainly, as you do here. But in the spiritual realms that I inhabit I find no animal food near each recorrections of some you have food, nor such preparations as some you have, concoctions that are miserable and unfit for concoctions that are miserable and unfit for any one to partake of. We have the most lus-clous and nourishing of fruits; our drink is water, and water alone; but in comparison with that vital fluid which is called water on earth we cannot speak of it as anything but nectar, for it is so clear, sparkling, exhilarat-ing, that one who once partakes of it will never desire to quaff any other fluid in preference. I did not intend to enlarge upon these things in coming here, but on thinking over the con-versation which I listened to of those young people, who certainly seemed serious in their manner, as though they wanted to know all they could of those things, I felt that I would like to have them understand that I am quite willing to give them any information which

they could of those things, I felt that I would like to have them understand that I am quite willing to give them any information which they desire that I can impart. I must touch upon one little subject. I heard syoung man inquire if we have fire in the spirit-world, and I would say: No; we have no need of fire. The laws of electricity are so thoroughly understood by many spirits that they make use of the electrical forces of the universe in supplying such requirements as correspond to yours when you make use of fire. I would like very much to speak of this mat-ter, because it is of particular interest to me; but I have no right to take up your time. If my friends will seek out a medium similar to this one I now control, I promise to come and give them a whole discourse. I hope they will be sufficiently interested to attend to the mat-ter. J am Benjamin Wadlelgh. I lived in Bos-ton a good many years. I was an old man when I passed away. I devoted my attention to the study of those matters pertaining to human life which came up before me, and was never so happy as when coming into conversation with those who were versed in the mysterles of science, and also understood the claims of

so happy as when coming into conversation optimize the table table of an about the galaxies of manor with those who were versed in the mysteries taility? of science, and also understood the claims of A.—The spirit whose mind in the mortal is deranged is, in the spirit-world, at first bewill-myself a student, for I desire to learn all I can call dered; it does not understand its surroundings of nature and of natural laws, and when I hear or conditions; but in a little while the mists

eternal.

BANNER OF LIGHT.

Report of Public Séance held March 14th, 1884. Invocation.

Envocation. Dear Father, we ask thy blessing to rest upon us, this bour. Preserve us from danger; keep our bearts from temptation; give unto us power to resist all evil influences, to make us strong and enduring in spirit. Purify our lives, help us to perform our duty as it lies before us, and in a word, give us strength to do just right. We would come into conscious communion with high intelligences of eternal life; we would re-ceive from them new light and knowledge, a higher comprehension of truth than we have hitherto pos-sessed. May such angelio influences be given power to manifest from this place, and not only from here, but in homes throughout the land. And unto thee will we ascribe all honor and glory, forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions, Mr. Chairman. Quest.--[By a correspondent.] I have always had rather of a dislike for the controls of the untutored Indians, as I preferred that which untutored Indians, as I preferred that which would come from more intelligent sources. I have been told many times that I am a medi-um, and that I was destined to become a useful instrument in the hands of the spirit-world. Quite recently I was, to all appearances, seized by an influence which I had never folt before, and with the aid of the alphabet and table, he spelled his name, as a guide to me. My ques-tion is, why should such an influence seek such a channel, when I, with others I am sitting

liar principles underlying the phenomena of Spiritualism. They were also desirous of know-ing something of the conditions of the spirit-world, and while one declared it impossible that houses could be found in that world, or men and women clothed in palpable, tangible bodies, another thought it not only possible but very likely that he should find the spirit-world corresponding exactly to this of earth. I became quite interested in their conversation, and I should like to meet those young people and give them information concerning the spirit-world. I have been a resident of the other life for a quarter of a century, and I declare that we do have houses—buildings similar in appearance and structure to those of this city; we have ar-chitects and builders, also, and various occupa-tions corresponding, in a degree, to those of place for the artisan and mechanic in the other life will find yourselves very much mistaken when you arrive in that world. We repay labor by labor, we give an equivalent for things which we receive, which we cannot manufac. guardian spirits of the weak, of those who are sensitive and susceptible to the various influ-ences playing around them. Let us inform your correspondent that the medium whom we now control was unattended by Indian spirits for six years during the early part of her medi-umship; throughout that time her nervous or-ganization became the prey of those influences who desired to manifest through her; and after each sitting for spiritual controlshe found her-self depleted of vital force and power so much that her parents and herself decided it would be best for her to suspend her sittings for spirbe best for her to suspend her sittings for spir-itual control entirely. The spirit world, how-ever, having the intention of placing her before the public as an avenue through which spirits might reach their earthly friends, it was deter mined that she should be surrounded by a band of Iddians, ten in number. These Indians were brought to her home and exerted their magnet-ism upon her organism, day and night, until they had vitalized, it with strength and power. Since that time our medium has been attend-ed more or less by Indian controls, and in this way has been kept in a condition to be used as an instrument for the spiritual world, through an instrument for the spiritual world, through which returning spirits could reach their mor-tal friends, conveying messages of love and cheer to mourning hearts. We should by all means advise your correspondent to cultivate his medial powers; and if he comes into a re-ceptive, passive condition, he will certainly find no ill effects arising from the control of his Indian friend; on the contrary, he will find his physical organism strengthened, his spirit-ual powers expanding; and if he be pure in thought and spirit himself he need not fear any evil influence; it will not be brought to him by Indian intelligences, or by any ignorant spirit, for he will only provide conditions for the ap-proach of the purest and best from the higher life.

G.--[By George M. Clough.] What effect does any derangement of the mind have upon the spirit after it has taken on the garb of immor-tality?

any spirit exclaiming in wonder at the condi-tion of things in the spiritual world, simply be-cause it is so natural, and see that they cannot comprehend why an immortal life should be natural. I feel that we are but children, after all; that we have a great deal yet to learn, and since eternity is given to us for our researches and explorations, I know that our minds must continue to expand, to take on more of life and become more a part of the Infinite Source of all being. But I will retire, Mr. Chairman, ex-pressing my thanks to you for permitting me to enter. on until the mind is unfolded in new light and power. Q.-[By Thos. M. Peters, A. M., Moulton, Ala.] Does the knowledge possessed by spirits touching matters connected with physical life in this world depend upon the knowledge ac-quired in this life before death, or is it acquired afterwards? A.--Spirits are not deprived of facilities for acquiring information concerning physical life A.—Spirits are not deprived of facilities for acquiring information concerning physical life, and they do not depend for their knowledge of material conditions upon that acquired before death; they are enabled constantly to acquire new information upon material as well as upon spiritual things. The inquiring, studious, re-flective mind in the spirit-world will have no difficulty in receiving and also in imparting knowledge concerning the physical conditions of existence, and also in relation to the spirit-ual world. ual world

sisters, and when I passed to the spirit world she mourned in sorrow as one who had indeed lost a loved and loving sister. I bear my mes-sage to her heart, that she may know it is im-possible to lose those we love. Even though they are taken from our slide their affection ever remains and is extended to us through all time, assuring us there is no death, but life eternal. feel that he has a prospect of arising to one higher, that holds out new advantages, and gives grander experiences than he has hitherto known; that the gradation is infinite, and he may continuously expand in power, becoming better able to understand the laws and myste-

pathy with the great eternal Source of all life and power. I am strongly inclined to believe that man upon this planet has not found his first start-ing-point of intelligence and power here, but that he has inhabited other worlds than this which are not now inhabitable by human life, but which having performed their work in the great system of the universe, are now resting from their labors. I believe the grand chain of planetary law or system is complete: that the

from their labors. I believe the grand chain of planetary law or system is complete; that the great chain of human existence is also complete, and that they are identified together. But 1 do not come to discourse upon these matters; I only wish to convey to my friends an idea of what is interesting me in the spirit-world, and to assure them I desire to come into communication with them that I may impart to

world, and to assure them I desire to come into communication with them, that I may impart to them some knowledge which I possess. In the section of country where I lived there is need of spiritual enlightenment, and those spirits who are constantly flocking around their earthly friends, seeking in every way possible to make an impression upon their minds, striv-ing to bring light into the darkened places where they abide, to throw off the chains of ig-norance and error which bind them, and in many ways reach their understanding, will not pause in their efforts until they find avenues through which they can communicate. I believe the time is coming when the entire southern portion of this country will be spir-itually illuminated, when the people will arouse from their condition of intoferance and igno-rance concerning the destiny of the soul, and

rance concerning the destiny of the soul, and reach out with eager desire for the attainment feach out with eager desire for the actainment of knowledge, and I wish to be one of the many returning spirits who are exercising their in-fluence to bring forth such a good result. I am doing what I can for the benefit of my friends, and for those in need, whether I ever knew them personally or not. I wish to transmit my love to all who remember me, and assure them I am quite satisfied with my spiritual condition. I am C. R. G. McDonald.

