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CONTENTS

FIRST PAGE,-Penumbral Sketches, Funeral Services of Alanson Hall.

- SECOND PAGE .- Poetry: Sheltered. Shiritual Phenomena: Satisfactory Materializations; Ole Bull and Spiritualism. Western Locals. Verifications of Spirit-Messages. Psychology, Medlumship, etc. New Publications.
- THIRD PAGE. Banner Correspondence: Letters from Maine, Colorado, Illinois, Vermont, Missouri, Ohio, Oregon, and Connecticut. The Witchcraft of New Engand, The Cost of Ill-Treating Indians, What Cloth-ing do the Angels Wear? Spiritualist Societies in England. Spiritualist Meetings, etc.

FOURTH PAGE. - The Crueitles of "Philanthropy," (?) Robertson Smith's Case, The Shawmut Lyceum at Musie Hall, etc.

FIFTH PAGE.-Brief Paragraphs. New Advertisements etc.

SIXTH PAGE .- Message Department: Spirit Messages given through the Mediumship of Miss M.T. Shelhamer. SEVENTH PAGE, - " Mediums in Boston, " Book and Mis cellaneous Advertisements.

EIGHTH PAGE.-The Magazines. Spiritualist Meetings in Boston. Spiritualist Meetings in Brooklyn and New York. W. J. Colville's Meetings. A Kansas City Case,

Banner of Fight.

BOSTON, SATURDAY, JUNE 11, 1881.

PENUMBRAL SKETCHES.

J. S. Thrasher's Message Corroborated.

BY JOHN WETHERBEE.

"Now came still evening on, and Twilight gray Had in her sober livery all things clad."

Such was the fact to the world and to me on the closing in of a pleasantly and busily occupied Sunday in May of this present year. I had laid down my pen and folded my notes and papers, and seeing a copy of Paradise Lost handy on the table, I laid the book on them, to keep them intact during my absence, which was to attend a circle. The book in question may liave invited the draft of the above quotation to begin with; or the man behind the book; it is difficult to tell the exact factors of inspiration, and I do not know in this connection as it is of any consequence. After a pleasant and somewhat thoughtful walk of about half an hour, in which I took no note of time, not even of its loss, I found myself at the medium's door. This was Miss Shelhamer's home circle evening, not for visitors except on invitation, and I was one of the privileged. It proved indeed a privilege, and enables me to corroborate the return of a friend whose name heads this article, and to say also it is one of the most perfect identifications of an individual spirit I ever had or ever heard of; and the circumstances in connection forbid any such explanation as mindreading, or unconscious cerebration, as is often suggested, at least by those who strain at a gnat in the spiritual manifestations and swallow camels in other matters. Such perfect tests of identification as the one of which I am speaking are very rare comparatively among experiences, not tests of spirits, but tests or proofs of identification, and therefore it is worthy of elaborate record; and that is my apology for the space I occupy. I do not know as it is wise or serious to begin as I have in this somewhat poetical manner; but it expresses the state of my feelings, and may be an impression; I do not say it is, but it reminds me of Junius. Speaking of the eagle, he says: "The feather that adorns the royal bird sustains his flight; strip him of his plumage and you pin him to the earth." I trust. then, the "plumage" of this article, if there should be any, will be forgiven. How much my occupation during the day had to do with the sentimentality of the hour, or how much it had to do with the fact that made this occasion a privilege, I will not undertake to say. I think we sometimes accidentally make conditions that are not always at our command on call; that is my apology now for being so minute. The day had been wholly spent in my study my books, papers, pigeon-hole contents and correspondence around me, and to some extent in me; it had been a sort of "washing-day" in my literary life. Our thoughts, you know, have queer ways of reaching us; autographic suggestions not only carry memories with them, but they carry presences also. How much, then, of my day's thoughtful occupation had to do with the connection made with my Texan friend I do not know; perhaps my condition was not in any sense a factor; but I feel impressed to begin in this way, and even to call to my aid, in the way, perhaps, of superfluous "plumage," the sweet orphic lines of Emerson, in suggestion of connections that exist, that are not always prima facie, where the poet says:

something I had written had attracted his attention, and he wrote to me inquiringly, and the reply opened a correspondence which has not ended, it now seems, with his life in the form. I have a box-it is now before me-of about a cubic foot in dimensions, full of his letters to me. There are more bright thoughts, wise words, good advice and common sense in them than can be found in any package of letters that I know of with an equal number of words. Our pen acquaintance began in 1874. My attachment to him was not because he appreciated my articles, for he was much more of a critic than a patron. I used to think oftener of what he would say, when I was writing an article, than what the reading public would say; there was where he toned me up, and I have no doubt he is now saying, "Condense, John, condense," and I am going to after this; but, for reasons al ready stated, I want the privilege of superfluity now, for I feel that I am writing on an important matter.

The "Sage of Galveston," as I still like to call him, was a man of wide experience, and had led an active life, commercial, political and literary. Some twenty odd years ago he was on the editorial staff of the New York Herald, occupying the position several years. He was born in New England, but left it when a young man. He lived at the South the latter part of his life, beginning his residence there before the late war; and when he came across my pathway, as I have said, some six or seven years ago, he was and had been long a resident of Galveston. He was then a Spiritualist, had lost by death his wife and children, so his home in the ordinary sense was desolate. His aged mother lived with him, and she seemed to be his only connecting link with this life. He was singularly modest and retiring for so full a man, and was very happy in his belief in Spiritualism. He had very thoroughly investigated it, and being satisfied he stayed satisfied, living the life that Spiritualism teaches, at least teaches theoretically. I trust that some day, as our truth gets incorporated into humanity more generally, there will be more Thrashers living practical lives than now, so that it will be less of a theory and more of a life.

The "Sage" had great practical common sense in Spiritualism as in everything else. He seemed to know where he was going, when this life closed in, more intelligently than most men that I have met, and he has gone there; and now tells me, as his "message" will show, that "he is quite comfortable." How natural that easy way of saying it, so like him, as the general tenor of that box of letters will show. He put ternoon to meet a friend late, and so went to himself in the shape to take life easy. Having the circle to pass the time, and the message made up his mind, in his lonely domestic state, published in the last Banner of Light was given. that commerce and enterprise would allure him | Very few people-not more than one or two-in no more, or disturb his mind, he invested his this city know Mr. Thrasher, or of my close coravailable means in an annuity that supported | respondential relations, and I do not believe a him generously, so that he could live to his lik- living soul in the world knows that he was in ing, and have something for charity, and be hospitable, as many traveling Spiritualists can testify. He often sent for mediums to visit him; they became residents at his house for longer or shorter periods, and great was the comfort he took in the manifestations at his own home and elsewhere. Even the account of them gladdened my heart. His experiences and wise conclusions have helped the stability of my own sensuous experiences. I do not mean that I needed his evidences to endorse mine, but it is so pleasant to find bright, scholarly, cultured minds in accord with one's own. He lived with the have given to have had that spoken an I instead spirits; he seemed to fully realize that he had of a J. I felt and knew it came from my Galinvisible company. As I have said, commerce veston friend, but why spirits so often get twistand business, which once allured him, had no attractions for him, and when he died, the competency he had died with him. I do not know as that was a wise investment, but I think it was wise for him. At any rate, when he died he was not weighted with the ballast of wealth that anchors so many spirits to earth after their hodies are dead and huried. It was, of course. a misfoffune to have been left alone, death taking his family, but he felt always near them,

attachment was mutual. It began in this way: | ter was an I as I am that mine is a J. There was no occasion for settling the point, for in all our correspondence he spoke of me as the Philosopher, and I addressed him as the Sage; "my dear Philosopher," "my dear Sage." The discovery that the initial letter was a J, as this article is headed, is due to the fact that the spirit knew his own name better than I did.

I have written a pretty long introduction or episode after leaving the reader at the door of Miss Shelhamer's house on that Sunday evening in May; but the many words since written will enable me to be both brief and intelligent in finishing up the corroboration. I do not propose to present a record of that circle, only that which bears on this subject. In the course of the evening I had had an interesting and characteristic letter from the spirit of Ralph Huntington ; the control had also said that my daughter Hattie and sister Adeline, my brother, father and father-in-law, were present : therefore I had six friends among the invisibles. The control afterwards said, addressing me

"There is a spirit who comes to you and wants to be recognized; he died a good ways off, and a year or more ago." I said; "Who is he? what is his name?" "I will see if I can get it," said the control; and after some hesitation said something that sounded like Frasher and James; but as I knew no James and no Frasher, I said: "Cannot some of my spirit-friends tell me his name?" He did not know any of them, but the spirit said he had tried hard to manifest, and had promised me that he would; and the control said he seemed disappointed and persevering. I said : "Tell the spirit to come to the Banner Circle, and try to manifest there"; and the control said he would if he could. A little while after this "Lotela" controlled the medium. She is an Indian spirit of a lively turn of mind, and she said : "Wetherbee chief, that spirit that knows you is here still, and wants to be recognized." I said I wanted the recognition as much he did, and I was sorry I was so stunid. She then said : "1 see four large letters right over him and you—S A G E." "Oh," said I, "the 'Sage of Galveston,' my friend Thrasher. True-he died over a year ago, and promised to manifest." The spirit was delighted, and I still more so-for it was so impossible for our acquaintance to have been known by the medium, and the eignomon of "Sage" was wholly correspondential and private. This was an extremely interesting affair to me; but the climax was the message that came from him

the succeeding Friday at the Banner Circle. I went to the circle. I do not go often; have not the time; was detained down town that af-

the habit of addressing me as "My Dear Philosopher," and that makes it a test; he refers to me, as will be seen by his message, as his friend and philosopher, and I can show over two hundred letters from him, beginning "My Dear Philosopher," or referring to me as his philosopher and friend. Oh, how my heart died within me when he closed the message thus: "You may say it is J. S. Thrasher, of Galveston, Texas, to his philosopher friend, John Wetherbee, of Boston." The J broke my heart ! Everything else was perfect. I don't know what I would ed on some trifle that the man himself never would mistake if he was in the form, but a spirit often does, is one of the unaccountables. There was no mistaking the message and the circumstances as being from my friend the Sage. but the J coming instead of an I led me into a careful investigation, and I spent three evenings carefully reading his letters, and, to my great joy, I found two of them out of the lot signed with a J. That settled all the other I's to be J's, and in one letter, where he was quoting something of mine, and putting his own version also, he put at the end of mine as author, J. W., and at the end of his, J. S. T. Before I had discovered the fact I wrote South to a friend for information, and have received a reply that his initial letter was J. So it seems the spirit was right and I was wrong. . If on the evening that I spent at Miss Shelhamer's circle I had known this-that his initial letter was a J-I would probably have made my connection with him more readily; and when the spirit was saying James and approximating to a Thrasher by saying Frasher, I would not have had to have waited for the "Sage" suggestion before 1 recognized him; but in the end it was all for the best.

Funeral Services of Alanson Hall, Held in Chicago, Ill., Wednesday, March 23, 1881.

[Reported for the Banner of Light,]

Mr. Hall was born in the State of Vermont, in the year 1814 ; moved to Chicago thirty-three years ago, where he has since resided. He lost most of his property in the fire of 1871, which it is thought helped cause a stroke of paralysis that occurred the following spring, and from which he never fully recovered. On Monday, March 14th, he was taken suddenly ill, and the only hope held out for his recovery was that there be an operation performed, which was accomplished without the wished-for result, and he passed from his earthly form Monday, March 21st, at the age of 66 years 4 months. He was very much beloved by his many friends.

The funeral services occurred at his late residence, 547 Fulton street, on Wednesday morning, being conducted by the spirit controls of Mrs. Cora L. V. Richmond, assisted by Mrs. DeWolf and Mrs. Maud E. Lord.

There was no ostentatious display; a few floral ofcrings, chaste and appropriate; a casket inscribed Our Father," and a house filled with sincere and sympathizing friends.

The following is a synopsis of the discourse by Mrs. Richmond : INVOCATION.

On thou Heavenly Parent, thou giver of life, and that other life that men call death; thou to whom in every hour we turn, but chiefly in the hour of trial, when outward sorrow sets its seal upon the spirit, and the shades of time obscure the light of eternity, on, be with us at this hour; not because we come as those who weep without comfort; not because the grief of thy children here is greater than they can bear; but because thy tenderness bids them lean on thee in life, and praise thee for all thou dost in time bestow. Now, as the outward form of life is folded in the rest and stillness called death, we would ask that their vision may be opened to behold the presence and love of the departed; behold with beautiful vision the realm into which the loved ones enter. May they perceive him thus risen. This is an hour not of sorrow, but of sacred and solemn joy, wherein by the hand of the sweet Angel Death, thy child of earth is led to fields of higher aspiration and love, fulfilling every duty better, and, freed from pain, passing peacefully into the presence of ministering ones who walted for him there. Let us not yex his spirit; let us not with selfish sorrow draw him from the new-found joy. Oh, our Father ! in the midst of this outward shadow, may thy children see that morning golden into which he has passed. How radiant the spirits that come thronging thither to greet him! May thy children here feel that his angel will fill the place of the departed form, wherein with quickened power and resurrected life he may prove he has wakened from the earthly death. While it is winter on earth it is spring-time in the spirit-land. May our ministrations by thy love be as dew-drops on the flower to these dear ones, and may they by the hand of this snowy messenger rejoice. They shall be made stronger and glad in the consciousness of that rest that has come to him, the beloved risen one. And forever shall we praise thee in all changes and seasons, joys and sorrows, oh our God, our parent ! Amen.

THE DISCOURSE.

"Blessed are the dead which die in the Lord from hence-forth: Yea, saith the spirit, that they may rest from their labors; for their works follow with them, "-*Ree*, xiy: 13,

not this hour of triumph be theirs? A little child, passing away in the presence of a household of loved ones, sald: "Oh, mother, do not hold me so." "I am not holding you, love, you are on the pillow," the mother said. "Yes, you are holding me in your thoughts." Up to that hour the mother had thought It could not be that she must die; but when the pleading voice said, "Do not hold me, angels are here," for the first time the mother said, "Thy will be done," How shall you keep those who, though bound and enwound by many acts and deeds around your hearts deeds of love and gentleness—have carned the right to pass away? Our loved brother here, so lately departed, so lately risen and not departed, fulfilling the measure of nearly sixty-seven years of earthly life, a life in which there was no ostentation, a life crowned with gentleness and loving deeds, everything that love and ionor could bring, winning all to him, suffering quietly for many years, bearing with conal patience and fortitude the joys and sorrows of life, having no battle with the world-our brother has carned this hour; it is the hour of his triumph. Peacefully accepting death as inevitable, still was his death unexpected; at the last, hen the summons came, as it always comes, you ever think it is not quite so near, so this house of clay by this beavenly life seems broken; but after all, his knowledge that it must be coming before long, made it easier for the loved one to go. Let us rememberlet those remember who are the loved ones of this household, for this knowledge wards off the loss—just here is where Spiritualism bridges over that wide chasm created by death, and joins the living human world to the living upper sphere in the marriage-feast of the spirit of man. But never until this modern time has the space between life and death, time and efernlty, been spanned by the presence of the departed, brought to you every day in watchful, tender care.

The loved one is not removed, is not conveyed by angels far out of sight, but is here, transformed. There came upon him sweet sleep and rest (for the weary, tired spirit somewhat partook of the suffering of the form) and guardian spirits, loving ones, minister unto him. Soon in the full life of manhood, strong in love, strong in hope, and in his ministry, he shall manifest daily:

The body was a barrier between him and you. Now he can watch over his sons and their interests, and minister daily to her who was and is his companion, sharing her joys.

Spiritualism is that which comes between you and the loss of death to bind by the spirit presence those whom Materialism would annihilate, and theology put far away, but who are brought by this heavenly knowledge one degree nearer by the removal of the physical form; it teaches that these little tender buds (his grandchildren) growing up will be all the more dear, and he will be able to minister to them.

How he blessed them, and all of you, when he thought the hour of dissolution here ! Should there not be triumph and rejoleings? Dear wife, dear children, dear grandchildren, shall these not all be united? You feel that this day is the altar of life that links you to the immortal world.

May this consciousness cause you to know that this is a sacred hour of joy, wherein, freed from suffering and pain, he still mingles life with life, love with love, of all of which it is the token. And he would thank all for the kindness that came from you to him, though he was seldom in your midst; for the kindness that for the sake of his family and friends you ministered o him, he would now thank you from his snirit, state Look up, and see where he stands in the crowning glory of spiritual manhood.

"And on his mind at dawn of day Soft shadows of the evening lay; For the prevision is alled Unto the thing so signified. Or say, the foresight that avaits Is the same genius that creates."

Before giving the circumstances in connection with the communication that has inspired this article, I will first briefly speak of the man and his association with me, and our corresponden tial intimacy.

J. S. Thrasher, whose initials were autograph ically and typographically and, indelibly during life, impressed on my mind as I. S. Thrasher, was a rare man, and, I think, had a toning influ-

vividly manifest. He visited the East once a year during the last three years of his life, and we were much together during these three visits. When last here, in the summer of 1879, he spent a few months in the western part of the State for his health, which was poor. He was then alone in the world, his aged mother having a few months before passed on, near fourscore and ten, and he seemed ready to go himself, and felt, and so did I, that he was near the end of the road ; and when I bade him good-bye in the fall of that year, as he left for the South, he said, as he had said many times before, au revoir, meaning that he would manifest at the earliest opportunity. and report how he found things. He has now done so, at least in a measure, and to me, who have his letters, that tally with the tenor of his. message, the report is ample and satisfactory. and I am glad he has been, and is to be, near me; I knew it before he said so. I am glad he proposes to communicate again, and perhaps continue, and thus, though the "river" divides us, we are not divided.

and on many important occasions they were

In getting the "true inwardness" of this identification the reader must permit me to refer again to his initials. He signed his name on his two or three hundred letters as I. S. Thrasher. Capital I's and J's in writing are often written alike, but in addressing his letters to me the

I may not have succeeded in making this as clear as I could wish, as there is so much esoteric in its nature not convertible into exotoric without an unwarranted elaboration, but to me it covers the whole ground, and I must ask the reader to take the unspoken and unspeakable minutize on my say-so, and believe my ipse dixit when I say it is conclusive.

I do not see how any one can doubt the value to spirits and to mortals of the "Message Department," which some have criticised ; I do not say value for the intrinsic matter of the mes-sages as very interesting reading, but for the source of them. This is not the first time I have had a message through the Banner Circle, was a rare man, and, I think, had a toning influ-ence on my style of expression. The initials of which I have spoken are an important item in this statement, and I shall refer to them again when I reach the proper place. I always called Mr. Thrasher, in my_a correspondence, the Sage of Galveston, beginning my letters, "My Dear Sage," and, in return I suppose, he always be-gan his letters to me "My Dear Philosopher." I became very much attached to him, and the

There is no death. Jesus has said :

"In my Father's house are many manslons; if it were not to I would have told you; for 1 go to prepare a place for you."—John xiy; 2. Another writer in the world of modern inspiration

hás said :

- and : * As the unfolding of the flower— As the butterfly whose matchless wing Through death awarens to swinit hower, No longer a low and creeping thing, As the bursting of the chrysalis, 1s the birth through death to heavenly bilss,**

Friends, dearly beloved, once more in the presence of this silent messenger, whose name is miscalled death, we are assembled. We say that this is not an hour of sorrow, this solemn commemoration of higher birth. You do not know when the child is born on earth what sphere may be made desolate because of the angel child that comes to dwell in your household : so, at this hour, it is not given perhaps to all to know that while the outward form seems to rest, love's welcoming breath heralds the birth of the loved one into the land of the spirit.

This is no death or departure, but a grand transformation of the spirit into an added life, a triumph over the afflictions and sufferings of the body. The one lesson of this transfiguration called death when a loved one passes away is, that this is the change for which all the years of life are but preparations, but as years of childhood to the sum of earthly life : is that state to which every day and hour of existence tends. Spiritualism teaches in the present day that there is certainly no death. How it admonishes grief ; teaches that the life you prize is composed of only a few brief snatches before the fuller existence; that earthly life is as the primary school ; that the spirit is weaving its immortal raiment every hour and moment while here on earth.

There is a spiritual home respiendent or shadowy, according to your state, not fashioned with hands, but one of the many mansions in the Father's house. Happy are they who have made such preparation that to them death is no great monster to be overcome with terrors, but the best beloved angel who stands at the hour of final dissolution to release the spirit from the form; the latter passing to earth, the former becoming disenthralled.

The angel of spiritual resurrection comes in the hour you call death, when the spirits stands freely and will ingly triumphant. No language can portray, no scene in life of which we are aware, no love or victory of am bition, no conquest on field of battle, or bauble of fame can compare to this the supreme moment of be The gathering of the sheaves upon the harvest field, the purpling of fruit on the vine, the golden apples and crimson gathered by a careful hand-such is the ripened life whose spirit birth we this day com memorate. Happy are they who look upon this scene who see no misery in this heavenly harvest.

For death to snatch away the young babe first smiling upon its mother's bosom seems sad; but what would heaven be without little children? For the young, in the first bud and bloom of existence-youths and maldens-to be torn from your sight and from earthly joy seems ruthless; but what would heaven be without the young? And in middle life, when every hope is about to be realized, every seed sown about to yield fruition, when duties and pleasures unite in claiming the full strength of man and womanhood you cannot let them go.

You say they cannot be spared; yet what can you say when, having filled nearly the full measure of years, when the form gives affliction and no gladness and the outward life is merged in the failing senses when all hope is in spiritual life, the very next step the other birth, how can you claim them? Their lives have given all they could bestow upon earth; shall POÉM.

- (To the wife-handling her a white rose)) I take this fragrant, snowy flower,
- And for his sake give it to thee : He says it is the bridal rose That you shall wear in eternity, When the hand of death unseals the gate Long years hence-for which he'll walt.
- In the years of wedded life
- Age has come creeping on anace, He has not felt the storm or strife, Nor marked Time's changes on your face,
- That won, with love's reflected light, His spirit; and so within his sight Thou 'rt crowned with life's morning bloom
- He walts you in the world above. Transfigured from death's darkened gloom By deathless, changeless love.
- Oh, wear the white rose every day-
- A snowy flower-for his sake ;
- And he will watch your onward way, And fall your burdens strive to take.