Therese Leonard.

Therese Leonard. I was in my twenty-first year when I died. I lived in Cambridgeport. I felt very sad to leave my poor father, for I thought he had need of me. My mother had passed to the spirit-world, and I desired very much to do what I could to help father along; but I could not stay here, and I was taken to the other life, where I met my dear mother, and where I found that we might together pass on from one condition to another, each one brighter than the last. I want to bring my love to my friends and tell them how happy I am; I do not wish to come back to earth and live, because where I now reside there is no wearinges or suffering, but

back to earth and hve, because where I how reside there is no wearlness or suffering, but all is pleasant and congenial. I have tried to come here before and send my love, but I could not, and to day I hardly know what to say. If I could speak to my friends alone I am sure I could tell them many things, but I should want to be in their personal pres-ence. They will perbeak know by our thing ence. They will, perhaps, know by even this brief message that I have not been standing still since I went over. I have been trying to gain what knowledge I could, for I believe it is our duty to learn all that it is possible in life. My mother's name is Mary Leonard; she sends her love to her former friends, and wishes me to tell them she is waiting for them on the spirit side, and by-and-bye there will be a pleas-ant reunion for each one. My father's name is P. G. Leonard, and mine is Therese Leonard.

Libble Thayer.

I died over two years ago. I lived in Stough-ton, Mass. I wish to send my love to my friends and tell them I am happy. They will not expect to hear from me; and they may be surprised to know I have come back; but I thought it would be pleasant if I could only make some friend know that I do live and have make some friend know that I do live and have the power of making myself manifest to them. That is why I am here. I am pleased with the life on the other shore; I do consider it very much pleasanter than the one I had on earth. We have advantages which enable us to do many things which we could not do when here, and for my part I can certainly appreciate all that has been given to me through death. I was twenty-six years old when I passed out of the body. My name is Libbie Thayer.

Benjamin F. Brown.

I understand, Mr. Chairman, that you give welcome to strangers. [I am glad to meet you.] Thank you for your kindness. Boston is no strange place to me, for in this city I pursued my business during a long period of time. Forty years ago I was known for a length of time on Commercial street as a druggist, but afterwards entered into acother business in comparer with Commercial street as a druggist, but afterwards entered into another business in company with an old associate. The latter employment was the manufacture of blacking. Not many years have passed since I departed from the body, after sixty-two years of mortal life and ex-perience. Perhaps the years will almost round into five since I was known here, but that seems between the state of the second state of the state of the state of the state of the second state of the se I have endeavored to come into communication with dear friends on the earthly side, but with indifferent success. I trust that from this with indifferent success. I trust that from this hour. I shall receive new power to reach those whom I love, unto whom I desire to convey my personal messages. There are many in Boston and its violnity who remember, and who, T be-lleve, have a kindly thought for my memory. I trust they will receive me, for, I return to them with the old-time affection, and extend to them my friendly regards and esteem, and I will be very glad to come closer to their lives. I was a member of the Masonic fraternity, and belonged to various Chapters of that body. I would like to renew the interesting experi-ences of the past with associates connected with that Order, and they have only to give me an opportunity to come to them for me to avail myssle of it. myself of it. I resided during the latter portion of my life in Newtonville. I have friends in Newton, Newton Highlands, Boston, and other parts of Massachusetts, unto all whom I send my fraternal greeting and love. I am Benjamin F. Brown.

to send his regards and greetings to all friends who know of his past life on earth, and to tell them that he is an active spirit, never idle, never lonely, because he has no time for lonell-ness; he is constantly engaged in some work that will be productive of good results, and a part of his mission is to return to earthly life and endeavor to reach the hearts of those who are in need of assistance and enlightenment. My husband, who was known as Dr. William Miner, is also engaged in a good work. He wishes me to inform his friends that he does not now hold all the opinions that he did when here concerning life in the body, or in the eter-nal world; that he has modified his views con-cerning the physical structure of man, and that, as his powers and opportunities for obser-vation and research become enlarged, he is constantly acquiring new-information, and con-tinuously stepping out into broader fields of thought and labor. He now feels that he can come into intelligent communication with cer-tain friends of earth, and convey to them valu-able information which will assist them in their professional duties, and enable them to accomplish much grander results than they have done before. He asks his friends to seek their professional duties, and enable them to accomplish much grander results than they have done before. He asks his friends to seek an opportunity of communicating with him, and he will do his part from the spirit side. I wish to send my love to all friends, and tell them that although only a few months have passed since I entered the spiritual world. I am

even now strong and active, and rejoicing in the new powers which are mine. I have no de-sire to return to earthly life and live, because I find such a fullness of life over there; all the had such a failless of life over there; all the demands of my nature seem to be satisfied, save one, and that is to enter into intelligent communication with loved ones on this earthly side. I am in hopes I shall do that by-and-by. I passed away early in June, last summer. My home was in New York City. I am Mrs. Julia Caroline Miner.

Gilbert Frederic Taylor.

Gilbert Frederic Taylor. I am Gilbert Frederic Taylor. I lived on Ber-lin avenue, Boston Highlands. I have been gone over four years, and am now twenty-one years of age. I have been at this place before, but never could speak to you. I tried, soon after I died, to send a message to my mother and father. My mother's name is Margaret Taylor; my father's, Samuel. I thought if I could send word to mother that I knew just how she feit; that I sympathized with her; that I had the power of coming home and bringing my love, that she would be comforted and the home would be brighter; but I could not do as I wished, and so have been waiting until I could. I have come here every little while dur-ing the past few years, hoping to send out a ing the past few years, hoping to send out a few words to those who used to know me, and now I am very glad of the opportunity. I want my former friends to accept my love and the knowledge that I have not forgotten them. I knowledge that I have not forgotten them. I had some companions who were very dear to me. I should like to reach them. I am intend-ing to continue working until I do accomplish something in that line. Perhaps my friends would like to know what I am doing in the spirit-world. They knew something of my hopes and plans when here—how I desired to see them wrowth out see them wrought out. Well, I have been outlining and developing

Well, I have been outlining and developing these hopes and plans in the spirit-world. I find I shall have just as good an opportunity of pursuing them to their completion over there as I could possibly have here, so I am busy working in that direction. I know my friends will be interested in this, because some of them felt so sad when I passed to the higher life; they did not understand, nor did I, what was coming to me over there, and perhaps we should all have felt differently if we had known. I have several times made my appearance at dif-ferent séances in Boston. I am very much in-terested in those called materializing. I have tried to make myself known at them, and have succeeded in giving a pretty fair representation of my face.

succeeded in giving a pretty fair representation of my face. I think if my friends will investigate this sub-ject I will be able to come to them in such a manner that they will recognize me. Perhaps they may not do so at the first sitting, but I am satisfied I shall receive the power of making them understand my presence in a very little while. while.

Ella A. Howard.