(To the daughter in-law-handing her a while carna-tion:)

- I give to thee a snowy flower, A token of his love, dear child, For that sweet motherhood, life's dower, Unfolds surpassing sweet and mild
- That she* within thy heart is set, Only a sweet bud given to you. Infancy's life's blest amulet; Let not his memory fade from view ;
- But may she still revere his name
- Forever, as a vestal flame.
- (To the two sons-handing them each a green leaf:) I take two leaves for memory green, Be you the branches strong for aye; On which your mother still may lean, To prove that love, strengthened on high, Has given her to your keeping here-Henceforth may she be doubly dear. Keep ever, for his spirit's sake, Sacred this gift of memory. His blessing and his love here take. And bear them on eternally.
- (To his little grandson-handing a tuberose:) I give to thee, dear child, this bloom-
- Receive it for grandfather's sake ; His spirit shall aye hover near, And o'er you his deep love awake
- Sweet visions that shall o'er you smile, And every earthly care beguile.
- Wear that tuberose, for it is given For Inspiration-dew of Heaven.
- A lovely wreath of spirit-flowers His presence bids me fashion here, Like garlands in the angel bowers ;
- And he, transferred to that blest sphere, Where all are twined in wreaths of love, Will wait for you in the world above.

(To all:) And now may the heavenly Father breathe His blessings on you day by day; And may you ever more receive The light that points to the heavenly way;

That at the last, in Love's garden bright, You all may be linked in the Father's sight.

*An infant granddaughter of the deceased

BANNER LIGHT. \mathbf{OF}

Written for the Bauner of Light, SHELTERED.

BY THE AUTHOR OF "DAISIES." I see you sheltered from the storm, In regions calm and trople fairs

l see you safe, away from harm, Where sin can nevermore ensnare! Yet this imparts but little peace

Through all the days so sad with grief, While if, my love, I had you here, How swift my heart would find relief !

What though distress at times were ours, And hardships came, with sharp sword-thrust? We two could face the fiercest strife,

And glory in our common trust. And then at last to sink to rest,

Ah ! sweet were such a dream of bliss ! But oh ! the anguish and regret, As day by day thy form 1 miss !

Spiritual Phenomena.

Satisfactory Materializations. To the Editor of the Banner of Light:

Having attended two materializing scances held by Mrs. Elsie Crindle at 105 Stockton street, in this city, before she went East, I wish to give my testimony to what I consider the genuineness of the manifestations there witnessed, and the reliability of Mrs. C.'s mediumship.

I shall speak only of my first evening's experience, as the second was nearly a duplicate thereof.

About thirty ladies and gentlemen were as sembled in a parlor, connecting with which by sliding doors was a smaller room ordinarily used as a bed-room.

Another gentleman and myself were selected -both being strangers, and therefore supposed skeptics-and requested to examine the bedroom, which was afterward darkened, and used as a "cabinet." This we did with great care and minuteness, and found nothing from which 'ghosts," or counterfeit ghosts, could be improvised, and found also that the only door and window leading outside (into a lighted and frequented hallway) were completely sealed, so as to guard against ingress or egress.

Upon our announcement that everything was satisfactory the gas was extinguished in the cabinet-room, and a black curtain hung over the opening made by the sliding doors between the two rooms.

Mrs. Crindle, dressed in dark brown, retired alone (visibly) behind the curtain, and in five of ten seconds at furthest, a female form, much shorter and stouter than Mrs. C., parted the curtains, and walked out before the company dressed in white, with a shawl thrown over her head; her skirt fell but little below her knees and she wore neither shoes nor stockings.

Mr. Gruff (the spirit director of the seance) informed us from behind the curtain that the form was that of a peasant girl, as her appear ance indicated.

As she withdrew another female form, taller and more slender than the medium, appeared instantly at the curtain, and, after hesitating a little, walked out into the light. She also was glad in white, a loose robe falling to her feet, which were bare. Several persons present saluted her as "Empress Josephine," which salutations were acknowledged by low courtesies and subdued words. The company sang "Home Again," in the air of which the apparition joined with a voice of maryelous sweetness and purity and great power.

A gentleman present then sang the Marseillaise Hymn in French, at which the spirit seemed perfectly delighted, clapping her hands, and, smiling and waving her hand toward the singer. gleefully cried, "Tres bien ! tres bien !" at the end of each stanza.

The "Empress" retired to gain strength several times, but was out in the lighted room fully

Botta is well known as one of the most profound thinkers of modern times. He was formerly a prominent member of the Italian Parliament, and since his residence in America has been the minimum between the first second second principal correspondent of the most powerful political journal in Italy. A confirmed skeptic in everything appertaining to Modern Spiritualism, it was quite evident to all present that Mr. Foster did not have an ordinary intellect to encounter, and the interest became intense. "The spirit present," said Mr. Foster addressing Prof. Botta, "tells me that she is your aunt, and that her name is Marguerita." Mr. B. made no re-ply, and Mr. Foster proceeded: "The lady tells by, and Mr. Poster proceeded: "The hady tens me that she died in the village of Marguerita. She carries a beautiful flower in her hand which she calls Marguerita." Here Prof. Bot-ta, who had hitherto been as calm as became ta, who had hitherto been as calm as became the philosopher which he is, began to show un-mistakable signs of astonishment, and said: "It is an occult force, but every word the me-dium has told me is true. I did have an aunt whose name was Marguerita; she was intensely fond of daisies, the Italian name of which is Marguerita. She did die in Marguerita, an Ital-ian nilbare the existence of which is in ways

village, the existence of which is known to few Italians even, for it is small, and in hut few ful as are these developments, I can account for them only as the result of some occult force." A few days after this occurrence I saw Prof. Botta, and he confirmed the above in defail, as-

Botta, and he confirmed the above in defail, as-suring me that he was not thinking of this de-ceased aunt at the séance, and again advancing the hypothesis of "occult force," I may also add that during this remarkable séance Alex-ander, the son of Ole Bull, became so excited when receiving a communication from his moth-or that it was with difficulty be could be in er that it was with difficulty he could be in-duced to keep his seat. J. JAY WATSON. duced to keep his seat. J. JAY WAY Woodbine Cottage, Beverly Cove, Mass.

Western Locals, Etc.

Baliston Spa, N. Y .- The Good Work of B. J. Barber-A Conversation with the ** Pilgrim ** on Interesting Topics--Miscellaneous Items,

Ballston is an enterprising town six miles from Saratoga. The people are intelligent and progressive. In 1876 Mr. B. J. Barber erected a neat chapel, which he consecrated to the use of Spiritualists and Liberalists. Many of our prominent speakers have lectured here. The audiences are uniformly large and attentive. Mrs. Brigham is a regular visitor each month. On May 22d the writer had the pleasure of meeting Messrs, Moore, Noxon, Vandenburgh, and many others. The Banner of Light has many warm friends in this beautiful place.

THE "PILGRIM"-A CONVERSATION.

The other day the itinerating paths of the Pilgrim" and the Banner of Light commissioner crossed. A temporary halt was called, when the following conversation took place:

Aus.-I am better than I was a few weeks ago. I lectured between forty and fifty succes-sive nights, and caught a severe cold which brought on a congestion and cough, and then followed hemorrhage of the lungs. I have had a severe time, and have learned that I must take better care of the physical in the future. Q.-Do you intend to visit Australia this season ?

A .--- I have been cordially invited to revisit Australia and spend several months there in lecturing. A few days ago I received a cable-gram to "come immediately." I purposed at first to do so; but owing to my recent illness, coupled with the fact that Prof. Denton will sail for Australia at the very time I designed graing I have decided to not how no will increase going, I have decided to postpone my journey for a little time.

Q.-Have you read Denton's new work, "Is Darwin Right?"

Darwin Right?" A.--1 have, and have no hesitation in pro-nouncing it one of his most interesting, practi-cal, and useful volumes. Its pages, richly laden with vigorous thought, are as enticing as they are instructive. Avoiding unpronounceable technical terms, he goes straight to the root of the matter, showing some of the weak and un-warranted positions connected with Darwin-ism: and yet he approved and endowed Mr. warranted positions connected with Darwin-ism; and yet he approved and endorsed Mr. Darwin's hypotheses so far as he conscientious-ly could. Such a course well beccmes the man-liness of science. I should have fully reviewed this admirable book ere this, had it not been for my late severe illness. It will yet be done.... It is to be regretted by some that Mr. Denton has committed himself to the theory of "spon-taneous generation"—a dogma not only closely akin to the "special creation" hypothesis," but a dogma or theory utterly rejected by many of the leading scientists of the age. ... I have been for years a believer in the argent window

As the Anglo-Saxon race, pushing itself into every land and every island, is the coming and crowning race, so the Christian religion, divest-ed of its creedal excrescences, and affame with the spiritual baptism of divine truth, is destined to be the civilizing and culminating religion of the world. Q.—I am glad that debates over such questions can be carried on without engendering un-friendly feelings. Is not that your idea? A.—Most assuredly ! No high-minded man or gentlemanly scholar will impugn another's mo-tives, or fail to award sincerity and intellectual integrity to those who differ from him in con-viction. Offensive personalities are to be avoided—this has been my effort for years. I regret that rumor has it that there is a settled antagonism in feeling between Buchanan, Kid-dle and myself on one side, and Davis, Tuttle and Coleman, and other philosophical Spirit-ualists on the other, upon the subjectof "Chris-tian Spiritualism." I speak only for myself— rumors, with scarcely an exception, are noto-rious lics ! I have criticised the writings of sev-eral persons : they have criticised mine—are we any the less friends? The idea is preposterous that enmity is involved in an honest difference any the less friends? The idea is preposterous that enmity is involved in an honest difference of opinion. I respect my learned colleagues— they are co-workers; for the truths they have

they are co-workers; for the truths they have written and the good they have done I esteem and honor them. Q.-Did you settle these mooted questions during your visit? A.-Young man, such questions, like those of "fate and free-will." will be discussed for cen-turies to come I. While men differ in their in-tallectual notions of things they may and ought tellectual notions of things they may, and ought, to cherish the most kindly sympathies for each other.

–Did you visit Bro. A. B. French while you

were in Ohio? A.-Yes. I gave two courses of lectures in Clyde, where he resides. His popularity at home is certainly very flattering to him. He is an able speaker, and is possessed of extraordinary eloquence. He ought to devote his whole time and energies to public work. Q.-I am told that your late work from the press of Colby & Rich is selling rapidly. Is this so

so? A.—Yes: my work on "Immortality: Our Em-ploymants Hereafter," has sold remarkably well; indeed, my most sanguine expectations havo been more than realized. There is a strong de-sire among the people to know of that future whither we are all journeying. Q.—Where do you intend to spend the sum-mer?

mer? A .- At my home, in Hammonton, N. J., in

my library, reading and recruiting; unless I conclude that it will be more conducive to my health to go West into the mountain regions of Colorado. When the chilly autumn days come, if I do not start for Australia I shall follow the birds South into Florida, Louisiana, Texas or some other warm and sunny latitude.

NOTES.

Remember the Sturgis, Mich., meeting June Tth, 18th and 19th. The West will be largely represented at the

Eastern Camp-Meetings this summer. The Fitchburg Band declined an engagement

at Coney Island in order to play at Lake Pleasant. The "premium engravings" given with each

yearly subscription to the Banner of Light are greatly admired by the people.

Mediumship is the foundation of Modern Spir-ualism. What the telescope is to the astrono-

italism. What the telescope is to the astrono-mer, mediumship is to the Spiritualist. The list of speakers at Lake Pleasant this year is first-class. The most captious critic cannot fail to be satisfied. As usual, the Ban-ner of Light will publish reports of the proceed-

What the writer has good reason to expect A long list of new subscribers to the Banner of Light during the coming summer. Reader, is your name on the list at the Banner office? If not, see to it that you remedy the defect at once. CEPHAS.

Verifications of Spirit-Messages.

FOREST FLOWER-CHARLES PARKER. o the Editor of the Banner of Light:

The communication published in the Banner of Light, Feb. 12th. from FOREST FLOWER 1 know to be true. She, with two others of my band, promised to send communications from your circle. Waiting to hear from them is the reason I have not acknowledged before. I can also work for the correctness of the communic also youch for the correctness of the communialso vouch for the correctness of the communi-cation from CHARLES PARKER, of Shirley, print-ed May 7th. He was a former officer of our As-sociation. His companion, who is a constant attendant at our meetings, also verifies it as correct. At her request he promised to come to the Banner of Light Circle and let skeptical friends know he still lived. Many thanks to Miss Shelhamer and the Banner for the privi-lege of hearing from returning spirits. Ever for the truth, MARY L. FIRENCH. Wildwood, West Groton, Mass., May 23, 1881. Wildwood, West Groton, Mass., May 23, 1881.

PSYCHOLOGY, MEDIUMSHIP, ETC. To the Editor of the Banner of Light :

It has been a long time since I have written for your columns, and I suppose many of your readers have never heard of me, and those who used to be familiar with me as one of the hard workers and constant contributors to the Ban ner of Light, have forgotten that I ever existed. But, as my Orthodox friends would say, I am still on praying ground, and have something to communicate.

It is well known to many that I have been for years constantly engaged in lecturing upon the general subject of Psychology, illustrating by practical experiments man's mental conditions and mental relations. In doing this work I have traveled largely, and have had an opportunity to meet the people, and study them from a peculiar standpoint of observation. In fact, I have been lecturing upon Spiritualism under the name of Psychology, and I have been devel-oping mediums under the name of Mesmeric Sensitives.

Sensitives. In this work I have been as loyal to my faith in Spiritualism as when I traveled from Cape Cod to the Berkshire hills lecturing every night as State Missionary of the Massachusetts Asso-ciation of Spiritualists. Now I have thousands to listen to me where then I had hundrade: new I have the general

then I had hundreds; now I have the general public, representing every grade of religious be-lief, or no belief, and with them, and before them, I present demonstrative proof of the perfect control of the mind over the physical senses or soul over the body; of the complete independ ence of the mind or soul of our material rela ence of the mind or soul of our material rela-tions. I present, with sensitives taken from their own number, the positive evidence of a superior consciousness, introducing the subjects into a mental or spiritual world, in which they live and act entirely independent of the ordina-ry senses. I show to them that in this condi-tion the sensitive can be made to reasonal to the tion the sensitive can be made to respond to the unspoken will of the operator, or others that are put in *rapport* with him. I show to them that the special senses of sight, feeling, hearing, &c., can be made to act but partially, or cease altogether, by the operator's suggestion. Ir fact, I prove to them, by scientific demonstra tion with their own people, that matter is but the slave of mind ; that the senses are not of the body, but the soul; that the real man is the spiritual man, etchally related through the spiritual senses to a spiritual life which is infi-nite; while the body is the organic medium of communication which the soul uses for its outward expression, always limited, and more or less imperfect, becoming more so from disease

less imperfect, becoming more so from discase or age, and finally ceasing when the organic structure becomes so worn out or broken that the spirit can cling to it no longer. I not only suggest this by my experiments, but I impress the lesson by calling special at-tention to the evident significance of the facts. I tell them if man has a soul there must be some proof of it. Here is scientific evidence; here are actual, realistic facts, that not only impress us with the possibility of a continued life, but indicate that when a main is dead he is yastly more alive than he ever was before, for rastly more alive than he ever was before, for

vastly more alive than he ever was before, for then the soul rises into the unrestricted exer-cise of its infinite powers. Man's physical and spiritual life commence together, the one mortal, the other immortal; the one temporary, and dependent upon the ever-changing conditions of organic matter, the other related to the eternal verifies of the "Soul of Things." Soul of Things." The physical sense sees the outward form,

which crumbles and decays and passes away; the spiritual sense sees the interior life, which endures forever.

MEDIAL GIFTS.

There never has been a medium whose gifts were sufficient to attract public attention, that has not been accused of imposture or collusion, no matter how genuine the manifestations or how honest the medium. This fact has filled the path of the medium with thorns, and paved it with sharp stones, and the poor sensitives tread their weary way in sadness and nisery. fread their weary way in sadness and misery. Their heaven-born gifts, giving to us the evi-dences of immortality, proving our heritage to a higher life, are exercised at the expense of their own happiness, and often to the destruc-tion of their physical health, too often ending in physical death. I can count by scores the mediums who have suffered martyrdom, going down to dooth in the width of life, wet become

present themselves. Some mediums are able to give the very best of tests for some people, while they can do nothing for others. The peo-ple who get the tests say, "What a splendid me-dium So-and-so is;" while the others say, "I could get nothing; what a fraud." Again, a medium may succeed, admirably at one time, and at another, with the same person, make a complete failure. All these experiences I have had with mediums, and I presume every honest invéstigator will agree with me that it is impossible to draw definite conclusions of the impossible to draw definite conclusions of the medium-powers of any one by a single sitting. Therefore let us have patience and charity, and hesitate long before we call any medium a "fraud." A. E. CARPENTER. Gloucester, Mass.

New Publications.

CHRISTIANITY FROM A SCIENTIFIC AND HISTORICAI, STANDFOINT, BY William N. McLaren, Attorney at Law. 1 vol., pp. 141, paper. Kabsas City, Mo.: Ramsay, Millet & Hudson.

The author claims that although in the sphere of religion it has been considered a sacrilege if not a crime for a person to have a mind of his own, the time has come when freedom of thought on this, as on all other subjects, is destined to prevail. Assuming that all into whose hands his book may fall have had the affirmative of the question of the truth of Christlanity instilled into their minds, his aim is to present, as fully and fairly as he can, what may be brought forward to negative that religion; so that, having both sides, the thoughtful reader will be able to determine for himself and to his own satisfaction whether Christianity is entitled to the lofty position it holds in the minds of the American people.

In discussing this question he refrains from abuse and ridicule, as unfair weapons with which to assall or support any doctrine. Making a distinction between Christianity and Universal Religion, he argues that while we have had for centuries all that can be educed in support of the former, the evidences of the nature and existence of the latter are constantly accumulating and are likely to continue to do so.

The arguments against the divine origin of Christianity, and its inefficiency for the work it is claimed to be engaged in, are clearly and forcibly stated. As illustrative of the latter, the condition of Scotland is cited, that country being more strictly governed by the principles of Christianity than any other. The Church has there held, until quite recently, almost omnipotent sway over the people. It has more houses dedicated to the worship of God in proportion to its population than any other country. Theatres and all forms of public amusement have been discountenanced by the clergy, and looked upon as disreputable. A child could not pick a flower by the wayside without being reprimanded for the sin he thus committed. Every semblance of work and business was suspended on Sundays and fast-days, and in the parish schools upon week-days the Bible and Catechism formed a prominent part of the studies. Upon this the author remarks: "Now, if there is one place above another which ought to be moral-if religion could promote morality-that place is Scotland. But what are the facts? The proportion of misery, wretchedness and vice exceeds that of any other country known. Strangers have been struck with astonishment at the state of things among the alleys of Glasgow, Edinburgh and other cities. There are few countries where there is more crime in proportion to the population, and so great is this that of recent years the public have felt so alarmed at the utter inefficiency of religion to extinguish vice that they have begun to cease trusting entirely to the Church and to call in aid the assistance of the State." This is, indeed, a dark picture, and we confess to being somewhat surprised at its revelation, but as the author was for many years a member of the Supreme Bar in Scotland, he has had opportunities to know of these things, and it is undoubtedly a correct

As a substitute for the religion he would overthrow, the author of this book would teach men from their youth up to do right because it is right, and not because commanded to do so by a God who to a majority of mankind appears to be both arbitrary and tyrannical. He would also remove all temptations to evil, by the arm of the law if need be. The virtue of the earlier Romans was due, not to the religion they professed, for that was as corrupt as any ever known, but to a systematic education in the public schools and under the parental roof of a belief in the true dignity of manhood, and the practice of virtue for its own sake.

The book is ably written, and will do much toward loosening the fetters of creed and priestly power that hind human souls : but it is incomplete in its scheme for the redemption of man because of its failure to recognize the spirituality of life, and the unseen agencies at work for the elevation of humanity. When the writer says other religions are preparing to take Chris-

half-an-hour, and then retired, after gracefully courtesying several times and repeatedly saying, "Bon soir," apparently loth to depart. This spirit was very beautiful in form and feature, and every movement was the very perfection of grace and dignified case.

She was reminded by some one that she was that night not wearing her crown, whereupon with a pleasant smile she removed from her head a soft white cloth which had previously been wound, turban-like, around it, and displayed what appeared to be a rich diadem of wrought gold.

Briefly, I will say that other forms, to the number of ten or twelve, of various heights, complexions, &c., with differing clothing, and of both sexes, came to the aperture, and some out into the well-lighted room : some talked and laughed and shook hands with members of the circle; one wrote messages on sheets of paper, and another on a slate. Several were recognized, as stated by numbers of the company, and at one time no less than three were in view whilst the voice of Mr. Gruff could be heard inside.

On two or three occasions when persons were called to the aperture by spirit friends, whom they recognized and by whom they were caressed, they assured me that they saw a number of forms within the cabinet, and at the same time the entranced medium could be plainly seen, sitting in her chair.

After the scance was finished we two again carefully examined the small room, and I cannot possibly see where there was any chance for assistance to come to the medium from living persons outside or inside the rooms, or how there could be any fraud or deception of any character.

There are many public mediums of various phases in San Francisco through whom converts are daily made. Not to be invidious, I shall mention Mrs. Francis, of 622 Ellis street, as a very honest and reliable slate-writing medium. I know of many important tests having been received, and much good accomplished through her mediumship. J. S. J.

San Francisco, Cal.

Ole Bull and Spiritualism.

To the Editor of the Banner of Light :

During my long and intimate relations with the great violinist, Ole Bull, I had many opportunities of ascertaining his theological views. He frequently called into requisition the aid of reputable spirit-mediums, among the most prominent of whom were Dr. J. V. Mansfield and Charles H. Foster. One evening Ole Bull, his son Alexander, Prof. Vincenzo Botta, his wife, and the writer, by special invitation, passed an evening at the rooms of Mr. Foster (Mrs. Foster also being present). The marvel-ous results attending our investigations on that memorable occasion will never be effaced from my nemory

been for years a believer in the grand principle of evolution, the correlation of involution. Q.—When I entered the room you were busily engaged in perusing a musty-looking volume. What items of interest were you gathering from it? from it

A.—I find that the Christians of the first and second centuries were persecuted by pagans. Some of the heathen philosophers, who are so much lauded in these days of materialistic thought, not only endorsed but also committed micide; even the great Plato justified persecu tion. In the first and second centuries, when Greeks and Romans embraced Christianity, they put up their swords and refused to fight; they put up their swords and refused to fight; they cultivated peace, engaged in the work of charity, encouraged visions and spiritual gifts, and held property as a common inheritance. This was true Christianity. Q.—What of Spiritualism in the West, where you have been traveling? A.—Spiritualism is all right. As a power, as a coviritual force as a domentated fact this

a spiritual force, as a demonstrated fact, it is going on unto a complete victory. This battle is virtually fought. Materialists are startled and puzzled at its astounding phenomena, and puzzled at its astoluting phenomena, while many of the more tolerant and liberal of the clergy of the land admit its cardinal truths, and indirectly preach its sublime philosophy from their pulpits. There is a fundamental dif-ference between Spiritism and Spiritualism—as

ference between Spiritism and Spiritualism—as much so as between a fact and a moral truth. Spiritism is confined to the fact of spirit com-munion, which, of course, is all-important; and yet this fact is no more a religion, in itself, than the fact of oceanic telegraphy. In its best and highest sense Spiritualism is a fact, a relig-ion, and a moral philosophy, and it is in perfect consonance with primitive Christianity. Q. (interrupting)—What do you call primitive Christianity?

Christianit

Christianity? A.—The Christianity of Jesus Christ and the Apostles. Q.—Will you be so kind as to proceed on your line of thought? A.—With pleasure. Organic Spiritualism, in the sense of a united and concentrated move-ment, has failed to meet the ideal of many of the old pioneers who entered upon the work with the bias and inspiration of denomination-alism hanging over them. For instance, I once felt that Spiritualism would spread as a special organized power all over the world, and that its adherents would become a united army of self-sacrificing workers for the education and Its adherents would become a united army of self-sacrificing workers for the education and redemption of humanity. Though this ideal, so beautiful to contemplate, has failed, yet in a higher sphere (and possibly in harmony with the originally conceived plan in the heavens) Spiritualism has done a better work, inasmuch as it has infiltrated or leavened with the leav-ent of liberality the contained double interview. en of liberality the sectarian denominations; and, quickening the spiritual natures of their members, has induced them to seek anew for the foundations of their faith in immortality

The old sectarian church is dead; creeds are stumbling-blocks; sects are provincial and geo-graphical; but Spiritualism, in contradistincfrom Materialism, is universal in its aims and eternal in its destiny.

Q.—What have you to say relative to the cur-rent debate over the significance of the term "Christian"?

his son Alexander, Prof. Vincenzo Botta, his wife, and the writer, by special invitation, passed an evening at the rooms of Mr. Foster (Mrs. Foster also being present). The marvel-ous results attending our investigations on that memorable occasion will never be effaced from My memory. After Ole Bull had received many convincing proofs of the soul's immortality through the spirit of his first wife and other spirit-friends, which caused not a little excitement in the great musician and his son, Mr. Foster sud-denly became influenced by the spirit of a very beautiful lady, a relative of Prof. Botta. Prof.

CORA I. WITTER.

DEAN MISS SITELITAMER—Please accept the sincere thanks of parents and grandparents for the message printed in the Banner of Light of May 14th from ConA L. WITTER. All of the ex-pressions contained in it are very characteris-tic of her when in earth-life, and taken in con-nection with her remark that her "throat was all well now," are positive proof of her identity —as she was suffering from diphtheria when she passed away. I feel it my duty, as well as a pleasure, to assure you that the message is re-cognized by each member of the family as com-ing from our dear child. May the blessings of the angel-world ever attend you, is my fervent wish. Very respectfully, MRS. S. L. WITTER. Keeseville, N. Y., May 30th, 1881. DEAR MISS SHELHAMER-Please accept the

EDMUND DOLE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In the Message Department of your issue of April 2d, 1881, is a communication from EDMUND DOLE, of Limington, Me. Having an acquaint-ance there, I had the curiosity (if the searching after truth can be thus designated) to write him regarding Mr. Dole, telling him of the commu-nication, &c. He writes me : "Young Dole shot himself purposely, and the article you mention was written, no doubt, in Limington." The gen-tleman who wrote me is one of the leading citi-zens of the place. I talked with him last fall on the subject of Spiritualism, and he writes in the letter above : "It is well to commence think-ing of the abode to which our lives are tending, but for myself I fail to catch the tangibility with which some are almost ravished." Your Circle and Message Department should be a most powerful lever to bear up the cause they so nobly sustain, and I am most anxious to see them vindicated, both on account of my own personal interest and especially as I believe the time is un, and the wullives are the factor.

own personal interest and especially as I believe the time is up, and the New Dispensation is fair-ly upon us, and there only needs the declaration that the descension of the spirit, like the dove of old, may be witnessed and acknowledged by all. Again, if the impression prevails that young Dole shot himself, he ought certainly to be vin-dicated and "forgiven on earth," and thus the imputation against your Message Department set right.

was in at your Circle twice last fall, and I was in at your once once into any the idea that a letter from Limington or any other extraneous source could find its way into the entrit denartment is most absurd. These are the impressions to be corrected, and good will flow out of it. I am yours very truly, GEO. WADSWORTH. Apopka, Florida, May 14th, 1881.

VACCINATION AUTHORITIES CHANGING THEIR LANGUAGE EVERY YEAR.—There was every reason why consumption should diminish, and yet it increased. Our food was more wholesome, the air of our dwell-Why considered when the difference of the statistics of the statis

with gratitude toward the medium through whom this knowledge came. To prove this great truth to the world strangers are invited, and, coming full of doubts and unbelief, the trials of the medium commence. Test-conditrials of the medium commence. Test-condi-tions are instituted, the innocent medium is looked upon with suspicion, and the labor com-menced in love and joy goes on in agony or is prevented altogether. In this atmosphere of doubt and distrust, inharmony is at once de-veloped, and the very conditions for satisfacto-ry manifestations are ruthlessly destroyed. The jubilant skeptic goes away, saying, "I told you they could not play their tricks on me!" He thinks that he has settled the question, and that the whole belief in spirit-intercourse is based upon the trickery of mediums and the based upon the trickery of mediums and the credulity of their dupes. The circle should be a place kept sacred from

The circle should be a place kept sacred from the presence of caviling skeptics, of sneering doubters, who, instead of seeking after truth candidly and honestly, are really seeking mate-rial for ridicule and burlesque.

rial for ridicule and burlesque. It is a common thing for a person to go to a medium, and in asking for a sitting, say, "I do n't believe anything in this, and I want you to convince me." He might as well say, "I think you are a fraud, and I want you to prove that you are not." He does not follow the maxim of the law, that believes every one in-nocent till proved guilty, but quite the reverse. This proposition produces an agitation in the mind of the medium which will very likely pre-vent any satisfactory communication. After trying once or twice in this way, this investi-gator declares that he can get nothing, and con-cludes, because he has not, that no other person has; and when some friend who has been more has; and when some friend who has been more fortunate tells him of the positive and truthful phenomena which he has witnessed, the skeptic smiles incredulously, and says to himself, "Poor

dupe " I am satisfied that the person sitting for com-munications has as much to do with the success of the scance as the medium. I believe, fur-ther, that mediums should never sit for any ther, that mediums should never sit for any persons when they feel they can do nothing for them. It is useless to try to force the mind into a receptive state, and it is impossible to get pas-sive in the presence of disturbing conditions. Now, there is another source of tribulation and suffering which comes directly from the friends of mediums, which I wish to speak of, and the is this :

and that is this : These friends will bring an acquaintance to a

These friends will bring an acquaintance to a circle or a medium, and introduce him by say-ing, "Now, Mr. A. is a thorough skeptic, and we have brought him here to have you convince him." Most likely this very remark will fill the medium's mind with such anxiety that the very purpose of the visit will be subverted. We must never forget that the medium is the passive in-strument in the hands of higher powers, and the effort which they make to do what their friends require of them disturbs the conditions through which the spirits communicate. The more anxious the medium is to succeed, the less-likely he will be to do so. likely he will be to do so. Let them keep themselves as free from any

disturbing influence as possible, and let those who wish to get the benefit of the medium's who wish to get the benefit of the medium's gifts avoid saying or doing anything which will be likely to produce the slightest agitation in the medium's mind, then carefully note what occurs. If facts are presented beyond the knowledge or power of the medium, rejoice and be glad. If you fail to get anything, it will not be your fault, and you will have the satisfaction of knowing thet you tried. Do not het are fail of knowing that you tried. Do not let one fail-ure, or a dozen, prevent you from improving other opportunities of investigation as they

tianity's place, just as Christianity itself succeeded the religion of Jupiter and Juno in Rome, and adds, "the most important of these is Universalism." he lingers a hundred leagues behind the age he lives in ; for, though honoring that form of belief for what it has done, we look upon it as a part of Christianity, and fail to see the possibility of a part becoming equal to the whole. Yet we do see in Modern Spiritualism a power that bids fair to become the rock of ages upon which will be built the altar of a universal religion. Its principles and its faith have been the life-germ of every system of religion the world has ever known ; and the day is near at hand when, surviving the upheaval of human thought that is destined to destroy all forms of bigotry and creedal despotism, it will exist and be known as the hope of all nations, and the final Saviour of all mankind.

GYPSIES; or, Why we went Gypsying in the Slerras. By Dio Lewis, M. D., author of "Our Digestion," "Our Secret Sins," "Weak Lungs, and How to Make them Strong," etc. Boston: Eastern Book Compared Strong, "etc. Boston: Eastern Book Company.

Dr. Lewis went to the Pacific coast for the purpose of recreation alter thirty years of professional service, and remained there three years, passing the summers among the mountains of California, camping out in a climate which, from what he has seen and experienced, he judges to be capable of restoring health to nearly every person who has suffered from its absence. The story of that period is related in a familiar, chatty style, and though the author disclaims all effort to impart information, he nevertheless gives in his lively narrative more than is to be found in some more pretentious volumes. From personal observation he presents considerable insight into the habits, manners and customs of the Chinese, his remarks concerning them giving the reader a far better and more correct knowledge of that patient and industrious class than is usually obtained from newspaper correspondents, whose accounts are too frequently toned to political preferences, or written for purely selfish aims. The journey to the Yosemite, and the many incidents on the way to and within the charmed circle of that remarkable region, are pleasingly described. Reaching 'Inspiration Point," the matchless vision of the valley opened upon the party, and one of them, a lady, was so overwhelmed that she covered her face with her hands and burst into tears. As faithfully as possible the author describes the sublime proportions and beauty of that great worshiping temple of Nature; but no pen of mortal can present anything like an accurate representation of the reality.

Considerable is said about the general climate of California, which, the author remarks, is always a surprise to the new-comer. During the first year he had one hundred and sixty six days and nights almost without a cloud. In New England an appointment is always made with the proviso, "If it do n't rain "; but no such qualification is needed there. The first morn-ing after one's arrival he exclaims : "This is a delightful morning." The next he says: "This is another delightful morning." The next he declares: "This is superb." But he soon notices that people smile, and then laugh at him; so for six months he enjoys the weather without vouchsafing to it one word of praise. Our author extols camp life, and enthusiastically recommends it, in California or New England, as the greatest restorative to health and strength the earth atfords. The book is very readable; frequently enlivened with sallies of wit and sly thrusts at the follies of society life. It contains a large number of engravings; but if their number were less and their execution better, they would afford more satisfaction to any one who claims to possess any degree of artistic taste.

If the love of God be that which often bears its name, the less we have of it the better.-Dr. Channing.

Banner Correspondence.

Maine.

WATERFORD.-Regarding certain theological matters, Mr. Oliver Porter writes: "Are Bible teachings divinely inspired and binding on Christians? If so, why not keep the seventh day holy-holy to rest of servents and cattle? Moses restrained grasping task-masters from moving the sevents and the sevents are the sevent of the sevents and the sevents are cattle? Moses restrained grasping task-mas-ters from working them the seven days in full; but Jesus held that all days were alike holy, and that a portion of each day for rest and rec-reation was far bettor; therefore he disregard-ed the day and was styled a Sabbath-breaker. Why not wash each other's feet, as expressly commanded? Why women speak in public, when expressly forbidden? Or is it said that Paul was not under special influence or control at the time? Why pray in public, when express-ly forbidden by Jesus, who regarded it as os-tentatious, selfish and extravagant—too much gathering the wheat into my barn, and per-formed, too, by proxy; but rather, as he di-rected, retire into a dark, secluded place, favor-ing a negative and receptive condition for com-ing into blissful rapport with a guardian spirit, thus elevating and developing the soul? If hu-mility is the motive of kneeling at prayers, why not improve on it by resting on one knee and her improve to he do a we have a weat promility is the motive of kneeling at prayers, why not improve on it by resting on one knee and bowing the head to the floor? Why not prac-tice circumcision, which is equally as binding as the other ordinances? Jesus did not, as many suppose, institute feast days, sacraments, or anything whatever; but ignored all forms, rites, ceremonies, &c., his mission being solely to declare the full truth—to be a witness unto it as given to and through him from an angelic spirit whom he called his and our father and friend, in order to establish the important fact of the brotherhood of mankind, and who defriend, in order to establish the important fact of the brotherhood of mankind, and who de-manded that the benevolent works performed through him and others should be sufficient to command their confidence and faith. 'He that believeth on me, believeth not on me but on him that sent me.' This is the mystical faith, so unexplainable and misunderstood. Jesus did not claim it for himself as the power was given him. It is faith in his Controller-the *Truth-teller*. Let us no longer be led by a blind faith, but by that which leads to high and no-ble actions, and is full of hope. Jesus request-ed his disciples at the Last Supper to remember him, because he well knew that his life was in the hands of his ehemies, and that his disciples him, because he well knew that his life was in the hands of his chemies, and that his disciples were losing courage; hence, fearing they might, after his departure, falter and possibly give up the cause, he requested them to remember him while passing bread and wine around, promis-ing he would be spiritually in their midst. Herein lies an important fact. Jesus did soon come in materialized form while they were to-gether in conference with closed doors, and also appeared to thousands of others openly, proygether in conference with closed doors, and also appeared to thousands of others openly, prov-ing demonstrably that 'he was alive forever-more,' 'that as he lived they would live also,' a fact that they were in painful doubt of, death being regarded as an enemy, and full of terrors. This great truth set them free indeed; free from the bondage of fear and death. For this reason Boul with otherw in our outputtion the tweat Paul with others, in an enthusiasm that knew no bounds, went forth preaching Christ cruci-fied and the resurrection, and with a spiritual outpouring made converts by the thousand."

Colorado.

CORNWALL. -- Mrs. H. F. Sickles writes "Away up here among the jagged peaks of the Rocky Mountains, where the advance-guard of civilization has just been mounted to watch the with rapid strides toward our silvery cliffs, you may not suppose we drink deeply at the foun-tain of thought. But here may be found many who are quite at home in the various departments of science, many who searchingly investi-gate problems in moral ethics with as much aptgate problems in moral ethics with as much apt-itude and earnestness as those who dwell in densely populated cities. In a large majority of cases our people are untrammeled by theologi-cal dogmas and the superstitions of the dark ages. They have no veneration for error be-cause of its antiquity, nor do they reject truth because the present day reveals its existence. Some of us read the *Banner of Light* without

Some of us read the Banner of Light without any fixed or definite ideas concerning the Spir-itual Philosophy, but our reading has led us to inquire concerning the office, work and powers of human thought, the functions of intellectual life and activity, and the probabilities of immortality.

mortality. How few among the enlightened and educated people of the world, in proportion to the num-ber, have ever attempted a fair and rational ex-amination of the subtile powers of the human soul! Comparatively few are willing to recog-nize the potent forces residing in this omnipo-tent agency. Thought is the talisman at whose touch the wonders of a world are opened to our view; the key that unlocks the portals of a uni-verse of mystery: the window through which verse of mystery; the window through which the soul may look to catch a view of unseen grandeur in the constellation of planets; a becoming vehicle in which we may traverse the intricate avenues of science and philosophy. Thought is the unerring witness that demon-strates the truth of man's immortality and unveils the future life. It unlocks the chambers of slumbering centuries and grasps the empire of reason and freedom. It reveals human duties in a light peculiar to itself, and points us to the value of being practical. It admonishes us on the other hand that all the lessons which it can impart are of themselves of little worth it can impart are of themselves of little worth unless they are applied to the practice and ex-perience of life. What though our grand old mountains rear their frowning crests far up toward the heavens, the sun shine in all its re-splendent glory, the flowers yield their richest perfume, the pure sparkling waters of the laugh-ing streamlet flow, the eyes of the blind do not see the sublime grandeur of the mountains nor the radiance of the fountain of light; the heed-less and indifferent do not comprehend the beauless and indifferent do not comprehend the beau-ty or fragrance of the blossoming flower, and he who refuses to drink from the water may perish of thirst by its side. And so, while the evidences of immorta thought are being supplied in every direction; while the sweet songs of the bright spirit of thought are wafted to our ears from the battlements of immortality, breathing the entrancing melody of 'Peace on earth and good will to man,' if the rich gifts of the soul do not make men thoughtful, and consequently better and nobler -if they fail to render us more wise, more chari-table, more liberal, more generous and forgiv-ing, then are they of no use, and absolutely without value."

and instructive discourses that very few if any of the ministers of the gospel could equal by weeks of study and preparation. At some of the scances the drum and other instruments would be played upon. Occasionally the drum-sticks would strike the wires to which bells were at-tached wrodusing an almost defouring some would strike the wires to which bells were at-tached, producing an almost deafening sound, and as soon as all was still a lamp was lit and the stick found lodged up in the coils of wire above the table. The writer was then a skeptic, but his skepticism has since vanished. I left Carpenterville at about the time of the com-mencement of the war, and soon after the socie-ty was disbanded."

Vermont.

BARTONSVILLE .- J. W. Atwood writes: 'About the same number of lectures were given About the same number of lectures were given here as usual for the year 1880, and the pros-pects for 1881 seem to be encouraging. The speakers for 1880 were Mrs. Kenyon, Dr. Coon-ley, J. F. Baxter. Mr. Baxter had not been here before. His audiences were larger than any I have seen for the last five years. His lec-tures, singing and playing seemed to interest and please all, even those who do not call them-selves Spiritualists. The tests given by him were acknowledged by some I have spoken with to be true and very convincing, age, name and day of death being correctly stated. One test I will mention: Mr. Baxter described a death in a family who lived not near by, and not by the road, but out in the lot, which was a fact, the house being twenty to thirty rods from the road. He said the death occurred on such a day. A neighbor who heard the description went to see this man, and was told that the death was not on the day mentioned. As the grave-yard was not far distant, they went to see what the date was on the gravestone, and found that Mr. Baxter was right, according to the in-scription on the stone. I saw the man a few weeks after; he acknowledged the test to be perfect, and said it was not a case of mind-read-ing, as he was not at the meeting. The Banner, in my opinion, is right in tone and manage-ment, and it seems to be a necessity to me for mental food." here as usual for the year 1880, and the pros-

Missouri.

ST. LOUIS.-R. D. Goodwin writes: "'First know you are right, then go ahead,' has been my motto through life, though it has many times caused me much trouble and loss. In order to know how to do right I had to investi-gate. I also find that each day of my life brings with it a new experience; that not any-thing comes by chance, and that there can be no effect without a cause; likewise that I am a bild of dorting theorem any applied to two no effect without a cause; likewise that I am a child of destiny-though compelled to 'work out my own salvation (it may be) with fear and trembling.' Many times have I tried to fight against fate, and to hold up my ancestral pride, but I am to-day simply what I am-an instru-ment in the hands of unseen forces, by whom I have been guarded, protected and led from my cradle to present old age, and I believe 'it is God Almighty that worketh in me to will and to do of His own good pleasure.' I have just returned from the borders of Mexico, Texas, etc., where my life was more than once placed in jeopardy. I was in hopes that now I could continue to remain at home in the bosom of my quiet family, but I find this cannot be. I must quiet family, but I find this cannot be. I must take up my staff and travel in the field of re form.'

Ohio.

EAST LIVERPOOL. - W. F. Ball, M. D., writes: "Mr. W. H. Powell has been with us, and we had four séances, proving beyond a doubt that the pencil or material used to write doubt that the pencil or material used to write at his séances is produced by something beyond human comprehension. We formed a circle for a dark séance, with banjo, violin, pipe, organet, bell, &c., placed behind the medium, out of reach, and took our seats with the distinct un-derstanding that we should hold each other by the hand closely, two skeptics holding the medium all the time, and thus make it utterly impossible for himself or any other person to reach the instruments. The lights had not been extinguished more than fifteen minutes when the violin began to be sounded. It rose up and passed over my wife, touching her upon the when the violin began to be sounded. It rose up and passed over my wife, touoling her upon the head and catching in her hair, when spirit-hands released it and it was wafted about the room and came down on the centre table. Again the banjo was raised and floated about the room near the ceiling, being thrummed with vigor, so that all could know its whereabouts, and hands could be heard handling it. Spirit-hands patted a goodly number on head and cheeks as a tender caress. Mr. Powell as a me-dium we can recommend to all honest skeptics."

Oregon.

PHENIX.-H. C. Hotton writes that he has, for a number of years, read the Banner of Light, and has a high appreciation of the Message De partment. Ile mentions a very remarkable and partnent. The mentions it very remarkable and convincing proof of the presence of those whom many consider dead, and of their knowledge of earthly affairs, received by him through the mediumship of Mrs. P. W. Stephens, sister of E. V. Wilson. It appears that a number of years since a relative of our correspondent was found dead, and it was reported that he committed suicide; but returning he declared that such was not the case; that though he passed away by violence it was not by his own hand, but by was not the case; that though he passed away by violence it was not by his own hand, but by the hand of another, and that he was foully dealt with for the money he had in his posses-sion. The fact that his friends on earth had been led to believe he had committed suicide had hindered him in his efforts to progress, and he was pained with the thought that it was pos-sible for those who knew him when on earth to believe him computing sum on earth to believe him capable of committing such an act.

there probably sometimes went forth unwilled emana-tions that were naturally attracted to other sensitives, who perceived their source, and pronounced it diabol ical, because the influx thence was annoying." "Cita-tions of evidences, and proofs from early historic rec-ords, that other agents and forces had chief part in producing New England witcheraft than such as mod-ern historians generally have recognized, together with exposition of legitinatic and forceful biases proceeding from articles in old-time creeds, will exhibit our fore-fathers in much better aspects than they wear in inter-vening history; will halo in hinocence some of their wives and daughters, around whom historians have cast hues appropriate to most villations culprits; and also will manifest sadly mislending oversights, short-comings, and sophistries by some whose writings have done much in forming the world's existing erroncous and harsh views and estimates. Certain operative, world-wide, and daily occurrences in the present age unaccounted for, and often sneered at, by adepts in prevalent sciences and philosophies, see in to have fair claims for general, candid, and most right scrutiny. Even if despised and contemned of men, they never-theless are widely and most efficiently working for the world's good or for its harm. Testimony to their posi-tive existence is vast in amount, and mich of it comes from witnesses whose words upon any ordinary mat-ters would be absolutely conclusive."—The Truth-Seeker, (Lonton, Eng.) for March; John Page Hopps, Editor.

BANNER

The Cost of Ill-Treating Indians.

We are indebted to our contemporary, the Baston Traveller, for the following clear and explicit statement of the wrongs the Indians have been called upon to endure, and the evil results which have been brought to pass by reaction upon the nation :

The order of the Treasury Department, recently issued, for the payment of the six per cent. bonds to the amount of \$760,000, or thereabouts, known as the Oregon war debt, has led very naturally to the inquiry as to what the Oregon war debt is. A whole generation has passed since the debt was created, and while many readers of the Traveller have forgotten its origin, there are many more who have no idea of its character, and who will be interested in a general recurrence to its history.