Ella A. Howard. 1 am Ella A. Howard. My mother's name is Louisa E. Howard, and she lives in Philadelphia. She has been spending a few weeks with friends at Staten Island, N. Y., and since going to that place has become interested in Spiritualism. She had never known much about it before; but a young lady of the family where she has been visiting is a writing medium, and holds private circles occasionally. At these séances my moth-er has received two little messages which pur-ported to come from me, and so she is growing very much interested in Spiritualism. I think

does not understand that he is clairvoyant, and does not understand that he is clairvoyant, and can see into the interior life of the soul; but if he will devote a portion of his time to the un-foldment of his medial gifts, I am satisfied he

foldment of his medial gifts, I am satisfied he will not only come into communication with myself, but also with many other spirits; and he can be used for a grand and glorious work, that of demonstrating truth to darkened minds. Down in the section of country where my brother is now located there is great need of spiritual enlightenment. I do not find many minds there receptive to the truth. I do not find many persons who know anything of the true life of the spirit; they are blinded and prejudiced, enwrapped in the folds of old the-ology, and it seems to me if my brother only decides to remain where he is, his spirit-friends oan unfold his mediumistic powers and open to him evidences of immortal life; thus he can awaken an interest in Spiritualism there, and awaken an interest in Spiritualism there, and be the means of doing great good to humanity. I send my love to him, and assure him that under all circumstances I will be by his side. I do not forget the old days when we used to con our lessons together; when we used to plan our pleasures and pursuits, in harmony with the wishes of each other; when we discussed our hopes for the future, not dreaming that in a little time I should be taken from the earthly

I do not forget my other friends who are here in the mortal, and I send them all my love. Tell them I have not for one moment forgotten the sweet life which was mine on earth; the beautiful home associations which clustered around me from the day of my physical decease to the present hour. The remembrance of them has brought me many bright and beautiful experiences

periences. Aunt Sarah, for whom I was named, is with me in the spirit-world; she was the first to give me welcome when I passed over. I recognized her lovely face, because of long familiarity with a life-sized portrait of herself which hung upon my father's parlor wall. I felt at home with her immediately. She bore me to a beau-tiful habitation in the spirit-world where I was made welcome and comfortable, and I have re-malned with dear Aunt Sarah ever since. She mained with dear Aunt Sarah ever since. She has many times returned to earth as a missionary of peace and light to benighted souls, and I have no doubt that with her assistance I shall be able to accomplish something in the homes of my friends, to give them evidence that spirits do return from the higher life to bless their friends.

Benjamin Wadleigh.

Twenty-five years have fied since I walked the streets of Boston. In those days I did not travel far at a time without meeting some friend or acquaintance who gave me recognition. Now, when I traverse the streets of your good city, I seldom see a familiar face. When I do come in contact with one whom I formerly knew, the change in his or her external appearance is so great, that I recognize them only by the interior, spiritual life. Yet there are persons in this city who undoubtedly will remember me, unto whom I bring my greeting.

whom I bring my greeting. I cannot expect my old friends now to accept the truth of Spiritualism, because probably they are so far grounded in their own peculiar beliefs and theories concerning the eternal life, beliefs and theories concerning the eternal life, that they cannot readily fling them aside and step upon a higher platform, yet I do not, by any means, despise them because they cannot receive what I have to offer. I, only give them the assurance that I am ready to hold out to them any knowledge that I possess, and will abor patiently with them until they can un-derstand the lessons which the spirit-world has to report. I hope they will open their homes

Henrietta Clark.

My name is Henrietta Clark. A few years ago I lived on earth. I passed out under the wearying effects of a long and painful illness. I left dear friends in the body, and oh I have tried so many times to give them my love, and return my thanks to them for all the kindly atweariness and suffering. I felt pained that it might seem I had forgotten them; I could not bear to have them feel that if it was possible for me to return and I did not, I could not care for me to return and 1 did not, 1 could not care for them any longer, so I have sought many times an opportunity of making myself known. I wish particularly to reach one who is called Mrs. Amelia Johnson; her home is in Brooklyn, N. Y. I bring to her my heart's best love, and the assurance that from the time I passed away to the present I have almost daily sought her present I back and the back down which her presence. I have seen the shadows under which he has traveled; I know the difficulties in life

she has had to encounter, and I have endeavored to strengthen her heart and mind by my sympathy and devotion.

ored to strengthen her heart and mind by my sympathy and devotion. My dear Amelia, I know that when your little one passed away you folt as though the sun-shine had forever been blotted out from your life. But you did not know that your loving Etta took that little one into her charge, and bore her into a world of light and beauty. I have her now with me in my spirit-home. She is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with which is growing as beautiful as the flowers with doubt in within her soul; the sweet attributes of purity, harmony and love find expression in her nature, and she is indeed one of God's sweetest angels. She returns to you bringing her blessing and affection. Do not turn away with doubt in your heart, but rather open your arms to re-ceive her bright presence. She will give you that peace which alone come from heaven in the knowledge that her pure presence is with you; that you can still express your affection for her. In this faith you will grow quiet and peaceful is spirit, and your own interior powers will un-fold and blossom unto perfection. I bring you her message, which is one of deep, abding love. She save, "Tall my dear

I bring you her message, which is one of deep, ablding love. She says: "Tell my dear mamma that I am often with her. I come to see her and little Harry, and I have tried, oh I so hard, to make her know that I was at home. I bring her flowers every day, and place them around her room; I carry them to her at night and lay them on her pillow. When she falls asleep I whisper words of love to her yearning spirit, and then she believes I am with her. When she awakes she thinks it is only a dream. Tell my dear mamma that they are not dreams but realities; for then I am with her, and she feels my presence. If she knows this then she will not weep any more—she will rejoice that I parsed on to the spirit-world, where all is light and beauty." so hard, to make her know that I was at home

C. R. G. McDonald.

U. R. G. McDonald. Between four and five years ago, Mr. Chair-man, I passed from the physical body at the City Hospital, in Memphis, Tenn. I was not ill long, for the fatal disorder that attacked my system was that known as yellow fever. I suf-fered intensely for a short time; but oh I the release and the beautiful life which came to me when I found myself outside of that suffer-ing body 1 ing body 1 My business in earthly life was that of a

druggist, and I was quite well known in the vi-cinity where I resided. I attempted to reach my friends from other points than this, desiring to convey to them knowledge of my contining to convey to them knowledge of my contin-ued existence and wishing to give them in-formation generally of the spirit-world. I could not succeed in my attempts to manifest, and I have drifted here, hoping to reach the ear or the heart of some friend who was and is dear to me, but I have not confined all my attention or given all my time in seeking out channels of communication with earthly friends, for I have sought to investigate the laws and conditions which surround me and operate upon me in the spirit-world. I can as-sure you I was greatly surprised when I opened my eyes in that other life and realized the nat-urainess of its conditions. I did not expect to find a world so tangible, one that correspond-ed so closely with objects and surroundings of the earthly plane. I have been taught that this is not the last

I have been taught that this is not the last world I shall inhabit, or the last condition that I am to take up, but that I am a progressive being and must constantly march on to higher grades of unfoldment, to purer altitudes of ex-istence, and enter other worlds. I am coming to the conclusion that mankind is destined to

Mrs. Julia Caroline Miner.

I am accompanied here to day by my dear husband, who was the first to meet me in the spirit-world, where he gave me welcome and conducted me to a bright home which he had prepared for my entrance. I had suffered in earthly life; I had passed

I had suffered in earthly life; I had passed through weariness and pain, and I found my-self in such a glorious condition of freedom when arising from the physical body, that I could not give one thought of regret to the passage from earth to heaven. Oh I what joy was mine to meet the dear ones whom I loved, who had been separated from me by death, all gathered together in that bright home to wel-come me. I cannot express the sensation of peace and happiness which came over me. I felt that life had nothing more beautiful to af-ford, that I had been given all the glories which I could expect from even a heavenly source. My home is indeed beautiful; its appearance is one of loveliness, not only to me but to those who gather within its walls, or who gaze upon it from without, but I can truly say that had been a mere hovel I should atill, be happy, surrounded by those dear iftends, whose own-I boind the formation of the second state and have the planets which you see results and there are believes in an with her. This may not construct the second have the planet is the second have the second have the planet is the second have the planet is the second have the planet is the second have the second have

very much interested in Spiritualism. I think very much interested in Spiritualism. I think she is quite satisfied that what has been given to her really emanated from my mind, and I assure her from this place, where I have never been before, and where all present are strangers to me, that I really did indite those messages which she received.

which she received. Father has tried to manifest his presence, but without success, as he does not understand how to control the medium. He wishes me to con-vey his love and sympathy to my dear mother, and assure her that he intends to continue his and assure her that he intends to continue his efforts to reach her until he meets with success. My mother herself is mediumistic, and I think that after returning to her home, if she will sit as our friend Faunie does, in a little while she will also receive communications through her own instrumentality from the higher life. I have tried many times since I died to reach her and give her some evidence of my contin-ued existence, but without avail until this pres-ent winter. Now that she has her eyes opened to the true light I do hope father and other friends will be able to present to her fact after fact of spiritual identity and power until she

fact of spiritual identity and power antil the can doubt no longer, if and power antil the Allow me to tail my dear mother that I want, with her on her long journey with my body. She felt all alone, as though she had, been de-serted by all friends; because those who had been kindly attentive to me and considerate to her during my illness could not accompany her on her distant, journey, and those friends who awaited her at the terminus were not able to come on and meet her; but father and I were with her, seeking to comfort and bless her heart, and we know all the experiences which befell her at that time. Sometimes it seemed to her as though she could really feel the pres-ence of angello ministrants at other times she felt as though companionship with them had been forever closed, and she was entirely alone.