The debt assumed by our government upon the admission of Oregon into the Union, was created by the unauthorized act of the Territory, several years previous to its admission as a State, in quelling a war with the Indians. The general-government never sanctioned or justified the war. It was begun in fraud and ended in cruelty ; by volunteers, whose acts were beyond official control. The debt, created to pay the exorbitant charges for supplies to the volunteers, was only assumed upon political compulsion, as it were, and not without resistance, both in and out of Congress. This resistance was not wholly unavailing. The debt, which was originally about six millions, was, by the act of admission, cut down, or, in other words, refused to be assumed, to the amount of fifty or seventy-five per cent. The people of Oregon, large numbers of whom had the debt scrip in their hands, were disappointed at the reduction thus made, so much so that their ardor for admission was materially abated. The payment of the debt was a controlling element of the original application for admission.

The war commenced with hostilities against the Yakima tribe of Indians. These Indians had killed a sub-agent by the name of Bolen, and this act was made a pretence for a general onslaught upon the tribe, which for a while the public believed to be deserved, if not just. But it turned out, when the truth came to light, that the killing was the result of wanton provocation, such as white men are not accustomed to endure. The facts were, that a party of miners had forcibly carried away and ill-treated several Yakima squaws. The Indians complained of the wrong to sub-agent Bolen, and demanded redress. Bolen, instead of listening to their demands, or promising protection, or attempting in any way to pacify them, and, if possible, preserve the peace, contented himself with threatening to send the United States troops against them. Upon his separating from the Indians after this threat they followed him and urged him to state whether he was positively determined to send the troops against them. Upon his replying in the affirmative, they killed him. This was enough to excite the Oregonians to the

highest pitch of revenge, and to stimulate the

policy adopted in the Territory, contemplating the extermination of the Indians. Numerous outrages were committed in different parts of the Territory, and even in Washington Territory, which the Governoi of Oregon had invad-ed without right and against the protestations of Gen. Wool, and all sorts of depredations were committed upon Indian property and life. Gen. Wool denied emphatically that there was any danger to be apprehended from the Walla-Wallas, and declared, in his official report, that there was no circumstance to justify the sending of the volunteers against them. His statements were positive and unequivocal that irritation and exasperation of the Indians by cruel and unprovoked treatment led them to turn against the whites to avenge their wrongs and save themselves from extermination. The result was the bloody and disgraceful war for which the government was called upon, and, to a certain extent, for reasons which are too apt to govern in such cases, consented to pay the bills.

These things are worth remembering. They cannot, indeed, be safely forgotten, even amidst the national self-glorifications in which we are apt to indulge. At the present time, when it is believed a more humane and liberal policy toward the Indians is prevalent in the public mind, they are especially deserving of consideration.

[From the Providence (R. I.) Journal, May 11th,] WHAT CLOTHING DO THE ANGELS WEARP

To the Editor of the Journal:

To the Editor of the Journal: If my senses are to be relied upon, I not only be-lieve, but I know, that for the last quarter of a century I have, through the mediumship of exceptionally gift-ed human instruments, been put in pretty close rap-port with the future or unseen world, and that I have enjoyed tangible and undoubted communion with many thousands of returning spirits who were once tenants of morial bodies on earth. The teachings of these returning spirits are often somewhat diverse on many subjects, but in one thing all who have pro-gressed in a good degrad the erroneous views imbibed through education agree, viz. That in the next stage of man's existence, his house, his home and surroundings in every particular are beautiful and en-joyable just in proportion to the goodness of his life and acts on earth. My spirit wife and children have often essayed to convey to me some idea of the bean-ties of their spirit-home, but they tell me that it is im-possible for morial senses to comprehend the nature of spiritual existence in that one thing i may rely upon as certain—and that is, that every good act of charity I may bestow, however trilling; every tear I may prevent the shedding of through sympathy with human suffering or otherwise; every pang of pain or sigh of distress I may relieve or alleviate, whether in man or any breathing creature, adds not a fanctful, but a tangible beauty to the spirit-home they are assisting to prepare for me as really and truly as an-other and another fine painting or gen would adorn the walls and fixtures of our dear old home at Vau-cuse. The following begutiful lines, by a glifted lady of

The following beautiful lines, by a gifted lady of Boston, convey like ideas to some I have endeavored to express, in greatly more pleasing words. THOMAS R. HAZARD.

LINES_TO M. E. W. S.

QUESTION: • You asked me one day so merry, "What do the spirits war f Where do they get their raiment – Is it with thought and care f" ANSWER:

You are daily making, darling, The robes that you will own In the realms of light and beauty, And their splendor will be known By every deed of kindness, Your many acts of love. To carth's weary, stricken children, Reflected all above.

When you raise a fallen brother Who has stumbled by the way, A robe of light is woven, Fraught with a heavenly ray,

When you strive to bandsh error, To crush out weakness (sin), You are making golden sandals With which to enter in

Those regions of the blessed Which will in time be thine; And *charity* for *others* A veil will then entwine,

To shield perhaps the weaker; And as you then embrace This triend or stranger, darling, A web of finest lace

Is yours, for any purpose That you may need employ; But the prize of prizes truly, Which gives the greatest joy,

Is the necklace on your bosom Of pearls, a priceless gen. And the crown upon your head, A wondrous diadem.

Whence comes it? you will ask me;

Zoellner's Transcendental Physics

3

This is certainly one of the most noteworthy treatises yet issued in connection with the subject of Spiritualism-the book, in fact, which brings science and Spiritualism closest together. Prof. Zöllner, the author and chief deponent, in whose own house many of the facts he records occurred, is a Leipsic professor, and stands deservedly high among the scientific men of Europe. The facts are wonderful, if they cannot be gainsaid, and the surprising testimony which they have elicited is calculated to startle and arrest the attention of the thoughtful reader. It is not within our limits or province to discuss all the subtleties which this book raises, such as the hypothesis of a fourth dimension in space, and many others; but we will at least call attention to the strange things which are suggested by them, and assure the eager inquirer into these mysteries that here will be found, the argument which is best worth his time and attention. The book is ac-companied by illustrations and copious appen-dices, and is well printed on handsome paper.— *Herald of Health*.

SPIRITUALIST MEETINGS.

BROOKLIN, N. Y.- The Brooklyn Spiritual Con-ference meets at Everett Hall, 395 Fulton street, Saturday venings, at 75 of check. Conference Meetings are held in Brooklyn Institute, Orner Washington and Concond streets, every Friday even-ing, at 8 of clock. Scals free, and everybody welcomed. BEVERLY, MANS, - The Spiritualists' Union holds meetings every Sunday at 2', and 7 P. M., In Union Hall, G. P. Dole, President; Guisavius Oher, Treasurer; E. T. Shaw, Secretary, The public cordially invited.

 Shaw, Secretary, The public conflatly invited.
 CHICAGO, HLL, — The First Society of Spiritualists holds meetings in Fairbank Hall, in Central Music Hall Block, corner of State and Randolph streets, every Sunday, at 75 p. M. Mrs. Cora L. V. Richmond, regular speaker.
 CLEVFLAND, OHHO.— The First Religious Society of Progressive Spiritualists breets *inreputariy* in Weisger-ber's Hall, corner Prospect and Brownell streets, at 75 P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10⁴ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian, Strangers and visitors cordially invited free: Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 165 Cross street, Cleveland, O. CEDAR RAPIDS, IOWA.—First Society of Chris-Time 1. Lees (waterman), 100 (1768 street, Clevelant, O. **CEDAR RAPIDS, IOWA**, "First Society of Chris-tian Spirimalists meets every Sunday, at 75 p. M. at 75 South Washington street, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Namhe V. Warren, Vice-Presi-dent; Dr. Hamilton Warren, Secretary and Treasurer,

HANSON, MASS.—Regular meetings are held on al-ernate Sundays. W. Hood, President; Geo, C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIN, **IND**, "The First Society of Truth-Seekers meets for religions service at 86% East Market street, werey Sunday at 2% and 7% p. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buoff, Secretary.
 LVNN, MASS, Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M, and 65 P. M., un-der direction of Dr. George Burdett, The First Society of Progressive Spiritualists holds meetings every Sunday norming and evening at Templars' Hall, 30 Market street. G. W. Fowler, President,
 LEOMINNSTER, MASS, -Meetingsarcheld every other Sunday in Allen's Hall, at 2 and 65 o'clock P. M. F. L. Haskell, President; Mrs, Fannie Wilder, Corresponding Secretary.

Secretary, LOS ANGELES, CAL, -The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All condially invited, especially strangers. Presi-dent, J. Tilley: Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2% and 6% r. M. h. Ferren's Hall, Sil Elm street. Ass Emery, President; Mrs. Georgo Anunidon, Vice President; G. F. Rumrill, Secretary,

Hall, Sú Elm street. Asa Emery, President; Mrs. George Anomiton, Vice President; G. F. Runnill, Scenarary,
 NEW YORK CITY, "The Society of Progressive Spir-fundists holds nicetings every Sunday in Republican Hall, 54 West 26d street. at 105 A. M. and 78 P. M. J. A. Cozino, Scenaray, 36 West 40th street. Children's Progressive Lyccum meets at 2 P. M. Charles, Dawkin, Conductor; Mrs. M. A. Newton, Guardian, Mrs. S. E. Phillips, Assistant Guardian, Wrs. K. Revron, Guardian, Mrs. S. E. Phillips, Assistant Guardian, Mrs. The Property and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary, and The Street, George F. Winel, Chairman, 47 Jane Street, Scenery Sunday at 8 P. M. at Frobisher Hall, 23 East 14th street. George F. Winel, Chairman, 47 Jane Street, New York Sunday, at 14 A., in the Music Hall, No. 11 East 14th street, hetween Fifth Avenue and Union Square, PORTLAND, ME, —The People's Spiritual Meeting is held each Sunday atternoon and evening at Army and Navy Hall, corner of Brown and Congress streets, at 3 and 7. O'clock, Speakers and mediums desirons of visiting Portland under the ausplees of the Society, will address H. C. Berry, Dr. J. Weister, PRINLADELATILA, PA., "The Keystone Association

Berry or Dr. T. Webster.
 PHILADELPHIA. PA. - The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 22 p. M. at Hall corner Spring Garden and sth streets. Ex-ercholy welcome.
 The First Association of Spiritualists of Philadelphia: holds meetings every Sunday at 10⁵/₂ A. M. and 7⁴/₂ P. M. at the hall corner Spring Garden and sth streets. The Second Association of Spiritualists holds confer-ences every Sunday at through, at 30° clock, and etcles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yaul, Sceretary.
 SUTTON, N. II. - Society holds meetings once in two

SUTTON, N.H., -Society holds meetings once in two veeks. Chas, A. Fowler, President; James Knowlton, Sec.

reary. **NAN FRANCINCO. CAL.**—The First Spiritual Union Society holds a conference and some every Sunday at 2 P. M., at Ixora Hall, No. 757 Mission street, above Third, Also the clugs for lectures and scance in the evening: The Children's Progressive Lyceum meets in the same half at 10 A, M.

SANTA BARBARA, CAL. —Spiritual Meetings are held every Sunday at Crane's Hall, Children's Progressive Lyceum meets every Sunday at same halt at 1½ p. A. As-sistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr, George Childs; Musical Di-rector, Mrs. Emma Searcens. SALEM, MASS.—Conference or lectures every Sunday it Pratt's Hall, corner of Essex and Liberty streets, at 3 nd 7 P. M. S. G. Hooper, President. and 7 P. M. S. G. Hooper, President, VINELANIS, N.J.—Meetings are hold every Sinday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Susan Cornell, Corresponding Sceretary, Children's Pro-gressive Lycoum meets at 12% P. M. Charles E. Greene, Conductor.

Illinois.

DUNDEE-Incidents in the early history of Spiritualism in Illinois are related by C. D. Read, of Ayer, Mass., as follows: "In 1857 I moved with my family to Dundee, Kane Co., Ill., and there found a society, numbering about twenty, that had been organized two or three years before, and had built a church about one and a half miles from Dundee and half a mile from Carpenterville (a small village in the town of Dundee). It was located on high ground, near a large wood, quite a distance from the road; was circular in form, about thirty feet in dismotra and there to be the town of the birth for the birth diameter, and twenty-five or thirty feet high; the roof was a half globe covered with tin, and had a small cupola upon it. Within the build-ing was a raised platform with seats around next to the wall and a railing in front. In front next to the waitand a raining in front. In front of this and on the main floor another circular seat was placed next to the rail, and several chairs for those who took part in the meetings. In the centre of the room was placed a round table standing upon glass. A wire was attached to the edge of the table, which, in coils about ten inches apart, passed from the table to the dome. several wires running straight up the dome: several wires, running straight up the coils, being lashed to these, held them in place, the whole forming a circular coil of wire about three feet in diameter, from table to dome. A high frame was placed near the table and a bass high frame was placed near the table and a bass drum placed upon it, with the drumsticks lay-ing beside it. Two wires were attached to the upper ends of the frame, running down and con-nected with the table. At short distances along these wires were hung small bells, and a few musical instruments were on the table. Meet-ings were held Sundays, and frequently in the evening for scances, e.c., very fine discourses being often delivered by an entranced lady me-dium. She was a woman without even a comdium. She was a woman without even a com-mon school education, but delivered eloquent

Aller State

Connecticut.

WILLIMANTIC.-Lottie Fowler, writing from the Aldrich House, Providence, says the Spiritualists at Willimantic (which place she recently visited) are fully alive to the interests of the cause; and the local newspapers are also liberally disposed in regard to it. The Spirit-ualists have a fine church, and sustain Sunday meetings—day and evening—the Children's Ly-ceum session occurring at noon.

The Witchcraft of New England.*

The Witchcraft of New England.* "Modern Spiritualism" seems to "explain "a great many things. It certainly does explain many things in the past that have until now been to the majority a sealed book. "Witchcraft" has never been "cx-plained." The theory that some people were disagree-able or ugly, while other people were simply fright-ened fools, has never covered a tilhe of the tremendous facts. Mr. Putnam has taken an unbeaten track, and while we cannot see our way right through the jungle, on his lines, we are bound to say that he has presented a very remarkable case, and has produced an uncom-monly interesting book. It is difficult to convey in a brief notice an adequate account of his explanation; but the following extracts from his Preface will proba-bly indicate with sufficient clearness the character of his work: "It is not our purpase to write history, but to give new explanation of old events. The long and widely-tolerated theory that New England witchcraft was exclusively but outworkings of mundane fraud, imposture, cunning, trickery, malice, and the like, has never adequately met the reasonable demand of com-mon sense, which always asks that specified agents and forces shall be probably competent to produce all such effects as are distincity ascribed to them. Per-sons who of old were afflieted in manner that was then called bewitchment, and others through or from whom the afflictions were alleged to proceed, are now exten-sively supposed to have possessed organizations, tem-peraments and properties which rendered them excep-tionally pilant under subtile forces, either magnetic, mesmeric, or psychological, and who, consequently, at times, could be, and were, made ostensible utterers of knowledge whose marvelousness indicated mysterious source, and ostensible performers or acts deemed more than natural, and which, in fact; were the production of wills not native in the manifesting forms." "Both the reputed bewitched and hewitching may severally have hos

"WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM," By Allen Putnam, Esq. Bos-ton: Colby & Rich. London: J. J. Morse, Dalston.

San Strade Strate

commuteers to the aggressive and exterminating movement against the Indians for which they had long sought a plausible excuse. A force of volunteers was immediately sent to chastise the Yakimas, which was compelled ingloriously to retreat. A second force had like experience.

An unfounded rumor was now spread that the Walla-Walla Indians of Washington Territory were about to join the Yakimas, and an increased force of volunteers was raised by the Governor of Oregon, at an enormous cost, under that false pretence.

At this time Gen. Wool arrived in Oregon, and undertook to control the war. In order to prevent the Walla-Wallas from the assumed purpose of taking part in it, and also to guard against an undue attack upon them by the infuriated Oregonians, Gen. Wool's first anxiety was to establish a fort in the Walla-Walla country. His plans, however, were frustrated by the vigilance of the Oregonians, who were first in the field, and had determined upon a fight in order to excite the sympathy of the nation, and especially of Congress, and render more plausible the demand which it was of course intended to make for the ultimate redemption of the scrip which Oregon had issued for the contributions that had been so profusely levied. The Governor of Oregon, who, by the way, was an active and earnest promoter of the war, hastily ordered a command of volunteers to proceed to the Walla-Walla country. On ar-riving there the command was met by the chief of the Walla-Walla tribe, Pin-pin-mox-mox, who bore a flag of truce, saying he wished peace, and that if any of his young men had done wrong, he was prepared to make restitution. He offered the volunteers cattle. They told him he had better go back and fight. He de-' clined to do this, and was taken prisoner, with his four companions. The volunteers then proceeded, made an attack .upon the Walla-Wallas and forced them to flee across the Snake River. A day or two after this engagement, Pin-pinmox-mox was barbarously killed by the volunteers. Nothing in the history of our treatment of the Indians, not even the shameful sacrifice of Osceola under like circumstances of a flag of truce, has over exceeded the heartless barbarity of this act of nominal civilization. Without reference to its disgraceful results, Gen. Wool characterized this expedition against the Walla-Wallas as "one of the most unwise, unnecessary and extravagant expeditions ever fitted out in the United States, and for no other reason than to plunder the national treasury, and to make political capital for somebody." Its only object he declared to be a crusade against the Indians, and a long war to enrich the people of the Territory.

By such barbarous cruelty as this, several tribes of Indians, previously friendly, were exasperated to the last degree and forced into hostilities. And thus the war was protracted to the extremest degree. Bands of friendly Indians, including women and children, were massacred in cold blood, in pursuance of the savage | dom survive.

	In lowly, sad contribution, When, by the Master led,
-	Yon have seen your sins as searlet, With tears have washed them white; Now, as reflected jewels, As radiant beams of light;
	They are yours, if you have <i>carned</i> them, Each garment that you wear; So, darling, weave in carnest, With thought and anxious care.
	For those we cannot borrow, Nor beg, nor steal, nor lend; We clothe by our own effort; Pray God the grace to send
	To clothe our spirits rightly,

With humility and love, That we may be accepted Of God, who reigns above, C. P. S.

Spiritualist Societies in England.

Spiritualism in England is amply supplied with local organizations for imparting to the people a knowledge of its truths, as will be seen by the following list furnished by Light:

British National Association of Spiritualists, 38 Great Russell street, Bloomsbury, London, W. C. British National Association of Spiritualists, 38 Great London, S. W. Datton Association of Inquirers into Spiritualism, 53 Sig-ion Road, Dalston Lane, Hackney Downs, London, E. Goswell Hall Spiritualist Committee, 200 Goswell Road, E. C.

Gosweit Hall Spiritualist Committee, 20 Gosweit Road, E. C. Hackney Primitive Christian Mission, 7 Ellingfort Road, Mare street, Hackney, E. Islington Home Circle, 70 High street, Islington. Ladbroke Hall, Notting Hill, London, W. Marylebone Association of Inquirers Into Spiritualism, Onebec Hall, 25 Great Quebec street, London, W. South London Spiritual Society, 8 Bournemouth Road, Rye Lane, Peckhan, S. E. Spiritual Institution and Progressive Library, 16 South-amiton Row, Holbern, London, W. C. Ashington Spiritual Society, Ashington Colliery, North-umberland, Batley Carr Association of Spiritualists, Birmingham Society of Spiritualists, 200 St. Vincent Sirvet.

Birmingham Society of Spiritualists, 200 St. Cheene Birmingham Christian Spiritualist Society, 312 Bridge street West. Botton Spiritualist Association. Cambridge Association of investigators into Spiritualism, 7 Fitzroy Street. Cardiff Progressive Library of Scientific and Spiritual Literature, 157 Bute Road, Cardiff. Cardiff Spiritualist Society, 3 Angel street, Cardiff. Darington. The Lycenn of Psychology, Hodge's Rooms, High Nortingate. Durhan District Association. Excelsion Society of Spiritualists, Scotland Gate, near Mor-peth.

Gateshead Spiritual Society, Temperance Hall, High

street. Glasgow Association of Spiritualists, 164 Trongate street. Great Yarmonth Association of Investigators into Spirit-ualism, 3 Waterpark Terrace, Sontidown Road. - Italifax Spiritual Institution, Peacock Yard, Union street, Hallfax

Halifax. Hull and East Hiding of Yorkshire Association of Spirit-nalists for Inquirers, 2 Caroline street, Hull. Keighley Lycenna, 51 Worth Terrace, Keighley. Lancastifure District Committee of Spiritualists. Lolcester Spiritualist Society. Leigh Spiritualist' Association, Brown street, Leigh, Lancastire. Liverpool Psychological Society, Concert Hall, Lord Nel-son street.

Rochdale Spiritualist Society. Rochdale Spiritualist Society. 28 Chapel street, Salford. Salford Spiritualist's Society. 28 Chapel street, Salford. Sowerby Bridge Spiritualist Progressive Lyceum, Lyceum Buildings, Hollins Lane, Sowerby Bridge. Yorksnire District Committee of Spiritualists, Walsal Spiritual Society, 16 George street, Walsali.

Cats are Baptists by profession, but those who indulge their predilections during early kittenhood sel-

WORCENTER, MANN. - Meetings are held at St. corge's Hall, 460 Main street, every Sunday at 2 and 742 -----

The Norwalk and Milan Spiritualists and Lib-eralists

eralists Will hold a meeting at Norwalk, O., on Saturday and Sunday, June Hilt and Filt, 1881, to be addressed by A. B. French, of Clyde, O., Prof. Gunning, of Roston, Mass., and other noted speakers. Mrs. Mead. of Michigan, will also be present and give scheetlons from her inspirational Radical Poems. Mrs. Lydla A. Pearsail, also of Michigan, has been invited, and is expected to be present. The friend-of Spiritualism and Liberalism extend a cordial invitueon of all to meet with them on this occasion. Friends from a distance will be provided for as far as possible. Per order Com, Per order Com.

Northern Wisconsin Spiritual Conference. Northern Wisconsin Spiritual Conference. We have the pleasure of announcing that we have scentred as speaker for our next Quarterly Meeting, to be held in Omro, Wis., June 10th, 11th and 12th, 18st, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocal and instru-mental music. "The meeting will be called to order Friday, at 10 o'clock A. M. sharp. All Jovers of truth invited to participate. The Omro friends will entertain FREE as far as possible. Dut. J. C. PHILLIES, Sceretary. Omro, April 39th, 18st.