I accompanied my dear mother on her return , home, and I wish to tell her that the gentleman with whom she entered into conversation on a the road is a medium; what he told her con-cerning his ideas of the future life were really great truths, and 1 came into closer communion great truths, and I came into closer communion with her heart during the hour of conversation she held with him than I had been able to do previously. My mother received some ideas at that time which have never left her mind, and which will, I am sure, recur. to her now that is she is becoming interested in Spiritualism, and will prove of service in guiding her, somewhat in her investigations—so I recall that to her thought just at this time.

In the intermediations will recar that to her thought just at this time. I am certain that my mother, will, return to her home in Philadelphia in a few, weeks, and I trust she will do so with a lighter heart than she carried away with her. I wish to send my love to her and to all my friends, especially to those with whom my mother is now solourning. I passed many happy hours in their home be-fore I died. They are very dear to me, and I have passed many pleasant hours there in re-turning from the spirit-world—they welcomed me as an honored guest; and now that my dear mother begins to realize that I can and do come to her, I feel indeed under great obligations to those dear friends.

Charlie Morion.

[To the Chairman:] How do you do ? You and do n't remember me, do you? Inave been here a twice before. You saw me once: that is you if instruction of the same and the same an

MAY 31, 1884.

BANNER \mathbf{OF} LIGHT.

er wondered and wondered, because they were mine, you know, and she wanted to preserve them herself. Then, do n't you remember, I came back, telling you how horrified Aunt Mary felt when that message came out, and how she owned up to taking the flowers? They were in the Bible, you know. I thought it was all right. I was glad she had them; but she did n't like to

I was giad she had inten, but she did if the to to say she took them. Now I 've come again, and I want to tell you that ever since that time the folks have just been thinking about this Spiritualism, and won-dering if I could really come back to them; and they 've been trying to find out all they could about it.

My mother went over to San Francisco and whited a medium not a great while ago. I came to her there, and gave her some things about what I used to do. It almost frightened her out of her wits; butshe's got over it now, and she thinks that Charlie is round, after all. Well, he is! Well, he is!

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one of how and the second and sec

tell all the folks she's perfectly contented with the spirit-world. That's a great deal for her to say ishedidn't expect to find such a spirit-world; she thought she was going to heaven, going to have on a white dress—and she was going to sing, oh, sing so nice 1 and do n't you believe she never sang at all when she was here 1. But she thought she would when she got over. I do n't know but what she will some day. She don't do it yet—she don't have time. She's looking round here and there and everywhere to find out what's going on that's of interest in this new world she has found. She sends her love home; so do I. And I want to tell mother that the next time she goes over to San Francisco I am going along, too, and want her to go and see that woman and let me come to her. I think it is fust folly. I almost made my mother's hair stand on end the last time I came, at some things I told her. She didn't know what to make of it. She has been thinking them over since, and has come to the conclusion it is all right. And you don't know, I suppose—but perhaps you do -that since I sent that first message she has been getting your paper, and then, when she saw the other message, she thought she'd have to keep on with it, and perhaps she'd get something more. She's been reading it ever since, kind of on the sly; that is, the people round her don't know whe reads it. I think she'd better tell 'em and *let 'em see it*. What's the use of shutting it up in the bureau drawer and not letting any one see it? That's the way she does after she reads it. I want to tell her auntic and I think we can come home and give her some communi-oations right in the oid house, if she'll get Susle Field to come down and sit with her. Susle Field to oome down and sit with her. Susle is a medium. No matter if she did get frightened out of her wits, almost, we don't care. They all have to be that way, because they have such funny ideas of ghosts and such things. I want her to get Susle to' come and just sit there with the curtains drawn, 'and I th

think we can make some things dance round; we'll try to, anyhow. I do n't believe she'll be sorry for it, either. Now you know that plant business is all set-tled, and I haven't got anything more to say about it. Mother, she's got two dried-up roses that do n't amount to anything. She's put 'em away in a box, and thinks there 's' something wonderful about 'em. Auntie, she do n't care anything more about it; and now I guess every-body is all right: I am Charlie Morton, you know. Perhaps

body is all right. I am Charlie Morton, you know. Perhaps sometime in the course of three or four years more I'll come round and make things hop ! That is, if you're here and this woman is here, and I have a chance to get in. You know you asked me to come before; that's why I've come." [Yes, I remember; hope you will come again.]



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MESSAGES TO BE PUBLISHED.

March 18. - Dr. H. H. Toland; Bushi E. Stoddard; Achsa M. Oiney; Banuol Y. Lawton; Ostharine Sanger; Capt. Bichard Fhillips; Henry Parkinson; Helen N. Fackard, March 21. - Samuel Hodman; Esther Catharine Ladd; Mar. Emily L. Fray; Dr. R. M. Gibson; Mary Jano Car-ver; Jonnihan Alger; Laurs Mendum; Oharles R. Bald-vin.

veri Jonathan Algor; Laura Mendum; Charles H. Bald-"March 25. - Ann Rutledge; Charles H. Merriam; Clara Fauknor; Mrs. Eliza Healy; Luella Baker; John W. Biggins; Barh Elizabeth Clark; Daulei Emory: March 23. - William Knight; Mary L. Morrison; Gertie Downing; Thomas Bobinson; Mary Elian Carliale; George E. Merrill; Lizie Hall; James Bell and wilfe. Apris 1. - Henry O. Wright; Old Billy Gray; Caroline Ferguson; Joseph W. Butter; Henry Pasilek; Emily, Strong; Burritt Manville; Milton Bonney; Apris 4.-Lotels, for Hoese Burtovant, Dr. John Lee, James W. Bears, Julia, Fiagg, George O. Hobbs, O. E. Chardler, Susan E. Barker; Anna Sprott, W. P. Evans, Annie Boot; Caroline Lee, Ellen Hosmer, James Pratt, Little May, Mrs. Emma Bragg, Martha Urowley, Uncle

Little May, Mrs. Emma Bragg, Martha Urowier, Maller April 26. -Hoses Webster; Mrs. Ellon Hines; Esther Har-rington; William F. Jenny; Anabella R. Sullyam Aman-da Nelson; William O. Roundy; Worcester. - April 11. -Obarles L. Alchards; Coleb L. Hudson; Maria Stapleton; Israel Canfield; Ermine Case; Carrie E. Mar-ahali; Frances Mary Farkor; George Abercromble. April 15. - Opland: Theodore Gay: Charles H. Wesson; Catharine. Farmer; James Worrt; Abigail Armatrong; Eliza M. Hardy; Willef Eagle. - April 15. - Bonjamin G. Fölsom; James Edward Hooper; Emeline Strong; Colonel Orson Perkins; Harriet Bipley; Leonard Jacksont Lille Perry. - April 22. -Dr. Henry F. Gardner; Capt. David H. Seiling-ham; State A. Myers; Mrs. Emily K. Bobinson; Samuel Underwood; Elizabeth Jenkins. - April 25. - Kor, George C. Pennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Sophia Brown; Samuel Fowler; Della Howe. - April 29. - Barah M. Butler; John Maguire; Henry Knight; Haomah Elizabeth Young; Pat; Julia Willet; Belle.

Bollo... May 2. - S. B. Brittan; John E. Bobinson; Lulu E. Mar-tin; William H. Ahl; Elle Sterling; Gipey. Mary E. Julyin Torroy; Sylvis Yogg; Myron S. Knight; Mary E. Discoll; Charles E. Codman; Relen Frince; Sam-tel A. Downes; Lizzie Allez. Mary E. - Lillie Byrague; Charles T. Worthen; Thomas Lyford; Alice C. Mayo; Charles Bullard; Maris P. Ander-Son.