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The New Hampshire State Spiritualist Associa-tion

Will hold its first meeting at Ferren's Hall, Manchester, Saturday and Sunday, June 11th and 12th. All persons in-terested are cordially invited. Per order Board of Managers. ANNA MIDDLEBROOK TWISS, M. D., Secretary,

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June 17th, 18th and 19th, Able speakers will be present. A cor-dial welcome is extended to all. Per order Committee,

Annual Meeting. The Harmonial Society, of Sturgis, Mich., will hold its Annual Meeting in the Free Church, at the village of Stur-gis, on the 17th, 18th and 19th of June, Per order Com.

<u>____</u>

Mass Convention. There will be a Mass Convention at Eureka Hall, Ply-mouth, Vt., Friday, Saturday and Sanday, June 10th, 11th and 12th, 18st. Good speakers.will be in attendance. * South Woodstock, Vt. Per Order.

Passed to Spirit-Life:

From Newport, Ky., May 15th, 1881, Mollie W. Donaower, daughter of Louis B, and Mary Donahower.

From Newport, Kyr, May Join, 1891, Monde W. Polade hower, daughter of Louis B. and Mary Donahower. This dear spirit, when in the form, blessed many through her medlumship as long as her health permitted. She has passed on full in her spiritualistic belief. It served her through earth-life, and was her light in the hour of death. She had no doubts or fears, being well assured that there was indeed a hand of pure delight and usefulness beyond the beautiful river, where she would meet the loved friends gone hefore. This young lady made all the arrangements for her burial; did not wish a long sermon, or to be extolled for any virtues she might possess. Good, noble and pure, our be-loved medium has entered her spirit-home, not a stranger, but as one who had already held sweet converse with the beautiful immortais. Her parents, brother and sisters will mits her mortal presence, but their lears will be wilded away, for dear Molile will ofttimes visit them, and in recognition of their child, they wil exclaim: "Dearest Molile, heaven szens brighter since astarry crown you wear; and its golden gates seem wider since thy loved form entered there." The foral tributes were a beautiful cross and anchor, placed on the casket. The funeral serviceswere beliting the memory of our beloved sister medium. ANNIE C. RALL.

ANNIE C. RALL.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in adance, Ten worde to a line.]

Liverpool Psychological Society, Concert Halt, Lota Xei-son street, Lune, Manager Society, Concert Halt, Lota Xei-kacelesfield Society of Spiritualists, Temperance Hall, Grosvenor street, Hulme, Manchester, Millom Society of Spiritualists, Holborn Hill, Millom, Cumberland, Newcastle-on-Tyne Spiritual Evidence Society, Weirs Outr, Newgate street, Notlingham Association of Spiritualists, 30 Bentinck Road, The Forest, of Spiritualists, Psychological Meeting Rolon, 160 Union street. Ossett Spiritual Institution, Ossett Green, near the G. N. R. Shalion, electrony and Society and Society.

LIGHT. BANNER \mathbf{OF}

JUNE 11, 1881.

TO BOOK-PUBCHASERS.

COLBY & RICH, Publishersand Booksellers, No.9 Mont-Place, corner of Provincestreet, Boston, Mass.,

pomery Place, corner of Province streid, Boston, Mossi, keep for sale a complete assortment of Spiritual, Pro-grewsive, Reformatory and Miscellancous Books, at Wholesate and Retail. Trime Cash.-Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to full the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. We could remaind our patranschaft they can remit asthe fractional part of a dollar in postinge stamps-ones and these preferred. All business operations booking to the sale of Books on commission respectfully declined. Any Book published in Engined or America (not out of print) will be sent by mail or express. Colog & Richsent free. Cally & Richsent free.

SPECIAL NOTICES.

SPECIAL NOTICES. IF In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writerare in all cases in lispensable as aguaranty of good faith. We cannot under-take to return or preserve monoscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for period.

perusal, Notlees of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT gees to press every Tuesday.



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THE WORK OF SPHEITUALISM Is as broad as the universe It extends from the highest spheres of angelic life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -- John Pierpont,

The Banner, Free Circles.

No public circle will be held at this office on Friday, 10th inst., neither will there be one on Friday, the 17th, that being a legal holiday. Circles, however, will be held on the 14th, 21st, and the 24th, closing the season. They will be resumed Sept. 2d.

The Crucities of "Philauthropy."(?)

The definition of philanthropy is about as difficult an achievement as could well be proposed to inodern times. There is a great deal of it that disdains to approach the professed objeets of its ostentatious sympathy, and haughtily repels all appeals for its aid. If it could only have the supreme government of the human race it would make servile dependence and genuine misery the standing condition of existence. It is self-righteous to the last degree; bloated with a sense of its own importance; rigid and inflexible in its notions of government and control; and altogether odious to the recipients of favors which excite anything but feelings of lively gratitude. There is no term, in truth, that is more terribly worked than that which is made to stand for philanthropy.

A fair illustration of this sort of philanthropy was very recently furnished in the Court of Quarter Sessions of Philadelphia. The accepted dogma of public charity received a good showing up. It was reported at deserved length, iate commentary, in the New Yor Herald. Our so-called modern civilization could not be more cruelly satirized than by this individual case. The Justice delivered the opinion of charity, lashing hypocritical philanthropy as it deserved ; and in doing so he only voiced to the public the sentiments for whose free and open expression in these columns we have been repeatedly rebuked by the hypocritical press that would fain hold the moral government of the world in its hand. The case in question was that of an unfortunate and erring girl, who had been taken from New York to Philadelphia by her base betrayer, and there deserted and left to her fate. On one of the most inclement mornings of the past winter a dead infant was found in the area of a high tenement house in the latter city, whose upper rooms were let to nightly lodgers. It was discovered that a young woman had taken one of these upper rooms the night previous, and had given birth to a child. She confessed that she had thrown it from the window, but insisted that it was dead when it was born. She was dragged from her bed in her prostrate condition by an officer, and forced to walk down three flights of stairs, and to the nearest stationhouse, where she was at once put under lock and key. When, a few days afterward, she was brought before a magistrate, he made haste to send her off to Moyamensing prison on a charge of infanticide. But for the earnest efforts of a couple of young lawyers, who became interested in her case from having been convinced of her innocence, she would have been found guilty. Her story was not a new one, but the old one of betrayed affection, and final desertion. Being without friend or acquaintance in a strange city, and feeling keenly the condition to which she was cruelly reduced, she wandered about the streets for several days, and at length in sheer desperation from want and hunger, with the immediate prospect of maternity before her, she accosted a young girl, who gave her a fey cents and the offer of a night's lodging. On the following day she was adrift again. She encountered a woman of the town, who, in her company, for days together sought refuge in some one of the public hospitals for the purpose of passing the trying ordeal of her confinement. The following is the literal testimony of this public woman in regard to their efforts to obtain shelter for the wronged and accused girl in her critical condition: "I heard of this friendless girl and asked her to my quarters. They were poor enough—only one room—but such as 1 had I tried to give her. The stranger passed most of her time in tears, and seemed utterly hopeless. Realizing the importance of medical aid for her in the hour importance of medical aid for her in the hour of confinement, and being too poor myself to procure it for her, I started with her on the second day to find such a place. Lizzie Aaron-niless—had been left without a cent." [Then follows the story of charity's cold shoulder to actual and evident distress:] "First we applied at the Nurses' Home or Lying-in Charity, as it is called, at Cherry and Eleventh streets. The matron heard the case and admitted that it was a desperate one. She then asked if Lizzie could produce her marriage certificate and pay

five dollars per week for her board; but when she learned that Lizzie could do neither the one or the other the scene ended abruptly Thence we went to the Homeopathic Hospital but there was no room for Lizzie's admission but there was no room for Lizzie's admission. The young physician in charge said she must go to the almshouse. To the Guardians of the Poor, then, we went—to the office on Seventh street. A clerk told us I must take my com-panion before Magistrate Pole and ask her com-mitment. We went to the magistrate's, but he refused to commit her unless she would give the name of her husband and swear out a war-rant for his arrest, so that he could be com-pelled to nay the county for her keeping. This pelled to pay the county for her keeping. This after some hesitation—desperate as was her sit uation—she refused to do. I advised her to d on—she refused to do. I advised her to do We next applied at the Home Mission, No

untion—she refused to do. 1 advised her to do so. We next applied at the Home Mission, No. 533 Arch street, in hopes of getting Lizzie a ticket to New York; but the officer in charge would not give her one, although she pleaded piteously for it. He finally offered to sell her one for one dollar. Neither she nor I had so much money. We then went to the Young Women's Christian Association on Seventh street. The matron said firmly and prompfly that she could not do anything for her, as soon as she saw her condition, asked for her certifi-cate, and made Lizzie cry bitterly. Finally she said we had better go to the Sixth Ward Relief. Association, a branch of the Young Women's Invistian Association. There we had almost Association, a maner of the round women's Christian Association. There we had almost similar experience. Finally we went to an in-telligence office, No.411 Arch street, in the hope that she might find some kind person who would take her as a servant, under the circumstances. She there met an elderly gentleman, who engaged her, but seeing her condition de-clined to take her home, although she begged him to, and declared that she would work for nothing long enough after her trouble to cover all the expenses. He still firmly declined, but expressed his sympathy by giving her one dol-lar. Lizzie and 1 immediately spent this mon-ey in food. I had not eaten anything that day, and she not since the working of the merging ev in food. I had not eaten anything that day, and she not since the morning of the previous day. When it was too late we recollected that it would have procured the coveted ticket to New York. Then we both feltsorry. But we had been so hungry. At last she returned with me to my room. On several mornings there-after, seeing that she was a burden to me, as she said, she left. I afterwards learned that, as a last resoit, she pledged her small gold ring, the only article of jewelry she had left, for twenty-tive cents, and took the room in which her child was born."

her child was born." Was there ever a more pitiful tale told than this, right in the face and eyes of our vaunted civilization? On the conclusion of it, the District-Attorney rose and addressed the jury on the enormity of the offense charged, the difficulty of proving guilt, and the doubts cast upon the criminality of the accused girl. He therefore deemed it best to abandon the case. The Judge had previously advised to this humane and just course. And thereupon the latter directed the two girls who were called as witnesses to come to the bar. He caused them to he seated on a raised platform, in full view of the crowded court-room. He then proceeded to remark on the case as follows, nearly everybody rising to see and listen, as if to a solemn discourse :

"Gentlemen, I have called these two girls to the bar of this court that you may see them, while I say a few words upon another phase of this case. This defendant, Lizzie Aaronson, was shown by the testimony of the defense to have come to this city an utterstranger, to have been a homeless wanderer on the streets, with out money, without friends. In her utter lone-liness and friendliness, driven to seek charity from the passer-by, she accosted this girl hore (pointing to Lizzie Flick), and, without hesita-tion, she shared her poverty with her, giving her a share of the money and comforts she pos-sessed. This other yourg woman (pointing to This other young woman (pointing to Ida Wilson), who, unfortunately, has not led a correct life, however much her moral nature have been warped in one respect, gave a ition of practical Christianity—of pract cal Christianity, I repeat with emphasis—wher she likewişe gave this friendless sister shelter, that would furnish a wholesome example t fine linen. I am sorry to admit that if this time linen. I am sorry to admit that if this poor, friendless girl had applied to nine out of ten of those very people who compose the wealthy classes she would probably have sought in vain the shelter she received from this de-spised outcast. I, therefore, regard this as the time and the place to make mention from the bench of the kindness of heart displayed by these two girls, and have for that reason dwelt upon their nets because of the striking contrast which they afford to the conduct of the so-

Robertson Smith's Case.

The Assembly of the Free Church of Scotland, as everybody now knows, has voted to dispense with the further services of Prof. W. Robertson Smith, as a theological professor. His offence was having written an article on the "Hebrew Language and Literature" in the Encyclopedia Brittanica, some teachings in which, in the judgment of the Assembly, make it no longer safe that Prof. Smith should continue to teach in one of the colleges. The case has very naturally created a good deal of excited feeling inthe Scottish Church. The Edinburgh Scotsman with outsiders. It is as if one were knocked down when he could not be met in argument.

It is rather interesting to note the commentary on the case in some of our home journals, inasmuch as it shows to what extent liberalism has made inroads on old theology and the vindictive spirit of authority. So far as the technical and outward law of the case is concerned, says the Boston Advertiser, Mr. Smith cannot complain. When he entered the service of the Free Church of Scotland, it says, he agreed to submit to its exclusive jurisdiction in all doctrinal matters, and "to firmly, constantly, and to the utmost of his power to assert, maintain and defend the said doctrine, worship, discipline, and government" of the Free Church. The Advertiser conceives that his article on Hebrew literature in the Encyclopedia Brittanica is a direct blow at this act and declaration. But it regards his case on moral grounds as a different one from what it is on the grounds of discipline.

It admits, however, that even on moral grounds he ought not to have remained in a communion whose laws he thinks bad, wrong, tyrannical and intolerable. It says of him that he is one of the greatest of all scholars in Old Testament matters," and that any university might be proud to count him among its members. And it inquires whether the rules of the Free Church of Scotland are worth much to the cause of Christain learning, when great and Christian scholars like Prof. Smith cannot find room within its narrow gates. "The written law of the Free Church," says the Advertiser, 'has been obeyed, while the gospel of Christ's Church has been trampled into the dust." Also that "no rational mind will ever mistake it (the Free Church of Scotland) for the Church of the New Testament, which fortunately is not confined to a sect in Scotland." There is much posturing and balancing on the Advertiser's part to get this opinion out, but there it is at last.

The Blacks of Edinburgh, who are republishng the Encyclopedia Brittanica, have offered Prof. Smith a position on their staff of writers, and he has accepted. The Assembly voted him to be an unsafe theological teacher, which was canivalent to deposing him from his place, but did not touch his salary. Prof. Smith told them he would not eat bread that he did not earn. They are afraid to dismiss him summarily, for fear of reducing the tenure of office of ministers, as well as of professors, to that of tenancy at will. At present, ministers in Scotland are believed to be life tenants. If, therefore, they dismiss him, the Free Church will be dragged into conflict with the civil courts. When the result of the vote in the Assembly was announced, it being only a light majority against Prof. Smith, it was followed by a scene of unparalleled uproar. The cheers of the victors were nearly drowned in the howls, groans and hisses of a large proportion of the audience. This is the way Old Theology is steadily breaking up.

Neshaminy Falls Camp-Meeting.

The First Association of Spiritualists of Philadelphia have issued a circular announcing that their Third Annual Camp-Meeting will be held at Neshaminy Falls, Bucks Co., Pa., comencing July 15th and continuing until August 15th. The success that has attended the meetings heretofore has led to the leasing of the grounds for a term of years and to the making of many permanent improvements, and every indication exists that the gathering of the present summer will be fully as successful as any that have preceded it. Full information regarding location, route, tents, board, &c., can be had by applying or writing to the Superintendent, Capt. Keffer, 613 Spring Garden street, or James Shumway, Secretary of the Association, 507 Minor street, Philadelphia, Pa.

Demise of Dr. Paul Caster.

Dr. Paul Caster, who has been actively and successfully engaged in healing the sick for nearly fifteen years, has relinquished his labors upon earth, to enter upon those of the higher life. As a man remarkable in the exercise of heaven-born, spiritual gifts, he will be long held in grateful remembrance. At the commencement of his career he announced himself as a "faith-doctor," and as such journeyed from place to place, doing much good and receiving but meagre remuneration for his services, until 1868, when he became located in Ottumwa, says the decision will carry very little weight | Iowa, where he remained until the time of his departure from the material form, on the 18th of last April. Very many of the cures he performed were marvelous in the extreme, and such as in past ages, and among some people even in this age, would be deemed miraculous. An immense quantity of canes, crutches and other appliances employed as aids and supports by the weak, sick and disabled, were in his possession as proofs of his success. As the end of his earthly pilgrimage approached, he was aware of the fact, and knowing that those who style themselves "Christians" frequently give false reports of the last hours of those not of their faith, he sent for the Methodist minister to be present and witness his departure. To a friend he said : "Mr. Emery, do n't you see the angels standing here all around my bed ?" "No, Doctor, I do not; but I presume you do." "Yes, I do indeed. They have come to take me, and I am going with them." He then turned on his side, and in a short time passed away with his spirit-guides. The clergyman who was present admitted that there could be no doubt that he saw angel visitors.

Revere Beach Land Company.

The First Annual Report of this Company has just been issued, and exhibits a prosperous condition of its affairs, and it is thought by those well informed upon such matters that no Company has been organized in the vicinity of Boston with such promise of rapid and assured success as everything betokens it in possession of. Its landed property extends nearly a mile and a half along the most attractive portion of Revere Beach and Broad Sound Point. It holds also "The Pavilion Hotel" and other buildings, the renting of which yields a little more than 16 per cent. on their value. The stock is in 25,000 shares at \$10,00 each, and the officers are substantial and reliable men.

ET A. Traveller correspondent mourns over Boston's lack of wharf facilities, and with a good deal of justice. He says : "Steamers and ships of mammoth proportions are knocking at our port's door for permission to enter, and we, with bowed heads and blushing cheeks, are saying, 'You cannot come in, for we have not wharves to accommodate you." All which is very true. But why does not "C. E. W." suggest to the city of Boston to purchase from the General Government the Charlestown Navy Yard, where there is plenty of room for wharves, and water enough to float the largest ships? This would be, in our opinion, the grandest move in the right direction ever entered upon, the result of which, if adopted, would make Boston harbor one of the finest in the world. There are plenty of good island sites in the harbor for the navy-yard, where a dry dock could be built at comparatively small cost. Why do not Mr. Moses Dow and other Charlestown capitalists agitate the subject? By so doing, we have no doubt magnificent results would be speedily reached.

835 Byron Boardman, Esq., of Norwich, Ct., luring the discussion of the medicos' "protective" law in Connecticut wrote to Cooley's Weekly and The Winstell Press a series of telling articles in favor of freedom in medicine. He has since embodied these views in a leaflet for distribution—a number of copies of which we have received and placed in the hands of a gentleman in Boston, who will see that they are diffused in quarters where their presence to anticipate when her name is announced; Dr. How-and perusal will do good.

The Shawmut Lyceum at Music Hall.

On the afternoon of June 5th, the Shawmut Spiritual Lyceum observed "Floral Sunday" in Music Hall, the services being in every way worthy of the occasion which evoked them, and the beautiful weather with which Bostonians were favored on that date. The platform in front of the great organ was tastefully decorated with wreaths and sprays in varied colors, and a profusion of flowers. Several caged canary birds suspended near the verge of the platform contributed the harmony of their cheerful voices. In the centre of the platform was placed an imitation of the front elevation of an Indian wigwam—oil portraits of the late William White and Dr. H. F. Gardner being so disposed as to form the base of the triangle, while a portrait of Mrs. J. H. Conant was affixed near the apexthe uppermost point of the miniature dwelling being surmounted by a figure representing an Indian regardant. This structure was set off with flowers, green leaves, etc., and flanked with orange and lemon trees; and reflected great credit upon its designer and constructor, Master W. F. Rand. Portraits of J. B. Hatch and L. Colby were suspended upon the right and left fronts of the great organ. On the right and left of the speakers' stand were

placed small tables upon which were displayed photographs of Vernie Allyn (the son of Mrs. C. Fannie Al-lyn, who passed to spirit-life some time since), and [in group] the young Misses Rosie and Dalsy Howard concerning whose decease at Brooklyn we published not long since an admirable address by Mrs. F. O. Hyzer). The first-named picture was wreathed in smilax and fuchsias, while the latter was tastefully arrayed by the ladies of the Shawmut in blossoms appropriate to the names-the side, of the picture where Rosie was located being adorned with roses, while the other was covered with field daisies. A large table dight with hand-bouquets bespoke that the Floral March was to be made of practical interest to all participating in it.

The space in the centre of the floor of the hall was devoted to the positions of the various groups; where also the new targets " in place" made a fine display.

As an opening exercise, the Lyceum in processional form (using the regular formation of the Banner March) moved into the hall, its members joining in the song "Marching Along," a good orchestra, led by Miss Dawkins, Musical Director, furnishing the accompaniment. Conductor J. B. Hatch then called the meeting formally to order, and introduced Dr. Samuel Grover, of Boston, who delivered a feeling invocation. Silver Chain recitations, led by Mr. Hatch, and participated in by officers and scholars, followed; then came the Banner March, in which upward of one hundred and forty persons-children and leaders-joined. The display was very fine, and the marching highly creditable. Mrs. Biggs, Guardian, being debarred by sickness from attendance, her place was taken by Mrs. Josie Stevens, assistant—Mrs. Hattie E. Sheldon, the former assist ant, acting for the day in her old capacity.

The distinctively literary part of the programme now being reached, was pushed forward with such rapidity as was possible. It comprised mainly a well-received reading of "The Blue and Gray," by L. S. Anderson; recitations by Master Haskell Baxter, Charlie Tilton, Charlie Pray and Albert Rand, and Misses Gracie Burroughs, Effle Tarbox (a volunteer whose services were evidently appreciated), Carrie Hough, Bessie Brown and Eva Conckie; selections (piano) by Claudia Russell, Cora Packard and Jennie Beal ; and songs by that

popular favorite, little Hattie Rice. "The Rhyme of the Targets," (written by John W. Day) and "The Progression of the Groups," (written by Mrs. Mary F. Smith)-both pieces (poetical,) having as their object the tracing of the expansion of the child and its ideas and capacities by healthful progression-were successfully rendered, the following members of the school participating in one or both exercises : Alice Messer, Minnie Richards, Minnie Warner, Gracie Burroughs, Bertie Kemp, Fannie Briggs, Bessie Stevens, Bessie Brown, Emma Ware, Lucy Gerry, Kittle May Bosquet, Ella Carr, Ada Madden, Lottie Baker, Hattie Morgan, Eva Conckie, Cora Murray, Della Murray, Claudia Russell, Florence Twitchell, Carrie Hough (and two others, whose names are not at hand). Miss Lizzle J. Thompson directed the presentation of the "Rhyme," and recited its interpretation with a faithful appreciation of its requirements; while Mr. Hatch conducted the rendition of the latter piece—the scholars showing in its course the result of careful drilling.

The wing movements, conducted by W. F. Rand, vere executed with spirit and precision.