Diordi, Aliceo, Rayo, Charles Bunard, Banard, F. Andri May 18. - Wash, A. Danskini, 'Adolaide E. Sonnemann, Gen. W. T. Spicoley; Mrs. Mary Downing; Calco Martini, John Macomber; Mannie Graves, May 16. - Horsee Glesson; Obarles J. Hanley; Mrs. Emi-J. J. Yari Alici, John Closet Hannal M. Estavanis Georgi-apa Carver; Henry Wolle, May 30. - Mary William; Jacob Hedly; Schl. Perkins; Julia Maschintonh; Dr. S. B. Morshon; Mildred; Howard Mrs. Clars Stillman; Neille Foster.

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Light for Thinkers.

A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritual'sm, at \$1,50 per annum. G. W. KATES, Relitor. A. O. LADD, Publisher.

May 19, A. C. LADD, Publisher, PIRIT MANIFESTATIONS OF ANOIENT MODERN TIMES COMPARED, By JOSEPH BEALS, Greenfold, Mass. In this nexity executed or churs of 40 pages. Dr. Joseph Beals, the well-mown and popular President of the Lake Pleasant Camp-Meeting Association, has brought together a mass of evidence, ancient and modern-welded in firm fashion, and bearing the proof of its reliability on its face-which, circulated as its should be among burchmen and in-vestigators who are just beginning to inquire concerning the spiritual phanomens and philesophy, cannot fail of pro-ducing the most clearly defined results. Uid Spirituality, too, will and it interesting reading. Faper. Price 10 cents, postage free. For sale by COLBY & BICH.

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LIGHT. OF BANNER

[Continued from first page.]

[Continued from first page.] benefit to the growth of general humanity. Mon have crossed the sea in ships, and in their voyagings some, overwhelmed by storm and tempest, have yielded to the catastrophe of na-ture, and have found on the roaring deep an introduction to another mode of consciousness. But because men have been drowned at sea, shall no more ships cross the Atlantic ?--shall no more ships leave the port of Boston in the pur-suance of the domands of commerce ? Because Modern Spiritualism brings a liberty to the in-tellect and to the conceptions of the moral sen-timent-as compared with the cramping influtellect and to the conceptions of the moral sen-timent—as compared with the cramping influ-ence exerted by the old orders of thought and expression—and because some men and some women, incased before in totally inharmonious circumstances, have broken therefrom and sought more congenial expressions and condi-tions—because this has happened in the past, and will necessarily again, because of the im-perfections of the race, are these facts which Spiritualism brings before the consideration of the world—proving as they do the continuity the world—proving as they do the continuity of consciousness beyond the grave—to be set aside? Because of the abuse of liberty as re-garding social relationships on the part of some. shall the avenue of heavenly communion be closed? No I these excrescences of our civiliza-tion, these evils growing out of the strength of social vitality, are by no means a measure of the corruptibility of Spiritualism; they are evidences of the strong power of the social organ-ism in man, and belong to the character of the human race everywhere, and not to Spiritual-ists specifically. The clock of time has struck for the induction on a higher plane, founded on

for the induction on a higher plane, founded on justice each to each, of an harmonious develop-ment of universal humanity under natural law. Nature demands implicit obedience to her law; there is sorrow on earth because of igno-rance, there is suffering because of wrong-do-ing; the law being broken, punishment will surely come. This question of the marital re-lation and its bearing on society is to be the grand question of the future civilization. And it will be more conducive to the happiness of grand question of the future civilization. And it will be more conducive to the happiness of the world if the Brooklyn preacher will cease condeming a thing which he does not and can-not properly understand, because of the bent of his mind, and hush the old Typhon and Osi-ris cry, "Believe in the Lord Jesus Christ and be saved," which he is now faising against the spirit-evangels of the nineteenth century. Mr. Talmage will save humanity, or try, after mankind is made: Modern Spiritualism wishes to make humanity at first hand, so that it will need no saviours; so that it will grow and be perfect in holiness of *itself*, in the maj-esty of its own inherent worth, developed ut-terly in the graces of wisdom, purity, harmo-

terly in the graces of wisdom, purity, harmo ny and love.

But the Doctor has still another cry: That Modern Spiritualism has a tendency to induce insanity. The Doctor did not favor his audi-ence with a definition of this word "insanity." Thomas Carlyle said with some amount of incon-sistency and impudence, I admit, that all men are fools! I think there must be a little insaniare fools! I think there must be a little insani-ty mixed up more or less in general humanity; I am not aware that the class of people to which the Doctor belongs has been specially created as the subject of perfect immunity from this general taint in one or other direction. And I look a little deeper than the Doctor; I see that insanity is conved by discorrentiation And I look a little deeper than the Doctor: I see that insanity is caused by disorganization in the brain-tissues; sometimes by cellular ex-haustion in the nervous system. Insanity has many causes, and many phases of expression. If a man works his brain too much he will lose power and become insane. I do not mention it to the discredit of that beautiful poet, Wil-liam Cowper, but William Cowper lost his rea-son; I do not blame him, neither do I censure James Ferguson because he lost his reason. I think it is no matter or sign of disgrace in these cases and their like. Neither do I impugn the memory of Michael Faraday because in a fit of insanity he committed suicide. I will not be so foolish, either, as to blame the insanity of a nation upon the vagaries of Christianity, or upon the silly developments of a political party. nupon the silly developments of a political party. Men can become insame by overwork, by dwell. Ing continuously and unduly upon a singleidea: There are tendencies in the investigation of the problems of the unknown to induce an enthu-siasm in the advance along the paths in which they lead, which may end in brain exhaustion, and a consequently abnormal mental state. This principle is of the widest application: I know two ladies who died through religious insanity. I dare say that there are six Chris-tians made insame by their religion to ene Spir-itualist, in the asylums of the United States and Great Britain. If Spiritualism is to condemed because of a fancied or assumed ex-tra-tendency (in the opinion of its enemies) to over e-excitement of the brain, and consequent intas world is, by the same rule-and for much more cause-to be condemned. And then the Doctor goes on to make the gen-eral and sweeping charge against Modern Spir-itualist to turn the tables upon its accusers, since overy religion and every system of faith in the world is, by the same rule-and for much more cause-to be condemned. And then the Doctor goes on to make the gen-eral and sweeping charge against Modern Spir-itualism that it is immoral in its tendencies; When men of narrow minds come in contats with that with which they differ, the first ar-gument (?) which occurs to them is the hurling of personalities netwers, the first ar-gument (?) which occurs to them is the hurling ary —is theory counts ethics nothing, and be such ary cause differ the eigenewich the spirits of the model, the spirit representation was formed. The speaker dwell largely upon the individu-ary of very human beings, and be around which the representation was formed. The speaker dwell largely upon the individu-ality of every human being, the spirit and the difference and argely in the individu-ality of every human being, the spirit and the individu-and in the difference and argely in the individu-anter and sweeping c Mon can become insane by overwork, by dwell-ing continuously and unduly upon a single idea: There are tendencies in the investigation of the

vironed by conditions over which he has but little control, doing his best, struggling for the highest conceptions, battling instinctively for the unfoldment of his soul, though the clouds are dark and the paths are mazy. Spiritualism comes to man vesting virtue in a true life, and salvation in an obedience to natural law: assur-ing him, amid the tunuit of divers opinions and the jargon of distracting creeds, that his bitter environments and earnest toils, his temptations, his failures, his victories are all for the development of an imperishable indi-viduality within him; that he shall finally take his fruit, the result of those labors, with him into another state of experience in conscious life—a condition which is made up of the aggre-gate development of the past in his soul, that which it has grown to be; that he shall enter new spheres of experience therein to work out that soul's continuous growth, on and on, on and on in the eternal spheres of progress-aspiring ever toward, though never reaching, the Absolute of Perfection. Away with faith that does not contribute to the sinewy develop-ment of this individual and immortal constitu-tion, and to the dissemination of the grand truths of present and future life among ment tion, and to the dissemination of the grand truths of present and future life among men

ment of this individual and inhibortal constitu-tion, and to the dissemination of the grand everywhere! We leave our benediction with this man in the pulpit; and we urge upon him the necessity of a spiritual culture, the need of intellectual insight, the necessity of a harmony in his con-science with true spiritual aspiration. What-ever a man's religious belief, his school of sci-ence, his party in politics, if that man has in his soul the sentiment of aspiration, and the receptive quality that welcomes inspiration, he will grow, he will become strong. And the re-verse is also true. The reverence due to the moral teacher in the pulpit is very often spoiled by the part he plays. The dignity of human nature thus ministers in the way of higher growth and serves a useful purpose. As all things which oppose truth give strength, in the ultimate, to those who push the conflict to the facts of the Spiritual Dispensation have Nature for their friend, and are indestructible. By their revelations a moral efficacy, resting upon a system of progress, the energy of the soul de-veloped under the power of reason unconfined, are set at work, molding each earthly circum-stance, and destined finally to bring in, victo-rious over every error, a religion based upon the assured power of knowledge—not upon ig-norance: a religion based upon facts every day demonstrable by living witnesses, not upon an-cient, unqualified and threatening asseriions; a religion based not upon man-made traditions, but upon the inspirit spheres in answer to hu-man aspirations for that which is the highest and the best! and the best!

MATERIALIZATION:

IS IT TRUE? AND IF SO, WHAT IS THE PHILOSOPHY OF ITS PRODUCTION?

An Address by

MRS. HARDINGE-BRITTEN, At Republican Hall, New York, Sunday Morn ing, May 11th, 1884, before the First Spiritunlist Society, the Subject having been Nelected by the Audience.

[Reported for the Banner of Light.]

An unusually large and select audience as sembled at Republican Hall, to greet Mrs. Hardinge-Britten on the second Sunday of her present engagement in New York, at which Mr. H. J. Newton presided. According to previous announcement, the subjects of the morning's address were to be on questions propounded by the audience, and amongst the papers sent up, two were upon the questions concerning "Ma-

the veriest akeleton of this wonderful address. The above report scarcely contains a tithe of the points presented, and notwithstanding the fact that the address was long and demanded the closest attention, it was given with so much force and energy that the simplest listener could understand it. Repeated bursts of ap-plause testified to the astonishment and inter-est with which this extraordinary discourse was listened to.

could understand it. Repeated bursts of applause testified to the astonishment and interest with which this extraordinary discourse was listened to.
Perhaps not the least interesting part was that in which the speaker touched upon the subject of the frauds that had been practiced in simulating this phenomenon. She alluded to the corrupt and nefarions spirit of the age generally, and marveled why the world should expect Spiritualism to be free from the evil tendencies of an evil time. Mediumship, she said, was a physical not a moral quality; a result of organism, not of mental states. Many of the physical mediums were forced by powerful and irresistible influences into the public exercise of their gifts, and when, from sordid necessity or compulsion, those gifts were to be their bread-winners, they must satisfy the oraving and insatiste demands of the marvel-seekers and mere curiosity-hunters who througed around them, or starve.
Who thatlounged into the physical medium's show-treating it as little more or less than a mere show-was going to be satisfied with the poor exhibitor's plea of being "out of power," or that the spirits would not or could not manifest? Whils the speaker strongly and solemnly deprecised the intrusion of fraud or human contrivance in so grand and important an act as that of spirit telegraphy in any form, and pleaded that the investigator should be protected and his right of inquiry and research respected, Mrs. Britten showed that the totally unphilosophical spirit in which investigation is conducted, and the childish craving of a phenomenal age for more marvels, are highly detrimental to a favonable analysis of the supremetation of supplementing lack of power by contrivance cannot be wondered at. Meantime starts and the childish craving of a phenomenal age for more marvels, are highly detrimental of supremeting lack of power by contrivance cannot be wondered at. Meantime subscore and the fraited with the temptations of the grouted and pressed work errores and the

sorely-tempted and pernaps hard-pressed work-ers. Abuse and violence on either side were wholly illogical, and would never solve this problem. Let there be "a school of the Prophets." Let young persons who exhibited medium power be carefully educated—trained in the best sys-tem of morals, impressed with the nobility and importance of their gifts. Let them be placed above the sordid temptations of poverty and cruel necessity, and caim, scientific and delib-erate methods of investigation be carried for-ward, until mortals should be able to work the telegraph as well as spirits. Then, and not till then, would mediums be enabled to realize the true purpose of their high calling, without fear of temptation or insult: then alone would hon-est investigators be sure of good results, and be protected from the intervention of fraud or de-lusion; and then would the telegraph between protected from the intervention of fraud or de-lusion; and then would the telegraph between the mortal and immortal be placed upon the foundations of a true and most sublime science; the naturally endowed spirit-medium would walk the path to heaven which he pointed out to others, and medium power itself, under prop-er culture and scientific development, would be the property of the whole human femily-the the property of the whole human family-the link between heaven and earth, and the bridge that should span over the sea of death and mys-

tery. The speaker closed amidst loud and long-continued applause.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: After a week's visit to Canton, Ohio (a very flourishing city of 20,000 inhabitants), where I did not meet a single known Spiritualist and only one live liberal (Louis Scheeffer, proprietor of the Opera House), I rest to collate the spiritual items of interest in this

rest to collate the spiritual items of interest in tuns city. The Lyceum May Festival on the 8th passed off as usual, in a very pleasant manner. Pretty young indies, in pretty spring dresses, with attendant, smiling and happy young gentlemen, always render "charming May" more charming. These social gatherings and rational amusements are really the cement that binds our children and workers together, and makes us a successful Lyceum. *A New Lyceum.*—Through correspondence with Mrs. Melora Husted, of New Orleans, La.; I learn that herself and a few friends are organizing a Children's Progressive Lyceum in the Crescent City. I trust the Spiritualists of that beautiful Southern metropolis will do their duty by them and encourage them, not only with their purses, but their presence, when they commence their Sunday Sessions—for nothing seems to stimulate the little ones more than a large attendwill do their duty by them and encourage them, not only with their purses, but their presence, when they commence their Sunday sessions-for nothing seems to stimulate the little ones more than a large attend-ance of visitors. A Happy Time was enjoyed at the Cleveland Lyce-um, Sunday, May 11th, by the unexpected visit of one of its former scholars, C. Eugene Johnson-for many years one of our very brightest pupils. After an ab-sence of three or four years the youth returns a man and a full-fledged doctor. Mr. Johnson made an ap-propriate address to the Lyceum, and recited, in his limitable way. "The Polish Boy," and "Fare thee well, Brother Watkins, (ah)" by special request. Lectures.-On Sundays, May 4th and 11th, the Hon. A. B. Bradford of Enon Valley, Pa., occupied the platform at Weigerber's Hall, with two masterly addresses, demonstrating, as in his own case, the possibility of evoluting from a Presbyterian even to a radical Spiritualist. Though well along in years, Mr. B. is yet vigorous in mind and body, and loses no opportunity in public and private of comparing his present untrammeled thought with his former gramped Presbyterianism. He is probably striving hard to counteract the bad effects of his former preaching (be having been in years past a Presbyterian full to the arbit it head by those who were fortunate enough to hear him. Not having spoken here before, Mr. R. was but little Known; but should he come again, larger audiences would surely greet him. Ab before announced, the Church of the Spiritual Fra closes its meetings for the season with the Hon. Warren Chase, Sundays, June ist and sth. Mr. Chase is too well known as one of the oldest and ablest speakers in our ranks to need a flourish of trumpets : The bare announcement of his coming will full the hall. *Mrs. Nellie J. T. Brigham, en route* from Michigan hall. Mrs. Nellie J. T. Brigham, en route from Michigan to New York, kindly consented to stop off at Cleve-land and give the friends a parlor lecture, Monday, 26th. If time had permitted, suitable arrangements would have been made for her reception in a public ball hall hall. Return of Mrs. Sara Andrus.—It is with pleasure I announce the return of this well-known medium to Cleveland after an absence of six months in New York. Neither her controls nor herself liking metro-politan life, they return to their former abode. Picnic.—The annual pionic of the Ohildren's Pro-gressive Lyceum will take place probably the last Sunday in June, when the Lyceum adjourns for its usual two months' vacation. Yours for the cause, THOS. LEES.