Seated upon the platform were several talented ladies and gentlemen, whose services had been placed at the disposal of Mr. Hatch, and during the afternoon the audience was given the pleasure of listening to them. Miss Jeannett Howells recited "The Creeds of the Bells" and "Sandalphon" with that high degree of excellence which those who know her have learned Jennie Styles favored the people with two vocal selections; Mr. Ed. D. Stickney, who makes prophecy of becoming an elocutionist of rare merit, read "The Sergeant's Story" in an effective manner : Miss Emmagene Ellwood gave a touching recital of "The Story of a Faithful Soul"; and Miss Lizzie J. Thompson presented a rendering of "Money Musk," which was much admired. [Owing to the lateness of the hour the expected addresses by John Wetherbee, Mrs. Laura Kendrick, Henry C. Lull and Norwood Damon were not delivered.] Toward the close of the meeting Conductor Hatch called attention to the fact that he had issued special invitations to Gov. Long and Mayor Prince to attend, and that he had received from both the chief magistrate of the State and the head of the city pleasant and courteous letters wherein a previous engagement (in the first instance) and long-continued sickness (in the other) were assigned as the reasons for absence on the present occasion. He desired to emphasize this point as being the first instance met with-at least during his own experience-wherein the existence of a Spiritualistic organization had been recognized, and that also in a kindly way, by those so high up among 'the powers that be" in the old Commonwealth of Massachusetts. Mr. Hatch also introduced to the audience Mrs. Lang, who, as Miss Mary Ann Sanborn, was once closely identified with the Children's Lyceum Movement, and who had in the past accomplished much faithful and important Lyceum work at Mercantile, Eliot and other halls in Boston, thereby earning the affectionate remembrance of the friends of the cause, which followed her to her home and to the private life which she had chosen after years of selfsacrificing labor. The exercises of the day closed with the Floral March, in the course of which each one in the line received a bouquet. Great credit is due Conductor Hatch and his assistants* for the successful manner in which the details of the occasion were carried out; and the Shawmut has every reason to cherish hereafter a pleasant memory of the 5th of June at Music Hall. a pleasant memory of the 5th of June at Music Hall. "The preparations for the session were made by a Com-mittee of Arrangements consisting of May L. Biggs, Hat-tie E. Wilson, Maggle J. Folson, Hattle Richards, J. B. Hatch, Jr., (Secretary,) C. F. Rand, (Assistant Conductor,) E. Stevens, May S. Hatch, Emma J. Rand and A. J. Smith -J. B. Hatch. Conductor of the Shawmat, being Chairman and general director. The floral display, other than the "wigwam," was arranged by the laalles of the Committee and others in the Lyceum. The Committee desire to return thanks to the Spiritualists of Boston for the attendance on that day, and all the aid-pecuniary, floral and otherwise-extended by them to the enterprise. The management also extends special Thanks to Mrs. Johnston for a floral star, a wreath and a harp which she presented. The barp was con-structed with two broken strings, typical of the Shawmut's loss, recently, of two of its young members: Johnston Hen-gor and Winnie Graves. U. S. Beals, of Hingham, who provided many flowers for the Lyceum, also has the thanks of that organization; which is also true of the manager at Horticultural Hail, who gave several vases of choice "Pas-sion Flowers." A large delegation of the friends of Dr. Samuel Grover met at his residence, 162 West Concord street, Boston, on Monday evening, June 6th, to congratulate that gentleman on the attainment of his sixty-first year in mortal life. A happy evening was the result : fine music and readings by those celebrated artists, Nellie C., Annie A., Georgie T.; Katie B., and J. F. Parkknown to the public as the "Park Family"; well-appreciated recitations and songs by Charles W. Sullivan-Mrs.-Nellie M. Day accompanist; felicitous re-marks by Capt. Richard Holmes, John Wetherbee, Dr. John H. Currier, Dr. A. H. Richardson and J. B. Hatch; responses thereto by the host; and the partaking of refreshments at the close, comprising the order of exercises.

which they afford to the conduct of the so-called charities of this city. It has been clearly shown that this defendant, in the midst of her wants and when the critical hour of her motherhood was near, went from one of these so-called charities to the other, and at each of them sought admission with the evident purpose of giving her child respectable birth. In this laud-able desire she was thwarted at every turn in consequence of the various regulations governing the so-called benevolent institutions, under ing the so-called benevolent institutions, under none of which, unfortunately, was she a fit candidate for admission. At last, alone, in utter squalor, nearly naked, without fire or the most ordinary comforts, amid the darkness of a bitter winter's night, inexperienced and un-assisted, she gave birth to her child—whether alive or dead the Almighty and she only will ever know "

ever know. After an interval, in which the bill of indictment was passed to the foreman of the jury, Judge Allison concluded: "I direct that you do acquit the prisoner."

Rarely is a scene enacted in a court-room like this. What a travesty of professed philanthropy is this story of the two women, asking shelter in the institutions that announce their devotion to that alone ! How cutting, nay, how withering, are the comments of the Justice on the pretences which charity makes in her cold and haughty way! And how just and true is his arraignment of that bastard philanthropy

which is put to open shame by the plain and pathetic testimony of two fallen women! He pointed with a rebuking emphasis to the contrast between the genuine kindness of heart displayed by these two unfortunate and erring girls and the conduct of the so-called religious charities of the city. His words go straight to the better sensibilities of the human heart like winged arrows.

A Florentine Mcdium.

The Revue Spirite has received the information from Florence, that "A book of poetry of a superior order, in Italian, entitled Il Pellegrinaggio nei Cieli (the Pilgrimage in the Heav-

ens) has been obtained by a medium, who hardly understands his own language, and who knows nothing about the rules of poetry. Gino Fanciulacci declares that he cannot claim the paternity of this poem, since it was dictated to him by spirits. According to literary men, this volume is excellent as regards capacity and form, and its prosody is irreproachable." The medium is a young man.

107 The Old Colony Railroad Company has manifested its wisdom and foresight by establishing a schedule of excursion rates for the season. It must make more popular than ever the many pleasant resorts on its line of road. For instance, the fare to Nantucket and return is placed at \$4; Plymouth and return, \$1.50; Oak Bluffs and return, \$3; and similar low rates to Onset Bay Grove and the many other places. The summer time-table goes into effect on Mon-

10 Miss Lottie Fowler has returned to Boston, and can be found at 14 Montgomery Place. A BOSTON PRESSIGNAN IN TROUBLE.—Dr. Fred. A. Marden, superIntendent of the county hospital at Mil-wankee, has been impeached, says the Chicago Inter-Occan, on the charge of having violated the person of a former immate of the institution under his care. In support of the impeachment, an affidavit by the al-leged victim was presented, she being under treat-ment for inflammatory rheumatism at the thme. The Inter-Ocean says further: Dr. Marden has until now ranked high in the community. He graduated in Har-vard University and In Long Island College Hospitul, practiced in Boston. Mass., where he also served his district in the State Legislature.—Boston Heraid, June 5th, 1881. th. 1881.

This is the fellow who got elected some three years ago to the Massachusetts Legislature for the express purpose of inflicting upon this Commonwealth, if possible, the obnoxious "Doctors" Law." so-called: in which effort himself and his 'Regular" abettors were signally defeated.

80° Mus. H. V. Ross, whose materializing séances in this city gave much satisfaction to those who attended them, was obliged to leave at a moment's notice in answer to a telegram announcing the serious illness of her mother at her home in Newport, R. I. Reaching Newport as speedily as she could, she found her mother unconscious, in which condition she remained a few days and then passed to join those in whose presence and guidance she had long believed and trusted. Mrs. Ross was prostrated by the event, and has held no séances since its occurrence, May 19th, but proposes now to re-commence them. Her present residence is East Providence, R. I., at which place she may be addressed, care of P. O. Box 25.

Kr Mrs. Thayer, the well-known flower medium, recently gave a very successful séance at the residence of Col. S. P. Kase in Philadelphia. A letter from that gentleman informs us that on the occasion we allude to, flowers were produced in great abundance, notwithstanding the weather at the time was very unfavorable for such demonstrations of spirit-power. Mental requests were made by various persons for special varieties of flowers, and these requests were promptly answered by the desired flowers being placed in their hands.

1 It should be borne in mind that the Banner of Light can be had at Berkeley Hall every Sunday. We shall print one of Bro. Colville's fine addresses soon.

ED Mr. Berks Hutchinson, whose efforts in Cape Town, South Africa, to extend a knowledge of the truths of Spiritualism, arrived in London on the 24th ult.

10 "THE DICTIONARY OF EDUCATION AND INSTRUCTION," edited by Henry Kiddle and A. J. Schem, will soon be published by E. Steiger & Co., 25 Park Place, New York. From specimen pages received we judge that it will prove to be of great value to every teacher as a professional vade-mecum, the constant use of which will enable a faithful instructor to more than double the value of his services. It will consist of upward of 300 pages.

10 A family living on a farm near Little Rock, Ark., consisting of parents and several children, have discovered the development of remarkable clairvoyant powers in the youngest daughter, Winnie. The Gazette, of Little Rock, says she sits "in a kind of trance," and gives wonderful information respecting the living and 'the dead." Her power is considered "supernatural," and attracts great attention in that locality.

15 The Children's Progressive Lyceum of New York City met for the last time for the present season on Sunday, June 5th. The exercises were exceedingly interesting - being appropriate to what is termed "Flower Sunday." A report of the meeting, furnished us by Mrs. Mary A. Newton, Guardian, will appear next week. The Lyceum will meet again on the second Sunday of September.

135 An extended and comprehensive article by John W. Grattan, Counselor at Law, Pittsburgh, Pa., entitled "The Latest Confirmation of the Truth of Spiritual Phenomena," and relating the writer's experiences with Mr. R. W. Sour. of Titusville, Pa., psychographic medium, is on file for publication in these columns at the earliest opportunity which offers.

20 The attack by L. L. Palmer (in the Religio-Philosophical Journal of the 21st ult.) on Mrs. Ada-Hoyt Foye, of San Francisco, is shameful, as we are aware she is one of our most reliable mediums. Years ago we tested her powers, and know whereof we speak. As a platform test medium she is probably the equal of any we have in the United States.

827 We have received from M. G. Peck, M. D., Chairman of Committee, the announcement that Prof. J. R. Buchanan's Sunday services for the development of Religion and Philosophy, will be held in Cartier's Hall, 23 East 14th street, New York City, every Sunday morning at 11 o'clock, until the 5th of July, 1881. All are invited.

ET By reference to our seventh page, the reader will find the card of Mrs. Julia M. Carpenter. This lady has been long and favorably known in the specialties to which she devotes her mediumistic development.

23 Attention is called to the card of James A. Bliss in another column.

LIGHT. BANNER OF

BRIEF PARAGRAPHS. EARTHLY FAME.

Strange things are happening now-a-days At many places, in various ways; Men we had fancied were "extra" good Are leaving the paths of rectitude, And joining a set of roving tramps, Whom they know to be the veriest scamps. In Church and in State it is all the same-These men play the rascal for earthly fame.

Will the editor of the Amesbury Weekly News be kind enough to explain "the condition of mind that will produce pulsation of the heart, isochromal with the undulatory system of the universe"? [Vide the News of May 28th, 1st col., 5th page.]

The Woman's Medical College of the New York Infirmary has conferred medical degrees on Miss Margaret L. Carsley, of Maine, Caroline R. Conkey, of Massachusetts, Susan W. Williams, of Connecticut, and others. Who says the world does not progress?

Stearns K. Abbott was sentenced to be hung for murder. Wendell Phillips stood between him and the gallows, and Gov. Long wisely sent the prisoner to the State Prison for life.

Petticoat Bishop is still gulling the gullible people of England,

According to present appearances civil war is liable to break out all over Ireland at any moment. Its people are terribly in earnest. So are the Coercioulsts.

A lady has written to the Traveller, asking that the Metropolitan Horse Railroad Company suppress cigarsmoking on the open cars. To which the ungallant Traveller replies that" the odor of a good Havana is to many less offensive than some of the fashionable perfumes" the ladies use.

There will be a total eclipse of the moon on the 12th inst. The collipse begins twenty-six minutes after midnight, and ends at 3h. 52m.

It was one of the ancient sages who said : "The goodness of gold is tried by fire, the goodness of women by gold, and the goodness of men by women."

He is most noble whose humanity is least corrupted. To be just and good may be the birthright of the lowest born.

Say what we will, we are one brotherhood ; And rich or poor, or famous or unknown, True hearts are noble, and true hearts alone.

VACCINATION A FAILURE.- Smallpox is extending its ravages in London, Eng., notwithstanding the fact that the law compels overybody to be vaccinated !

It is sovereigns and success in England, dollars and democracy in America, francs and force in France, roubles and revolutions in Russia, glory and gold in Germany.

The next World's Fair is likely to occur at the Hub, the most appropriate place to hold it-of course.

Our heaven or hell within us dwells, None saves or damns us but ourselves.

The people of Massachusetts are gratified that Hon. George B. Loring is to be at the head of the Agricultural Department. He is the right man in the right place.

Eighteen thousand emigrants arrived in New York last week. They have all enlisted in the "grand army" of peace.

Better ask Jamleson, Bro. Seaver. He seems to know all about it. "Selah."

There are thirty thousand British troops in Ireland. The green isle will be red with blood ere long. So it looks. How true it often is that great national reforms can be effected only at the point of the bayonet.

A conspiracy against the new Czar of Russia has been discovered in St. Petersburg, and twenty-one persons have been arrested.

Forms of religion must die that its spirit essence may live.-Prof. Knight.

There is now open a good place for a few invalids or summer boarders, at a fine, eligible seaside home, with the attentions of competent physicians of both sexes. For location, terms, &c., address "C.," care Banner of Light.

Testimonial to Timothy Bigelow, Esq. On the evening of Sunday, June 5th, Berkeley Hall, Boston, was crowded with an audience assembled to express its appreciation of what Mr. Bigelow has done in the past for the Spiritualist Society meeting there, and for the cause generally. The programme presented was interesting and varied, and was listened to with evident pleasure on the part of those in attendance. Miss Ella M. Chamberlin, the peerless whistling soloist, gave proof of her wonderful powers ; Mons. Edward N. Lafricain, the popular French cornetist, presented several difficult compositions with marked ability; William J. Colville, inspirational orator, poet and singer, gave vocal selections, and at the request of the audience improvised a poem upon "The Man on the White Horse, mentioned in the Apocalypse"; Madame Marie Fries-Bishop, Mr. Frank G. Reynolds and Mrs. Jennie Morris, vocalists, were well received; Master Julius Eichler, violinist, and his sister, Miss Selma Eichler, were evidently marked favorites with the audience. Miss Amic Bigelow acted as accompanist during the evening. The readers comprised Miss Henrietta B. Clarke, Miss Emma G. Greenleaf and Miss Loulie Bigelow, and their selections from first to last were appropriate and finely rendered. Mr. Bigelow has every reason to be gratified with the outcome of the evening.

Fletcher saw him "wrapped in the American flag and laid to rest midst the smoke and flame of cannon." And when he described him as perfectly as if he were looking upon his painted picture, with his fair hair, and skin white and pure as the snow-flake; and when, addressing the mother whom no eye and no heart recognized in that large audience, she whose living pulses responded to the name he called her-" mother mine"-knew that her son, though dead, yet spoke to her.

Mr. Fletcher is often invested with the spirit of prophecy, and "In clear dream or solemn vision," we know not which, predicts a future builded upon a past, whose antecedents are wholly unknown to him, Thus, upon the same occasion he predicted the life and positive return of another son who has been sup-posed to be dead for more than twenty years. May God grant to this young and glited seer a life long enough to see his own prophecy fulfilled. A. P. N. Saratoga Springs, N. Y.

Mrs. Crindle in New York.

Mrs. Crindle has given two materializing sé-

ances at 205 East Thirty-Sixth street, New

York, to the entire satisfaction of those who

attended, and will continue her séances through

this week. I have been present on both occa-

sions and have never seen anything superior.

The rich costumes of some of the figures, the

bright light in which they were seen, the ani-

mated conversation and singing of the spirits,

and their intercourse with the company outside

the cabinet, certainly place Mrs. Crindle in the

Movements of Lecturers and Mediums

Tuesday morning to insure insertion the same week.]

[Matter for this Department should reach our office by

A correspondent at Upton speaks very highly of Dr.

M. F. Hammond, of 618 Main street, Worcester, Mass.,

as a clairvoyant physician, magnetic healer and trance

Frank T. Ripley will be at the Norwalk, O., meeting

L. K. Coonley, M. D., lectured in Independence Hall,

Hatchville, Mass., June 5th, at 101/2 A.M. and 2 P.M.

subjects chosen by the audiences. He is to speak there again June 19th, and every other Sunday until further

J. R. BUCHANAN.

highest rank of materializing mediums.

1 Livingston Place, June 5.

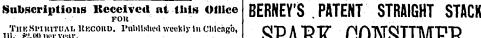
on the 11th and 12th of June.

speaker.

To the E ditor of the Banner of Light:

For Sale at this Office: .

FOR SALE AL LINS Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, III. PriceScontspercopy, 62, 50 peryear, VOICE OF ANGELS, A Semi-Monthly, Published in Bos-ton, Mass. 81, 65 per annium. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, 82, 15, THE Sprintruat, RECORD. Published in Chicago, III. 20, 00 per year; single copies, 5 cents. MILOR & Co., 17 Willoughby street, Brooklyn, N. Y. Sin-gle copies 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. Pattern Shops 83 Haverhill street, Boston. cents, THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-num. Single copies 10 conts. THE OLIVE BRANCH: Utica, N. Y. A monthly, Price theorys. 10 ce 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single contes, 56 ents. THE WESTERN LIGHT. Weekly. St. Louis, Mo. Singlo glo copies, 5 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal, Single copies, 10 cents. THE COMMONER, Published weekly, Greenlack and Labor Reform. Singlo copy, 4 cents, \$1,50 per year.



SPARK CONSUMER, l. \$2,00 per year. THE OLIVE BRANCH. Published monthly in Utica, N.Y. annum. r For ALL. Published monthly at San Francisco, ou per annum. which will save fuel to Railroads, avoid the cause of numer-ons fires, and free passengers from the intoletable unisance of cinders.

(a), §1,00 per annum. Wisstgars Light. Published weekly in St. Louis, Mo. 2.50 per year; §1,25 for six months. Light: A journal devoted to the Highest Interests of Hu-manity, both Here and Hercafter. London, Eng. Price

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list and subsequent insertions on the fifth page, and fifteen cents for overy insertion on the sev-

enth page. Special Notices forty cents per line, Minion, Bieral Notices forty cents per fine, annion, each insertion. Business Cavis (hirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Salurday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Je.4.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. A.2.

June 11.-1W HONTON, MASS. J. V. Manstield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

R. W. FLINT answers sealed letters. Terms §2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Je.11.

BUSINESS CARDS.

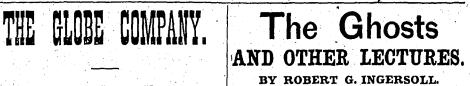
NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Partics desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritumi and Reformatory Works published by us.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY. NO. 54 Russell Street, Mollowrne, Australia, has for sale the works on Spiriturilism. *LIBERAL AND REFORM* WORKS, published by Colby & Rich, Boston, U. S., may atali times bo found thore.

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5

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mints and clouds of doubt and darkness as long as Love kisses the lips of Death- 🤟

This work treats upon various subjects, viz:

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Liberty sastains the same relation to Mind that Space does to Matter.

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One Hundred Years Ago, our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS. To Plaw is to Pray=To Plant is to Prophesy, and

the Harvest Answers and Fulfills.

THE GRANT BANQUET.

Twelfth Toast .-- Response by Robert G. Ingersolt Nov., 1879.

REV. ALEXANDER CLARK.

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Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.

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BY EDWIN D. BABBITT,

Author of "Principles of Light and Color," "Health 'Manual, " etc.

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7. - Defile Law and Human Interession.
8. - How Man Helps Govern the Universe.
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10. - The Origins and Bibbe Tested.
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14. - Life Under the Oid Religion.
14. - Death Under a Spiritual Religion.
15. - The Future Life.
FIXAT, REMARKS. - The Baske Principles of a Universa Philosophy and a Universa Religion.
14. also presents the sublime scheme of the universe. It also presents the sublime scheme of the universe, and the belie laws by which it is governed, in a new and original way, and develops a broad and joyous world's re-ligion which rises above creeds and rests on a basis of mate-rial and spiritual science. Hundreds of historical, blo-graphical and psychological facts are given in illustration of build science in the science of the science is a science of the science of the science is a science of the science of the science of the science is a science of the science

Mo. She will remain in Philadelphia for a season. Dr. H. P. Fairfield has recently been lecturing in New London, Conn., with marked success. He will speak for the Spiritual Society in Beverly, Mass., the Sundays of June 19th and 26th; also in West Duxbury Sundays, July 10th and 17th. He would like other engagements for Sundays, camp or grove-meetings. Ad dress, P. O. Box 275, Worcester, Mass. Charles II. Foster can be consulted at No. 26 West

Twenty-Seventh street, New York City, till July 1st. He will then be at the Parker House, Boston, for a brief period.

A. H. Phillips, the slate-writing medium, is now lo cated at 133 West 36th street, New York City.

Mrs. Clara A. Field will speak in Mechanics' Hall, Lynn, Sunday, June 12th. She would like to make other engagements. Address No. 19 Essex street, Boston.

The Secular Press Bureau,

Under the management of Prof. S. B. Brittan. Present address, 29 Broad street, Newurk, N. J. Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks mide upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations solicited.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

notice. Will hold social conferences every Sunday evening, at 7 o'clock, at his residence, in Marshfield Mass. Desires lecture engagements. Mr. Fred. A. Heath, the blind musician and medium appeared in Lynn April 17th, 24th and May 1st; and lectured in Beverly, afternoon and evening, Sunday May 22d. Parties wishing to secure his services to sing his improvised songs, subjects taken from the audience, or to give lectures, can engage him Sundays

or week evenings during the month of June by addressing him at 27 Lawrence street, in care of C. B Marsh. Mrs. James A. Bliss has returned from Kansas City

. It was announced that on Sunday evening, June 19th, a concert would be given in Berkeley Hall, for the benefit of the performers so often mentioned in these columns, who have during the winter and spring given their services freely for the benefit of the Society's exchequer. A good house should on that occasion greet the beneficiaries.

On the evening of Sunday, June 5th, Dr. A. H. Richardson of Charlestown District, this city, held a reception at the Ladies' Aid Parlors, 718 Washington street. his friends and co-workers turning out in good numbers. The services were of marked interest.

87 On Friday last Mr. James McGeary (Dr. Mack) was arrested at the instance of Mrs. Fletcher's counsel, Major Mahan, and after a partial examination was released on bail until July 2d.

Er Edwin D. Babbitt, D. M., has removed from the office long occupied by him in Clinton Place, New York, and is now located at 204 Main street, Cincinnati, O.

A Test Given Through Mr. Fletcher. To the Editor of the Banner of Light :

Will you add to the many kind words your valuable paper has given to Mr. J. William Fletcher, the eminent inspirational lecturer, who has recently been speaking in Philadelphia, yet a few more, which I would personally express, both for the excellence of his work and the manner of it? Mr. Fletcher is exceedingly eloquent, strong in argument, analytical in his reasoning and grand in his conclusions. The ques-tions which are proposed to him after his lecturemany of them very difficult of solution-he handles with an acuteness which can only be reached under strong inspirational power; and the accuracy of his so called tests, given without the slightest clew to the person whom in spirit he addresses, is perhaps unparalleled in the history of psychological or clairvoyant experiences.