Saratoga Springs, N. Y.

Mrs. Morse-Baker has just concluded an engage-ment with our Society for two Sundays. On the even-ings of the two days her lectures gave general satis-faction. They were replete with thought, highly prac-tical, and also filled with poetic beauty, and were de-livered with an energy that did not fail to make an im-pression upon large audiences. Mirs. Morse-Baker's parlor scances are exceedingly interesting and of great utility in convincing skeptics. She is in every sense a truly good and self-sacrificing woman, having been devoted to the cause of Spiritualism for the past twenty-five years, and frequently lecturing without fee or reward where small gatherings are unable to pay her. I would say, by the way, that the General Assembly of the Fresbyterian Church is now in session in this place. (A few members feeling the tide of advanced ideas, dropped in to bear Mrs. Baker.) Rev. Henry A. Jessup gave the opening sermon, and after immenf-ing the insufficiency of a *diluted* gospel to convert the heathen, exclaimed: "We need not the ministry of angels, the gift of miracles. Miraclesione never con-verted men. Let us not question or doubt the power of the gospel, attended by the power of the Holy Spirit." It is amusing to read the various sermons by the delegates, summing them up: they are barren of any new or original thought. "Leading of in Frayer," " A Lost Race," and a "Saviour in Jesus," cover the whole ground. Fraternally, H.J. HORN, Pres. Saratoga Springs, N. Y., May 19th, 1884. Mrs. Morse-Baker has just concluded an engagement with our Society for two Sundays. On the even-

Potterville, Mich.

To the Editor of the Banner of Light: Our Society here seems to be in a prosperous condi-tion; we hold regular public circles every alternate week on Sunday, and during the past year we have held a meeting every Quarter, and part of the time every month. Several persons are being developed as mediums, and most of them have come from the Or-thodox ranks. A materializing circle has recently been organized under spirit direction, and already the sitters have witnessed manifestations which are very encouraging. The Annual Meeting of the Society will be held at To the Editor of the Banner of Light:

encouraging. The Annual Meeting of the Society will be held at the Potter Hall, Potterville, on Saturday and Sunday, Juno 7th and 8th, commencing Saturday at 1 o'clock P. M. Mrs. Hattle E. Dunham of Ionia, and Dr. G. W. Lusk of Sebewa, are the speakers engaged. A ma-terializing medium is expected to be present and hold scances each evening, and a good time is anticipated. Very truly yours, IRVIN JONES, Secretary.

Queen City Park.

Queen City Park. The Boarding House at Queen City Park, Burling-ton, Vt., opened May 20th. It is in charge of N. A. Bailey, of Rutland, Vt. The satisfaction given by Mr. Bailey at the Park last year will guarantee good fare to all who may wish to visit the Park previous to camp meeting, and try the excellent fishing and boat-ing for which Shelburne Bay is noted. Several cottages are being built. The camp for 1883 opens Aug. 14th and closes Sept. 14th. Circulars will be issued soon, giving full information. They will be sent to all who may forward their address to the Sec-retury. O. G. BUGBEE.

retary. East Barnard, Vt. O. G. BUGBEE.

The LeMoyne furnace. at Washington, Pa., has been kept busy of late; cremation seems to be getting to be less uncommon. This has been for some time apparent as the inevitable tendency. Without allow-ing the retort to cool, after the ashes of what had been the body of Dr. Gross, of Phildelphia, had been re-moved, the fires were re-kindled for the incineration of the body of the Rev. Mr. Leeman, of McKeesport. Then came the body of Gen. Audley W. Gazzim, of Philadelphia, "attorney for the National Cremation Bociety."—The Weekly Times, Hartford, Ct.

In Memoriam.

At a meeting of the American Spiritualist Alliance held on the 13th inst., the following resolutions were passed :

Alliahce held on the 13th inst., the following resolutions were passed : Again from the ranks of our Alliance the spirit-world has claimed new recruits. Two of our most esteemed members who only a fow weeks ago wore co-haborers with us have recently passed to a higher life : Madaine Char-lotte Variau, who's gonial presence and happy disposition made friends of all who knew her, and Mr. Henry O. Baker, a well-known and stanch Spirituialist, a zcalous and efficient worker. Both of them were much interested in the wolfare and progress of our association, and often manifested their carnestness by kind and enceuraging words and a regular attendance. Desiring as members of the Alliance to give on this occasion expression to our feel-ings and scattments; he it *Resolved*. That while we deplore the loss of our sister and brother, we also deeply sympathize with those to whom they were yet nearer and dearer, and we tender to them in their bereavement the beautiful and elevating consolations that Spiritualism alone can offer. *Resolved*. That while we realize that the material pres-ence of these departed friends is no more among us, yet we feel assured that their spirits will often be with us, inter-ested as heretofore in the labor of this Society, and ready as heretofore to asist and to encourage. *Resolved*. That the Corresponding Eccretary is requested to forward a copy of these resolutions to the families of our departed friends, and also the *Banner of Light* for publi-cation. J. F. JFANERET, Secretary.

J. F. JEANERET, Secretary. New York, May 21st, 1884.

Island Home.

To the Editor of the Banner of Light: Please allow me space in your columns to answer the many

inquiries that are being made dally in reference to the Island Home. When I began this work four years ago, under di-rection of the spirit-world, I had not a dollar to start with; but I saw the necessity of building a home where mediums (those who had been the means of bringing light to a creedSpiritualist Meetings in New York.

1841 GR 76232

MAY 31, 1884.--

The American Spiritualist Alliance metts every Sunday atternoon at 3% o'clock in Republican Hall, 55 West Sid street. Headquarters and Reading-Room for members at 127 West Sith street; where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 65 West.83d street, Morning service 10 o'clock; evening, 7:45. Seats free, Pub-lic cordially invited. The speaker for the present is Mirs, Emma Hardinge Britten.

New York City Ladies'Spiritualist Aid Society, permanentiy located at 171 East 69th street. Wednesday, at 3 F. M. Mrs. M. A. Newton, President.

Arcanum Hall, 57 West 25th street, corner 6th Ave-nue. The People's Spiritual Meeting (removed from Fro-blaher Hall) every Bunday at 24 and 74 r. M. Frank W. Jones, Conductor.

People's Spiritual Meeting, New York

People's spiritual meeting, New York City. The friends and patrons of the Feople's Spiritual Meet-ing of New York Oity will celebrate its first yearly anni-versary in Arcanum Hall, 57 West 25th street, corner Sixth avenue, on Bunday erening, June 1st. Bhort addresses, spirit descriptions, and the exercises of modumistic tai-ents generally, coupled with vocal and instrumental mu-sic, will render the occasion one of spiritual advantage to all who may favor us with their presence. The public cor-dially invited. FRANK W. JONES, Conductor.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fultun streets and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-dent.

ite hall, and all meetings free. Wm. H. Johnson, President.
 Charch of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Bunday at 3 and 7% P.M. Sunday Behool for adults and children at 10% A.N.; Ladios' Ald Bociety meets Wednesday at 2% P.M. Ohurch Social meets every Meinesday evening at 7% o'clock. All meetings free, and the public cordially invited. A.H. Dalley, President:
 Brooklyn Spiritual Fraternity.-Thursday evening of each week at 7% o'clock. All meetings with einsteing conference meetings will be held. at 5 o'clock, in the Hall of the Union for Christian Work, 14 Smith street, two doors from fution sectors. S. B. Nichols, President; John Joffrey, Beerdenry, A. G. Hilp, Treasuret.
 The Exatern District Spiritual Conference, corner South2d street, at 7%. Oharles B. Miller, President; W. H. Oofin, Secretary.
 The Everett Hall Spiritual Conference, 398 Fulton street, meets every Mousander, and meetings tas o'clock. Birstual parsand bookson salo, and meetings free. Spiritual Society. J. Cushing, Tressurer.

J. Cusaing, Treasurer. **The South Brooklyn Spiritual Society** meets at Franklin Hall, corner of Third Avenue and 18th street, every Wodnesday evening, at 8 o'clock. Mediums' and Experience Meeting overy third Wednesday in each month. All spiritual papers for sale. Beats free. S. B. Bogert, Prosident; Dr. Patch, Treasurer.