Having recently received one of his wonderful tests, from the platform of Lincoln Hall, on Spring Garden street, Philadelphia, I would like to give it to your readers as a proof of Mr. Fletcher's marvelous mediumship.

I have three sons and a grand-daughter in the spiritland, all of whom Mr. Fletcher mentioned by name, although the names were, with one exception, old time family designations, now rarely heard. One of these boys was in the daily habit of addressing his mother early age of twenty two, with the honors of war. Mr. gists.

Mrs. Lydia E. Pinkham, Lynn, Mass. Mrs. E. Heath, Daleville, Conn. G. S. Wm, Thayer, Portland Me. Dr. Jos. Reals, Greenfield, Mass. Spiritualist Association, Saratoga, N. Y. Mrs. E. Heath, Daleville, Conn. CASH PLEDGED.

CASII PLEDGED. Melville C, Smith, New York. Alfred G, Budger, 179 Broadway, New York..... S. B. Nichols, Brooklyn, N. Y. C, Snydor, Baltimore, Md. E, J. Durant, Lebanon, N. H. M. E. Congar, Chicago, Ill. Augustus Day, Detroit, Mich. B. F. Close, Columbia, Cal. C. W. Cotton, Portsmouth, O. Oak Leat and Holping Hand. Henry J. Newton, New York. Charles Partridge,

Another Strong Witness.

If the publication of the subjoined letter is a little out of time it is no fault of the writer, whose generous subscription to the Secular Press Bureau Fund was acknowledged in our columns some time since. The earnest letter which accompanied the same has not lost its significance by this delay, and we trust it is not too late for many others to feel the full force of a good example:

a good eximple: To the Committee of the Editor-at-Large Fund: Friends—1 am pleased to observe that the im-portant work of Dr. S. B. Brittan as Editor-at-Large, which was inaugurated at the beginning of 1880, is continued, and I trust it may become a permanent institution. I did not subscribe last year, but having carefully watched the pro-gress of this enterprise and critically inspected the labors of Dr. Brittan, I am fully convinced that he is wielding an immense influence for good that he is wielding an immense influence for good and truth, and I wish to testify my appreciation of his earnest and most efficient labors by subcurrent year of 1881, for which sum I will honor a sight draft from S. B. Brittan or the Treas-urers, Colby & Rich. Fraternally yours, M. RATHBUN.

Mrs. E. V. Wilson Fund.

Since the last report, it gives us pleasure to record the following additional amounts, received from the friends of our ascended brother, E.

V. Wilson, in behalf of his widow :

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal Union.

Ladies can improve the appearance of their feet by lovingly, as "mother mine." He was buried at the using German Corn Remover. 25 cents. Sold by drug-

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CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and Géoix for the Spiritun and Liberal Books and Papers published by Colby & Rich.

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The **Spiritual and Reformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphila Book Agency, Rhodes Hall, No. 505/ North 8th street. Subscriptions received for the **Banner** of Light at \$3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 80 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. will take orders for any of the **Spiritual and Reforma** tory Works published and for sale by COLBY & RICH,

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the Banner of Light, and will take orders for any of the Spiritual and Heformatory Works pub-lished and for sale by COLBY & RICH.

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f(f) the country for all forms of female weaknesses,
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LITERATURE AND ART.

Published at Breach Candy, Bombay, India.

Camp-Meeting Association WILL hold their Eighth Annual Gathering at Lone Pleasant, from July 15th to Sept. 15th, 1851. First public exorcise Stunday, July 31st, closing Sunday, Sept. 4th. Circulars, containing full particulars, sent on application by J. H. SMITH, Secretary, Box 1452, Springfield, Mass.



BANNER LIGHT. OF

Message Department.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Monigomery Place, every TUESDAY and FRHOAY AFTERNON. The Hall will be open at 2 O'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no erress until the conclusion of the Scance, every 1 in case of abso-inte necessity. The public are cordially invited. The Messages published under the above heading fund-eate that spirits carry with them the chevacteristics of their earth-life to that beyond—whether for good or evil—conse-quently these who nestfrom the earthy sphere in an unde-velop d state, eventually progress to a higher condition, We aik the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive— no more.

ner rea on. A respective sector in a property of the message of the desire that these who may recognize the messages of the fact for publication.
A sour angel visitants desire to beheld natural flowers upon our Circle-Room table, we solled donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

If to place upon the analysis spreasure, and states that she have a wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)
By Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Rich, or to LEWIS B. WILSON, Chairman,

Messages given through the Mediumship of Miss M. T. Shelhamer,

Dr. John C. Warren.

I am glad to find myself in possession of the medium, for many reasons. I am assisted to control by my father, who is the medical adviser of this instrument, old Dr. John Warren. I have a message to give from this place that I feel can be best given here, and so I intrude myself upon you. I take an active interest in the welfare of humanity; I must always do so. I feel that in no way can I so outwork my own inward powers and accomplish a good and lasting work, as by returning and seeking to benefit and instruct those who are suffering. And I find so much to be done, so many who are living daily and hourly in violation of the natural rules of life, who are crying out because of the load of pain and weariness pressing them down, and yet who have no idea that it is their own work that brings this pressure upon them. Itis rather because of what they do not perform that they are thus tried and troubled. I see so many denying themselves fresh air-that vitalizing element which is so essential to good health; I find so many, especially among our women, who confine themselves in their homes. afraid almost of a ray of sunlight, that natural curative agent, which will, when allowed to do so, hunt out the dark corners and cleanse and purify them, which will benefit the entire system and eliminate from it all taint of corruption; I find so many afraid of pure air and sunshine, that I stand aghast in wonder, not only that you have, but that you are raising up a race of invalids, who are so debilitated that they hardly care whether they live or not.

But I have not returned especially to speak of these things, only to say in relation to them that it is a pleasure to me to go out into these homes and seek to influence individuals who are thus suffering; to awaken their attention to their daily mode of living; to arouse thought concerning their diet, that they may learn what food is wholesome and what is detrimental to their systems.

I do not confine my labors entirely to any one channel or source, for I find work to do in connection with my father in the hospitals and in other places; but I have one medium through whom I have performed, I may say, great work in the past-lasting work; and through whom I expect to perform a great work-in company with others of her spirit-band-in the future.

And I wish to call the attention of the spiritual public to a project of hers, or rather of her spirit-band, to benefit humanity, by healing ing or preparing for our entrance. So I find The weak and afflicted, spiritually and bodily; and we hope the idea will be sustained and carried on to completion, so that in the by-and-by relays of forre, and power, and health, and lifegiving strength may be sent forth to others who are weak and suffering. I refer to Mrs. Dr. A. peet I shall be able to do so in the future. I E. Cutter, who is my especial medium, and who proposes to build and furnish a home on Wickett's Island, in Onset Bay, East Wareham, Mass. -a work which is steadily moving forward to completion. It is for no private purpose, for the enriching of no individual, but is for those who are weak and afflicted-particularly for spiritual mediums suffering from bodily ills or spiritual ailments and influences which they do not understand-that they may there find health, and strength, and vitality to resist adverse influences, and to cultivate their spiritual gifts while receiving physical life. I trust that the work of my medium will be forwarded by helpful hands and hearts; that it will be sustained; that she and her spirit-guides may not find themselves forced to lay aside their work even for a time, because humanity has not ver grown up to that condition where it can realize that good performed for others, assistance rendered to those in need, and instruction imparted to the ignorant, rebound to the spiritual credit and welfare of the giver. I wish to add that our institution at Wickett's Island is intended as a school, as well as a home, where the spiritually weak and ignorant-in spirit-life as well as in mortal-may receive strength and instruction from spirit teachers through their helpful and well-loved instruments. [To the Chairman :] This is all I desire to say; I thank you for your courtesy in providing me the means, and allowing me to express myself. I desire you to publish my message sometime in June. 1 am Dr. John Collins Warren. In the past I was called, and known, as Dr. John C. Warren, of Boston. April 26.

in the spiritual. I set down naught in malice, but all things I desire to accomplish through charity and tenderness of spirit. I cannot feel that the truth should be repressed and justice denied because of any one, and so I shall continue to work on in the future, and to influence and impress those in sympathy with me, who shall be engaged in like pursuits to my own. I particularly wish to send out my fraternal love, my tenderest greetings to my friends, to my spiritual brothers, Peebles and Buchanan. Crowell and Kiddle and others. I desire them

to feel that I shall be with them, to give them of my influence whenever possible, to extend to them at all times my earnest sympathy in their labors of love for humanity's sake. I need not add I waft my love and sympathy to those nearest and dearest to me. This will be felt in the quiet precincts of home. I desire not to unveil the sanctity of these beautiful relations which bind lieart to heart and soul to soul. I bring my regards to all friends, and assure them I feel bright and active, and ready for work.

If you please, Mr. Chairman, you will advance my message, by the permission of your Spirit Chairman. William Fishbough, of Brooklyn, N. Y. May 27.

Invocation.

Séance held Feb. 18th, 1881.

Invocation. Oh, thou Eternal Spirit, Author of All Life, whose manifold works we behold on every side, we recognize thee as the central source of all wisdom, love and pow-er. From thee we gain that sensation which causes us to come into sympathy with thee and with thy dear hu-mandry; from thee we catch the faint, sweet inspira-tions of the eternal life, which would draw us upward, ever onward toward thee and thy realms eternal; from thee we gather all that strength and purpose and pow-er which causes the human soul to unfold and progress upward from below. And oh, we would bring to thee this hour all the strength and the aspirations of our souls, all their sweet desires, that we may lay them up-on thme altar, in order to bring to ourselves from on high a new power, a new impetus that will cause on thine altar, in order to bring to ourselves from on high a new power, a new impetus that will cause our spirits to journey on, strengthened and refreshed, in their mission of love unto others. And we ask that then will send down thine angels and give them pow-them strength to return and speak to mourning hearts, that comfort and consolation may come to catth, and humanity may rejoice in a knowledge of eternal life and of the inmortal existence of the loved ones gone before. We praise thee for all life, for all things; and we come to thee with the hope ever burning within the soul, that the knowledge and faith of thy dear ones shall still grow outward and expand toward the sun-light of truth, and that all humanity shall, in thine own good time, become uplifted unto a higher and a better plane, from which they may perceive the realities of ilfe, and be ready to fulfill the mission which thou hast allotted each one. allotted cach one

Ira Holt,

Well ! well ! well ! this is an experience which I feel to be worth the having, yet which is strange and novel to me. I have been watching the various intelligences taking possession of this little frail body and manifesting themselves as best they could, and I have wondered how they performed their work so well, considering that they were using an organism foreign to their own, and one in many cases 1 should judge to be the antipodes of the one they themselves possessed. But I felt interested to take this experience upon myself, and at the same time to manifest to my friends. I was very old, having lived in the body for seventy-five years, and I had truly a strange experience, one that was eventful and varied at times, but after all one that was of benefit. Weariness, age and infirmities seemed to press upon me at the last, as was only natural. I was at length glad to find myself free from them all, and able to travel about here and there, to visit old scenes and familiar places, and recognize faces that I once knew well. I sought to make my presence known immediately after my departure, but this was no easy task. I find that we cannot expect to return immediately after the death of the body, and,

opposed to all the preconceived opinions of our fellows, enter into an open door without knockmyself here preparing the way, in hopes that I shall return again sometime nearer to the homes of my friends and make myself known. I feel that I could unfold a strange tale to them, one that would be startling in the extreme. 1 exshall work for this, at all events.

from heart to heart. I return to say to my feel that I have been translated to a higher stairway of life, and that I can look down from another height upon you who are pressing onward, and can shower down some light, some consolation and peace that will be of blessing to your spirits. I bring a green leaf : my friends will understand to what it refers; it is evergreen-it will never fade. In the future I shall bring it to them, far and near, that they may behold an olive branch of peace coming from on high, to strengthen and gladden the weary heart and suffering frame. The friends I esnecially desire to reach are in Milwaukee, Wis. I somehow feel they will perceive my message, and will extend a welcome to me. If so, I know I shall be able to return more closely to their sides, in order to impress them with my presence, and to give them some knowledge and information concerning a spiritual world; and I feel, also, that through some one of the organisms that I can control, I shall be able privately to send out some messages, some words of love, some ideas expressed in my old familiar style, that my friends may recognize them and feel that they are truly from myself. Celia A. Thayer.

Scance held Feb. 25th, 1881. **Onestions and Answers.**

CONTROLLING SPIRIT. - We are ready for your questions, Mr. Chairman.

QUES .- Does it ever happen that a person who may be what it is customary to call "death struck," and who passes in some degree to the spirit-world, returns fully to this life, regains his usual health, and remains perhaps for many years after an inhabitant of this stage of existence?

Ass.-In the history of humanity many cases of suspended animation have occurred; cases where the physical powers have become inoperative. In a few of these instances it may have been that the spirit could not loosen its hold of the material, and has retained a consciousness of all outside physical life working around about the inanimate form; but in many instances the tie binding the spirit to the mortal has been loosened, and the spirit has been enabled to pass out from the physical life into the spiritual spheres proper, and has there gained a knowledge of spiritual existence, then through some shock to the physical form the spirit has been brought back into contact with material life and has regained possession of the mortal form. In some instances the spirit has retained consciousness of what occurred, and of its experiences while passing out into the spiritual state; in other instances all consciousness has been lost. Many, many times has this occurred, and the person has regained physical ife and strength, remaining in the mortal form for many years. It sometimes happens that a being who has passed through such an experience will, in later years, become developed as a medium for spiritual influence, perhaps as a seer or clairvoyant; in other instances the person seems to possess no abnormal powers whatever.

Q.-In case of a spirit controlling a medium, so as to use the medium's vocal organs and address an audience or an individual, is it requisite that the spirit should be in close proximity with the medium? If not, at what distance can the spirit exercise that power?

A .-- You are perhaps aware that the mesmerizer can control his subject, after experimenting upon the subject for some time, at any distance whatsoever. It is also possible for a spirit to control his medium at a distance, but the spirit must have become perfectly familiar with the organism of the medium, so much so that the sensitive will always remain negative to the influence of that particular spirit. When such a case as this occurs, the controlling spirit may influence his medium, even though he be distant many hundreds of miles. I will do use that that has been done. If they will give the that that has been done. If they will give the that that has been done. If they will give the that that has been done. If they will give the that the such as the that that has been done. If they will give the that the that has been done. If they will give the they will give the that they are the they are they a the spirit must have become perfectly familiar

because humanity can live, can rejoice in each | turer and a man of business; and I would as other's weal and sympathize in each other's sure my old associates that I am still a man of woe, and can send forth love and tenderness | business, although I desire to exercise my faculties in other departments than that in which I friends, Regret not my early departure; only was engaged when in the form. I have met again many old associates, those not connected clime, that I have ascended another step in the' with me by ties of relationship, yet with whom I was connected in business ways, who passed on long before 1 did, and I feel glad that I may shake them by the hand as in days of yore, and associate with them as congenially and sympathetically as I could when in the mortal life. I am Thomas Smallwood.

Eliza B. Safford.

I lived fifty-six years on earth. A few years have passed since I was called to the spirit world. I have never returned before-indeed I have not had opportunities for returning to my friends; but I have friends, many of them, on earth, and it seems to me I can do no better than to come back and speak to them, to assure them of my power of returning. I was ill for quite a number of months, and it seemed to me every day that I could not hold out much longer; and yet the will-power seemed again to regain new strength, and I still existed in the worn-out frame of earth. Many of my friends thought I would pass away long before I did; but at last the summons came, and I was called to go. I wish to thank them all for every loving attention, for all the long weeks and months of unwearying kindness bestowed upon me, and to assure them if it is possible I will in some way repay them for each little act, either here or when they come to me in the spirit-world. There seems to be so much for me to say, it presses upon me; and yet, I cannot gather it as I would like to do. I wish to say, Carrie, dear child, I have watched over and cared for you to the best of my ability since my departure from the mortal form, and I have sought long and earnestly to announce my presence to you; but as you had no mediumistic powers yourself, and as there seemed to be no one. whom I could control near to you, I found it impossible to do as I wished; but while I am here I wish you to know that I shall ever guard you as best I can, through all the years that are to come to you—for I realize fully that you will remain on earth for many long years. I shall be ever ready to assist and strengthen you, if it is possible. My friends are in Richmond, Va. My name is Eliza B. Safford.

Charles E. Stetson.

I feel that perhaps it is possible for me to reach my family and my friends, especially my brother, all of whom are in Bangor, Maine. The months are lengthening into years since I passed on. I did not believe in Spiritualism, although my faith was a liberal one. I felt that there was a spiritual world, and that all who passed from this life would find opportunities for growth, and would perhaps be permitted to rejoin their friends, and live together in loving communion one with the other; but I did not believe it possible for spirits to return and manifest through mortals; I did not believe that spirits or angels could bring down their holy influence from on high, and have it assimilate with the influences of mortals here below; con sequently I had no faith in this philosophy or religion; but I am glad to avail myself of the opportunities which it affords to return to my friends and to announce to them that I have enlarged my belief somewhat, because I have added knowledge to faith; first faith, then knowledge; and if my friends will only have a little faith that perhaps it is for me to return to them and manifest, or at least to guard them in material ways, and to benefit them spiritually, I feel that it will give me strength and power to convey to them that positive knowledge which they cannot deny. I have watched over my little ones, I have found them growing and

JUNE 11, 1881.

of life, and was desirous again to engage in them. Well, that of course was impossible, and I was called home to another life, where I find a new occupation and plenty to do. I find that I can engage all my powers and yet have time to spare to send out a ray of light and encouragement to some other struggling soul. But it was many long months before I found this, for, as I said, I was clouded and prejudiced, consequently could not enter into a full participation of all the enjoyments and labors of spiritual life. I viav d in New York City. My name is Lem-uel Thompson. uel Thompson.

Eunice S. Somers.

I propose to announce my presence to friends, for it is a delight to me to return from my spirit-home and enter the presence of those friends I home and enter the presence of those friends 1 knew and loved on earth. It was a sad mo-ment when I passed to the spirit-world, for it did not seem possible that I was to be called home so early in life and so soon. My friends could hardly realize that I was indeed called, and had passed away from them; and yet I found myself returning, day after day, to speak a loving word, to plant a tender thought in the hearts of those I love so well, that they might ind pasce and consolation, and believe that all hearts of those I love so well, that they might find peace and consolation, and believe that all was well with me. Many times have I entered my earthly home and participated in the enjoy-ments of the hour; many times have I entered the family circle in the twilight, and felt that I was indeed at home; and if they could have realized my presence there, I would have been perfectly happy. 1 wish to send my love to all. To my friends and to those with whom I asso-ciated in my later years of life. I wish to say To my friends and to those with whom I isso-ciated in my later years of life, I wish to say that many times I returned to the old school, entered there, and found that I could partici-pate in the exercises; that while I remained by the side of my dearest friend I could under-stand all that was taking place, and could keep pace with her in her studies and her work. But I have found a bigherschool even than that but I have found a higher school even that her work. But I have found a higher school even than that in the spirit-world, which I have entered, where I hope and desire to learn, so that by-and-by I may be able to go out here and there as a teachmay be able to go out here and there as a teach-er to struggling mortals who desire to know something of the future life and something of its duties and its work. I feel that perhaps if my friends can learn that I have returned, they will feel better, they will feel to rejoice, and that they may in the coming time give me opportunities to return and speak with them, face to face. I can return now. I sometimes think that they feel my presence; and many times, when they are thinking of me. I rejoice think that they feel my presence; and many times, when they are thinking of me, I rejoice to know that they wonder where I am and what I am doing, and if its possible, really and truly, for me to be with them and recognize their work. I would say, Yes, all this and more is possible; I can return, and shall do so often. I am Eunice S. Somers. I lived in Rockland, Mass Mass.

Henry Meredith.

Time passes, and I find that it is nearly two years since I passed to the spirit-world. I was ill for a long time, and life hung heavily upon me; pain and suffering seemed to fall upon my physical frame, till the spirit became thoroughly worn out and exhausted. I have been striving to recuperate in the spirit-world, and now I find myself strengthened and refreshed, so much so, that I desire to go out among the haunts of earth, and see if I cannot strengthen and vitalearth, and see if I cannot strengthen and vital-ize some of those poor, weary ones who seem to faint and falter because of the weaknesses of physical life. I passed away from the Good Samaritan Hospital at Cincinnati. I most earn-estly say that I feel I can never be sufficiently thankful for the kind care and attention be-stowed upon me in my illness. If it is possible, I would like to have my friends and the nurses and the good doctors know that I have returned, and the L come to though the and the bloss and that I come to thank them and to bless them for all the attention which I received. I feel that their attention not only soothed my physical body, but it also benefited me spirit-ually, because the remembrance of it will al-ways follow and remain with me, and it will, I think, stimulate me to endeavor in some way to bestow attention and kindness upon the weary and suffering. I feel that no better work can be done than to establish these Good Samaritan institutions, where the suffering and feeble may gain strength, where the start receive care and attention, and where they may receive care and attention, and where they may pass away quietly, if they must, and where a blessing cer-tainly is to be found—at least, it was so in my experience—and it seems to me that if those who possess largely of the world's wealth would bestow it upon some such institutions as these, they would not only benefit themselves, but they would, indeed, bestow a blessing upon the suffering human beings who are around them.

William Fishbough.

Through the kind invitation of your Spirit Chairman, I am privileged and assisted to return at this early moment from the spiritual world. I feel deeply grateful to Mr. Pierpont* for thus permitting me to express myself, feebly though it be, through this organism, for I desire to send out a cheering word to my friends, to assure them of my continued interest in their welfare. . In truth, I do not care to speak of the manner of my departure ; it was sudden | have caused them to sing a new song of joy. to me, rest assured; it was a swift blow, and I passed to the spirit-world. I did not linger, for I passed immediately from the body. My friends may feel sure that I am satisfied. T feel myself that perhaps my work was accomplished, so far as I could make it profitable to mankind. I had upon my mind and upon my hands what I considered a great work-a work to be performed for truth and for justice. I felt that it was only right for me to perform that labor in which I was engaged, and when I passed to the spirit-world, I felt then, as I feel now, that truth and justice demanded the work, and I trust that it will be carried on to completion by friends who remain in the form. I have no antagonism to any-living soul in the mortal or

"[President of the Band of Spirits controlling the Public Circles.]

I send my greeting to each one; I forget none; but 1 do not feel to call them over here to-day; I am not sure that it would be wise. The stepping out of the body seems to give an intelligent being larger capacities, or rather it gives what capacities he possessed an opportunity to unfold more fully, and he is surprised at the largeness of life; he is astonished to find himself in the condition that he does, and to find his fellows about as well off as he is himself. I do not see one whom I have known in any worse condition than myself: I do not know that I find them any better off. We seem to occupy a similar. plane, each one to be working out his own business, and attending to that which seems to be most important to him.