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first, and holds personal opinions as but second-ary—his theory counts ethics nothing, and be-lief everything! so that a sweeping charge of immorality made against an unbelieving, un-theological Spiritualism is the most natural thing to be expected from one of his calibre, and has no weight in a truly logical mind. I think, in this connection, that if the clergymen and ministry of all denominations are taken as a class, and their morality compared with the morality of the other classes in society, it will be found that they are, in proportion to their number, the most immoral class we have in community. The order to which Dr. Tal-mage belongs-(we do not of course charge him mage belongs-(we do not of course charge him with crime, but merely call attention to the ever-recurring evidence in the press of the country everywhere to support our assertion regarding the clergy as a class, to which he doubtless deems it a special privilege to belong) -is really far deeper dyed in the record of crime than the "immoral." (?) because not Christian, Spiritualists against whom he seeks to fulminate his anathemas. Let him remem ber this, as Sunday after Sunday he enters his pulpit in Brooklyn; and let him also reflect upon whether he would consider it just in an opponent to hold his cherished Christianity as properly and personally responsible for the in-dividual and multitudinous shortcomings of its priesthood. priesthood.

Dr. Talmage then warns and expostulates, and becomes very warmly heated in his warn-ings; he would have all those who wish to atand becomes very warmly heated in his warn-ings; he would have all those who wish to at-tain hereafter to a crown, a harp and a clean white spiritual garment in the creedal New Je-rusalem to touch not this unclean thing called Spiritualism; for if they do they will be dragged down into that unending séance where wail "the lost" amid the sulphur-charged darkness of an eternal hell. An eternal séance of dark-ness! We hope humanity may be spared some day from hearing such bigoted priestly babbling as this. We hope the reasoning minds of this community will never accept such a monstrous doctrine as consigns to an eternal world of suf-fering the human heart because following the natural promptings within; it seeks a wider measure of truth, and refuses to give credence to mere belief unsupported by testimony. The anathema of the priest, Dr. Talmage, has had its day as a party whip! One word further in regard to this nonsensi-cal dogma of a literal hell, about which Dr. Talmage discourses with eloquent tongue-a dogma that had its birth in ignorance and found its nurse in barbarism, and which a colargyman in this ningteenth century aways to

dogma that had he brits in saurance and found its nurse in barbarism, and which a colergyman in this nineteenth century seeks to use as a club with which to frighten back from investigation into the spiritual phenomena such of his hearers as may have already surrepti-tiously engaged therein; a dogma that vests virtue alone in faith, and salvation in affirma-tory declaration. The darker influences of the world, the conservative and non progressive, ever entrench themselves in high places. The truths that unfold to man his progressive des-tiny have ever been born in mangers, and the humble in human life-and Spiritualism has proved no exception. Ushered into being, en-

The speaker dwelt largely upon the individu-ality of every human being, the special identi-ty of each organized existence, and the pecu-liar characteristics which ever have marked each one-hence, she argued, the strongest and each one-hence, she argued, the strongest and most unanswerable proof of the soul's return and communion with earth is INTELLIGENCE. It is the intelligence peculiar to the individual that the world calls "dead," that has made Spiritualism the sole and irrefragible proof of immortality; and because form-materialization may not always convey intelligence, or bring tokens of personal identity impossible to imi-tate, it is more remarkable as a demonstration of wonderful spiritual science than as proof of the soul's continued existence. When all the possibilities of fraud or the intervention of human action are filtered away, form-materi-alization as a phenomenon can only be equalled in magnitude of power and creative energy by alization as a phenomenon can only be equance in magnitude of power and creative energy by the solemn mystery of human generation; and as a triumph of mind over all the hitherte known laws of matter, it should be regarded as one of the most marvelous and admirable achievements of chemical action ever displayed to the aves of mortality.

to the eyes of mortality. Mrs. Britten traced out the physiological pro-cesses by which a vital atom or germ cell grew to be a nervous fibril, and finally the complex to be a nervous fibril, and finally the complex organism of a living being. Pursuing her analy-sis, she showed how, by a silent subtle but per-sistent system of exchange of atoms, the pro-cesses of waste and repair were carried on until the new-born babe became the man; the man the aged sire; the old, worn-out form of mor-tality the clod of clay; and all the disintegrated elements returned grain to the where where work elements returned again to the unresting work-shops of nature. After tracing out the chemi-cal action involved in all these transformations, calaction involved in all these transformations, she suddenly brought her rapt auditors to a pitch of enthralling interest by demanding what had become of all the atoms of matter ex-changed in the processes of life and growth by evaporation, emanation, etc.—citing the results of psychometry to show that nothing is lost in nature, and that mind, character—in short, the all of the man—can be communicated and fixed indelibly in the realms of spiritual being by a single breath, touch of the hand, or footprint. single breath, touch of the hand, or footprint, she next entered upon the startling theory that the atmosphere of earth holds in solution the actual physical atoms that have been given off during the process of every life; that our garduring the process of every life; that our gar-ments, like our bodies, pass off in an unceasing round of growth and decay, and that all that made the living being, or, in a word, all that the earth contains, or ever has contained, is around us in our own atmosphere, and needs but the action of spiritual chemistry to recom-bine into solid material forms again. The na-ture of mediumahip was then explained, and the processes of combining gases into water, and making crystals, were cited as proofs that the vital electricity given off by certain indi-viduals, aided by a well-organized circle, was amply sufficient to combine the elements exist-ing in solution in the atmosphere into temporary organizations of flash, blood, bone and fabrics, etc., etc.

It would be impossible to give anything but

Grand Rapids, Mich.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: At a farewell reception tendered by Mrs. John Bar-rows at her residence. A pril 23th, to Mr. Waiter Howell of Philadelphia, who has been speaker for the society here during the month of April, a large company were present. Several fine recitations were rendered by local talent, among which were two by Miss Maree Wilson, a taleuted elocutionist; an epic poem by Miss Foos, and an original poem by Mrs. C. H. Hinckley. These were interspersed with excellent instrumental and vocal music by the talented Wheeler Family of this city. The evening was passed enjoyably and har-moniously, and at its close the following preamble and resolutions were read and unanimously adopted: Whereas. This meeting has convened as a farewell recep-

moniously, and at its close the following preamble and resolutions were read and unanimously adopted : Whereas, This meeting has convened as a farewell recep-tion in honor of Mr. Walter Howell, our speaker: and Whereas, it affords a suitable opportunity and is deemed by us fitting to express the esteem in which we bold him as a failthall co-laborer with us in the field of progressive thought and usefulness; therefore bo it Recover, it as fit and the sole and efficient exponent of truth as it is embodied in the social, moral and religious ethles of spiritualism; more especially in the latter phase of the same; and that we sincerely regret his departure from our midst. Recover, That the thanks of this meeting and society are due to Mr. Howell as an able and efficient exponent of truth as it is embodied in the social, moral and religious ethles of spiritualism; more especially in the latter phase of the same; and that we sincerely regret his departure our hearts feelinged kind and affectionate regard for him, both as man and a teacher. Recover, That in leaving us he carries with him the good wishes and esteem of those who have met here, and with us will prove a benefit to himself as well as to us and anticipate or deaire. Mes. C. H. HINCKLEX, Scoretary pro teme.

ANDERSON, GRIMES CO., TEXAS, May 14th, 1884. J. C. BATDORF, M. D.:—For years I have been afilioted with sick headache and neuralgia. From living, in 1882, in an unhealthy locality, my system became filled with malaria, so that my spells of sick headache came every week, and I was so prostrated from excessive vomit-ing that I did not recover from one spell before I was attacked with another. Utried the regn ing that 1 did not recover from excessive vomit-ing that 1 did not recover from one spell before lar physicians and patent medicines with little or no perceptible good. Seeing your advertise-ment in the Banner of Light, 1 was induced to send a lock of hair for a diagnosis, which set forth my condition so well that I sent for mag-netic remedies in January last. I can truth-fully say that my health, since taking the mag-netic remedies furnished by you, has been bet-ter than it has been for several years. I have not had a single spell of that dreadful slok headache and very slight neuralgic pains since I began the remedies last January. I hope others afflicted as I have been will give the magnetic remedies furnished by you a fair. Trial. With best wishes for your success, Your grateful patient, MARY N. BROWN.

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