During my latter days I was at Arlington Heights, where I passed away. In former years I resided in Fitchburg, Mass. I have friends here. I hope to meet them. You may call me Ira Holt.

Celia A. Thayer.

Life, with its duties, pressed upon me. I felt deeply and sincerely the work I seemed called upon to perform, and I sought to do it, although there were days of pain and weariness when I could not labor for this end, when I could not send out the cheering words, or the pleasant tale, which spoke of my own hopes and the promises of the future, and which I felt would be of interest to humanity. Shielding myself behind another name, I seemed to express my individuality and my identity in what I gave forth to the world, and I felt, oh. if I can only benefit some other, if I can only lighten the burdens of some soul, and brighten the pathway of some spirit in its journey toward the future life. I should indeed feel blessed and satisfied. And I feel the same work still pressing upon me, in the spirit-world. I find it possible for spirits of the so-called dead to return and manifest to friends. This knowledge was not mine while in the form ; if it had been I know I could have extended my work; I could have filled it with a sweeter hope and a brighter light that would have thrilled the hearts of others, that would But yet I feel I did the best I could. Now, opportunities are mine to return and still press on with my work; I have found several organisms adapted to me, through whom I can speak the cheering word, and send forth the song of light and joy, which, I hope, will sink into some heart, and cause it to become renewed in strength for the journey and battles of life. And so I am contented, and I return joyfully,

to send forth my word and my love to friends, to assure them I am happy in my new life and happy in my new work. A blossom opens before me which seems to bloom for me, and its fragrance enters into my spirit, imparting vigor and light to encourage me on. The sun streams down joyfully and brightly upon my way, and as the birds warble their notes of gladness I feel that all life is joy, that all nature is glad

O.-Can a spirit control more than one medi-

umistic person at the same time, so that the spirit's identity is recognizable in each? A.-We have always believed that what is worth doing at all is worth doing well, and to do anything well one must engage all his powers and attention upon the work. It is possible for a spirit to control or influence two mediums at one and the same time, or, at least, at so nearly the same time that the few seconds elapsing would be imperceptible to mortals ; but we do not believe that the spirit can influence at the same time and thoroughly identify himself through each medium. So far as our observation goes, a spirit must engage all his attention and exert all his powers upon the organism of a medium, in order to control that sensitive sufficiently well to be thoroughly identified in every respect.

Thomas Smallwood.

I feel to come back, and to manifest, that my friends may know I have returned, that they may know that my journey was safely ended, and that I arrived in a spirit-world where I found eternal existence, and where I met my long-lost, ever-beloved friends. Oh ! the angel of death had visited my home, and taken away those who were near and dear to me; those whose images filled my heart, ever and ever, and yet I believed in an All-Wise, Over-ruling Providence, and felt that all was for the best. And now that I have discovered my dear ones, in a beautiful world where all is joyful. I can indeed say, all is well, all is for the best. And although I passed many, many long years in the physical life, far exceeding the limited span which has been allotted to man, even passing beyond the fourscore years, yet I find myself possessed of powers and abilities, and I know that I can still work actively and earnestly, as I delighted to do in my years of vigorous manhood. I was known very well in Massachusetts. I resided for many years in Newton, and I feel that some friends, perhaps one of my own dear ones, will see and recognize my message, and feel that I have indeed sent out a little word from the land beyond the veil. And I have dear ones in New York. I passed home from Harlem, N. Y., and I would like my friends there, those of my family, to know that I have returned, that I come to bless them for all their goodness and their tenderness as exhibited to me in my latter days, and to assure them that although they do not believe this beautiful philosophy, yet it is true. I feel, however, that even though they do not accept it while they are in the mortal form, yet when they reach this spiritual world, and find their dear friends all united in one family circle, they will rejoice that this spiritual philosophy is true, and that they likewise will have the opportunity of returning to their loved ones to bless, influence and encourage them in the journey of life. I was well known in business circles, as in years agone I was myself a manufac-

me an opportunity to return in private and speak concerning a few little matters in which I was interested while here, it seems to me my satisfaction will be more than complete; I shall desire nothing more. I send my love to all, and will return at any time when I feel they desire my presence. Charles E. Stetson.

Lemuel Thompson.

Nearly a score of years have passed since I died and was buried, as you speak in mortal language, yet I feel that the term is incorrect. I did not die—that is, I did not become uncon scious, insensate, inanimate as a man; I became more conscious than ever before in my life, and yet I attained to a good old age in the mortal. I cannot feel that I missed any experiences of life that I required, for, like the full, ripe grain, I fell and was gathered home; yet there are friends of mine, there are descendants, there are members of my family yet remaining on the earth, and I feel that perhaps it would be well for me to send out some little token of my presence in their midst, at times; and not finding any other convenient channel. I have returned here to manifest myself and to tell my friends to inform all who knew of me, that I am happy and well in the spirit-world. I feel now that I was somewhat bigoted when in the form-that I paid too much attention to creed and dogma, and was not tolerant enough to the beliefs and faiths of others. I thought that all who did not believe as I did were treading an uncertain way, and perhaps they would not reach the kingdom ; but I have come to the conclusion that whatever path a human being follows it must eventually lead him to the kingdom of truth and knowledge, and all who enter the kingdom of knowledge will soon find themselves possessed of the desire to learn, and learn all that they can of life and its duties. In that way they will emerge from the darkness of error, and all ignorance will slough away from them; they will indeed desire to live pure and good in order to harmonize with those beings who are above and around them. Consequently 1 feel that all are treading the path which is marked out for them, and that by-andby all will reach the same plane of existence. and will then desire to not only unfold themselves and to grow more perfect, but to extend all the sympathy and kindness possible to all with whom they come in contact.

I did not come back to preach; but when I thought of my old ideas, and how they clouded and cramped my being after my departure from and cramped my being after my departure from earth, I felt that perhaps if I could send out a little thought to my friends, to those of my fam-ily who remain below, why, it might perhaps fall upon good ground and take root. I was known pretty extensively around my former abiding place as one who was a business man-in a small way, perhaps, but yet who was ener-getic at all times, and could not brook the hand of disease, which seemed to blight his powers-one who many times spoke to friends and ac-quaintances concerning the business activities

Ula M. Shedd.

[To the Chairman :] Do spirits always feel bad when they come? I had the diphtheria, and my throat feels just as it did then-all sore and

when they come r i had the dipinient, and my throat feels just as it did them-all sore and dreadful. My head, too, feels sore and bad. I wanted to come very much; it seems to me that I ought to come. I lived in North Cam-bridge. I have been here two or three times, but I could n't get in. I was thirteen years old when I died. I am over fourteen now. I wanted to send my love to mother and father, and to tell them I am all right now. I guess I will be—I was before I came. I want them to know that I go to school, and that like to go ever so much, it seems so pleasant; but we do n't learn lessons in the spirit-world as you do here; we have ob-ject-lessons—that is, we learn from objects, and so gain an understanding of them better, be-cause we experiment with them, and our teach-ers are very kind in explaining, so that we may ers are very kind in explaining, so that we may comprehend each lesson before we take up an-other. I have been round to the circles in dif-ferent places, and have seen spirits coming, and I thought I would like to come ever so much. 1 I thought I would like to come ever so much. 1 have tried to influence two or three mediums, and I did a little, but not much. Now I think perhaps I will be able to come again some-where and speak or write, and in that way gain more information, and perhaps reach my moth-er, that she may know I can really and truly come. That is what I want. I send her my love and tell her I often come home, and it does me good to have her think of me. Her name is Lucy A. Shedd; my name is Ula M. Shedd.

Sophia Havens.

[To the Chairman:] Do you let old ladies come? I was very old. I lived so long here that it seemed as though I must keep on living; but I went at last, and I feel that I am glad of it, so seemed as though 1 must keep on hving; but 1 went at last, and I feel that 1 am glad of it, so many of my friends died and left me, and I re-mained here till I felt all alone; so I was glad when I, too, could die. I think you people ought to be glad for the privilege of dying. When you live to be over ninety years old, and see most of your friends going away from you, and those who are left full of active life, and feel yourself growing old and feeble, and of not much use; I think you will be glad of the privilege of dying; and more so now am I glad because I have en-tered on a new life; and although I come back here old and worn out, yet when I am away from earthly scenes I am pretty strong and active and smart, I can tell you. I did not know but what some of the friends and the old folks would be glad to hear tell of my coming back, and so I have come to tell them that dying is pretty good after all, and they will find it so if they live as they ought to live, that's all. And I would like to say that I have seen Mary Leavitt; she is smart and active, and is growing young. she is smart and active, and is growing young. I don't know but what she will be stepping out I don't know but what she will be stepping out one of these days a new creature—so she appears to me. She sends her regards to all friends. I must say we did find some friends who were kind to us, and I feel to bless them all. Now you will excuse me for coming, won't you? I am ever so much obliged for the per-mission: I am Sophia Havens, from Ports-mouth N H

mission. I a mouth, N. H.

MESSAGES TO BE PUBLISHED.

March 1.-George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otls Buck-man; Chauncey Paul. March 4.-Thomas Greene Mitchell; Alice Wilder; Wil Ihan A. Haines; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove Eye. May 31.-Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hale; Carrie Lane; Charles Emerson. June 3.-Oliver B. Eldildge; Mrs. Reuben Jeffrey; Sam-uel W. Young; Capt. George Taylor; Mattle Williams; Abigail Thompson.

JUNE 11, 1881.

BANNER \mathbf{OF} LIGHT. New Books. New Books. New Nork Advertisements. Mediums in Boston. Advertisements. HEALING BY WITCHCRAFT OF NEW ENGLAND JAMES A. BLISS, BALTIMORE ADVERTISEMENT. TRANSCENDENTAL PHYSICS OF Philadelphia, Pa., will give Magnetic Treatments under the control of his powerful Indian guide, LAYING ON OF HANDS. BLACKFOOT, every Thursday, Friday and Saturday, from 9 A, M, 109 P, M, at No. 61 Irving Place, New York City. Treatments, \$3,90, June 11. SARAH A. DANSKIN, JAMES MCGEARY, usually known as Dr. J. MACK, has returned from a successful practice in London, Eng., and has taken rooms at all 4 Shawmin tayenue, corner of Union Park street, Boston, where he will be pleased to meet his former friends and patrons. Hours from 10 A. M. to 5 P. M. Jung 4.-4W Physician of the "New School." An Account of Experimental Investigations MODERN SPIRITUALISM. Pupil of Dr. Benjamin Rush. Mrs. Lizzie Lenzberg, from the Scientific Treatises of Medlum, 354 West 35th street, New York. May 21.-4w* Office 58 North Charles Street, BALTIMORE, MD. Dr.Main's Health Institute. DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced kopcless have been permanently oured through her instrumentality. Bhe is calaraudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. AT NO. 50 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. April 16.-13w* JOHANN CARL FRIEDRICH ZOLLNER BY ALLEN PUTNAM, ESQ., DR. DUMONT C. DAKE, PERMANENTLY located at 214 West 42d street, New May, 7. Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witcheroft and Mira-vle," "Agassiz and Spiritualism," etc. Professor of Physical Astronomy at the University of Leipsic, etc., etc. MRS. C. H. DECKER, 205 East 36th street, one dollar per page, letter size; personal interview, one dol-har per hour. March 25. Translated from the German, with a Preface and DR. H. B. STORER. Appendices, by

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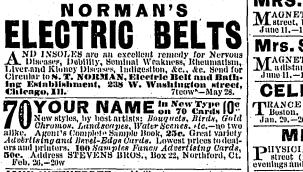
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CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS.

Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S.

Author's Dedication to Mr. William Crookes, F. R. S. CHAP, 1.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and scaled togother. CHAP, 2.—Magnetic Experiments. Physical Phenomena. Slate-Writing under Yest Conditions. CHAP, 3.—Pernaneit Impressions Obtained of Hands and Feot. Proposed Chemical Experiment, Slado's Ab-normat Vision, Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-ings, CitAP, 4.—Conditions of Investigation, Unscientific Men

ings, .CitAP, 4.—Conditions of Investigation. Unscientific Men of Science, Slade's Answer to Professor Burrett, CITAP, 5.—Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap-pearance and Reäppearance of Solid Objects, A Table Van-bases, and afterwards Descends from the Ceiling in Full Light, Output, 2000 CHAP, 6.—Theoretical Considerations, Projected Ex-periments for Proof of the Fourth Dimension. The Unex-petrel in Nature and Life. Schopenhauer's "Transcend-ent Fate."

CHAP. 7.—Various Instances of the so-called Passage of Matter through Matter.

Matter through Matter, CHAP, 8,—The Phenomena sultable for Scientific Re-search, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Con-dimation of the Author's, CHAP, 9,—Theoretical; "The Fourth Dimension," Pro-fessor Hare's Experiments, Further Experiments of the Author with Shade, Colys Transferred from Closed and Fastened Boxes, Chairwoyance,

Fastiened Boxes, Clairvojance, CHAP, 10.—An Experiment for Skeplics, A Wager, Slade's Scruples, A Rebuke by the Spirits, An Unexpected Result, Captions Objections, CHAP, 11.—Writing through a Table, A Test in Slate-Writing Conclusively Disproving Slade's Agency, OHAP, 12.—A "Fault" in the Cable, A Jet of Water, Smoke, "Fire Everywhere," Abnormal Sladows, Ex-planation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light, Movement of Objects, A Lumi-nous Body. ous Body

CHAP. 13 .- Phenomena Described by Others. APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Ex-

APPENDIX A. - File Value of Schule Bellachini, Court Conjurer at Berlin, Appendix by John Nevil Maskelyne, APPENDIX C.-Admissions by John Nevil Maskelyne, APPENDIX D.-Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE, --The Room at Leipsic in which most of the Experiments were Conducted. PLATE I. -- Experiment with an Endless String. '' II.-- Leather Bands Interinked and Knotted under Professor Zöhner's liands. '' III.-- Experiment with an Endless Bladder-Band and Wooden Rings. '' IV.-- Result of the Experiment. '' VI.-- Experiment with Colns in a Secured Box. '' VI.-- The Representation of Conditions under which Slate-Writing was Obtained. ''VIII.-- Shate-Writing Extraordinary. '' X.-- State-Writing Extraordinary. '' X.-- State-Writing For Different Languages. '' X.-- Details of the Experiment with an Endless Band and Wooden Rings. LIST OF ILLUSTRATIONS.

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CONTENTS.

CONTENTS. PREFACE. References. Explanatory Note-Definitions. MATHER AND CALEF. COTON MATHER. ROBERT CALEF. THOMAS HITCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of her, etc. ANN flutures. Hutchinson's Account of Ana, etc. ANN COLE. Hutchinson's Account of Ana, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MOINSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCHAFT. Occurred at Danvers, etc. TITUDA. Examination of her, etc. SALAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Tech, etc. SALAH GOOD. Her Examination, etc. MARTIA COREY. Her Character, etc. GLESCORY. His Herolsm, etc. MARTIA COREY. Her Character, etc. GLESCORY. HIS Herolsm, etc. MARTIA COREY. Her Examination, etc. MARTIA COREY. HER Character, etc. GLESCORY. HIS Herolsm, etc. MARTIA COREY. HER Character, etc. MARTIA COREY. HER CHARACTER. STANNA MARTIN. HOR Examination, etc. MARTIA COREY. HER Examination, etc. MARTIA CORES. HIS Susceptibilities and Charac-ter, etc. SUMARY. Number executed. Spirits proved to have

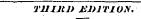
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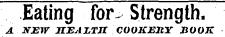
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Between Mr. E. V. Wilson, Spiritualist, and Eid. T. M. Harris, Christian. Subject discussed-*Resolved*. That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. Price Jo cents, postage 2 cents. For sale by COLBX'& PICH.

which only arguments, winged with inclsive facts, can im-part. In all that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preterburnan facts, not included in the "basis," in are however made sci-entifically crediblo by its establishment. Mr, Sagent remarks in his preface: "The hour is com-ing, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as be-hind the age, or as evading its most important question. Spiritualism is not new 'the deepair of science,' as I called it on the title-page of my first book on the subject. A mong intelligent observers its chains to scientific recognition are no longer a matter of doubt."

CONTENTS.

CONTENTS. CHAP, 1, —The Basis: Chirroyance; Direct Writing, etc. CHAP, 2, —Facts Against Theories, etc. CHAP, 4, —Chairoyance a Spiritual Faculty, etc. CHAP, 5, —Is Spiritual Science Hostile to Heligion, etc. CHAP, 5, —Is Spiritual Science Hostile to Heligion, etc. CHAP, 6, —Proofs from Induced Sonnamhulism, etc. CHAP, 8, —Cumulative Testimony, Spirit Communica-tions, etc. CHAP, 0, —The Unseen World a Reality, etc. CHAP, 10, —The Unseen World a Reality, etc. CHAP, 10, —The Unseen World a Reality, etc. CHAP, 11, —The Sentiment of Immortality, etc. CHAP, 12, —The Great Generalization, etc. Appendix.

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DAY EVENING, JAN. 16711, 1891. Thiseloquent discourse-gividity portraying the experiences of its author immediately prior to, during, and after his transition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the Banner of Light, presented in a pamphile form, convenient for circulation and preservation. It has attracted much attention in this country and in Eu-rope, and has been considered by those familiar with the writings of Mr. Sargent while on earth as eminently in keep-ing with his reputation as an able and for blow writer in the elucidation and decines of the truths of Spiritualism, pos-sessing undenlable evidences of being the production of his mind. As such it cannot fail to be read with deep interest by all; being consolatory, encouraging and instructive to those who are opriritualists, and to these who are not, highly suggestive of the possibility of the truth of Spiritualism and the reasonableness of its calms upon their thoughtfal in-vestigation. In order to insure a general distribution, the pamuliet is

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LIGHT. BANNER \mathbf{OF}

JUNE 11, 1881.

A KANSAS CITY CASE.

Which is the Most Remarkable on Record. as the only Possible Relief

Was Recommended by a Messenger from the Other World.

Kansas City Times.

Learning that something of a very unusual character had occurred in connection with one of our Kansas City merchants, Mr. Justin Robinson, of 1416 Grand avenue, a representative of this paper visited the house last Sunday evening. It happened that he arrived just in time to hear a very interesting and eloquent lecture upon the "Synopsis of the History of a Medium's Life," which Mr. Robinson had been requested to deliver to a large number of friends who had assembled for the purpose.

Addressing Mr. Robinson afterward on the subject of the visit, we were informed that it was true he had received a message from the materialized presence of his deceased mother, in which she recommended a remedy for what the doctors pronounced an incurable discase.

Reporter : "It is so seldom those outside of your circle hear of such practical communications being received from the other world, I wish you would tell me all about it."

Mr. Robinson: "Very well; where shall I commence? At the suffering and inconvenience I experienced from the malady-Bright's Disease of the Kidneys?"

"No: I think not. Most of our readers know about the disease, and that it is considered incurable. Tell me how your mother came to give you this message. Has she ever appeared at any other times?"

"Yes, I have seen her several times; sometimes, when all alone, and at other times in the presence of many witnesses, when she became materialized under the influence of a medium. On this occasion I was alone, at night, and in my bed, where I had been confined for a long time by the disease. My mother sliently approached (it is a strange fact that while we can feel their touch we can never hear their (read), and sitting by the bedside, took my hand and began to talk. There were several subjects discussed which I do not care to mention; after which she proceeded to tell me that there was yet a work for me to do, which must be performed before I could consider my mission here on earth as accomplished."

"Could you have accomplished it in the enfeebled condition in which you then were?"

"Oh, no; and I so replied to my mother, asking what there was I could take that would restore me to health. She told me that there was one remedy that would cure Bright's disease of the kidneys, as had been revealed to her in spirit-life, and that was Warner's Safe Kidney and Liver Cure; and that I must use it. for my future usefulness depended upon that alone."

"Did you hesitate about following this instruction?" "Not at all. I had suffered so for ten years that it had become part of my life to try anything I could hear of which might possibly be of benefit; and if a stranger, instead of my mother's spirit, had first told me of this wonderful remedy, I should have used it just the same. Why, I believe I had given a trial to every other remedy known, besides visiting nearly every medical spring in the country, and employing the services of numerous physicians. At this time I had severe pains in the region of the kidneys, from which they darted up my back, into my head, and even attacked my eyes-the pains in the spine being specially violent. I had not been out of bed for a week, and yet, three days after, I was so improved as to be up and about, and my improvement continued steadily until I had used fifteen bottles of Warner's Safe Kidney and Liver Cure, when I considered its further use uncalled for. It had done me more good than all the other medicines together that I had taken

In ten years." Do they use medicine in the spirit world? "Oh, no! There is no sickness there. But the inhabitants of that land see and know everything which occurs here, and they have that higher vision which enables them to distinguish the good from the bad, and see what would be best for our use here below."

many other subjects, the information given upon Banner of Tight. which is of great practical value. Many of the articles are finely illustrated. THE MAGAZINE OF ART-Cassell, Petter, Galpin

BOSTON, SATURDAY, JUNE 11, 1881.

The Magazines.

THE ATLANTIC for June-Houghton, Minlin & Co.,

publishers, Riverside Press, Cambridge-has an array

of articles, the scope; comprehensiveness and harmo-

nious combination of which prove that this magazine

has lost nothing in its editorial change from a Howells.

Charles Egbert Craddock, is an entertaining sketch of Southern life; "Bergen Days," by H. B., is an ex-

and who lost it, in the course of which paper-while

he does not as a military critic absolve the grand Em-

peror from a slight motery of blame as a strategist-he

presents proofs and arguments enough to satisfy, we

think, any unbiased mind that the inefficiency cre

prefer to call it tweathery of Marshal Grouchy, made

possible the advent of the Prussians at the closing and

critical part of the day, and decided in the inter-

ests of embattled hereditary European conservatism

that memoratle contest, whose result, as a distin-

guished liberalist in England himself expressed it,

set the clock of the world back six ages." Henry

James, Jr., continues" The Portrait of a Lady," and

Elizabeth Stuart Phelps does the same for "Friends:

A Duct"; John Burroughs gives his readers "A Taste

of Maine Birch": the reviews, etc., with which this

number is replete, cover divers topics of interest and

many leading publications. The language, put in the

month of Adam regarding the aspiring and reason-

using Lillth by the Rabbinical legend in "The Con-

tributors' Club," sounds vastly like the tone of the

New England clergy toward all inquirers when we

were a young man; they are not nearly so firmly fixed

to-day in their dictatorial declarations about, things

they know not of. The list of contents, and Volume

NLVH, find a touching close in a poem, "Auf Wieder-

schon?" in memory of James T. Fields, one of the AT-

LANTIC's past editors, who was so recently translated

HARPER'S NEW MONTHLY MAGAZINE for June-

Harper Bros., New York, publishers-opens with an

illustrated sketch by S. A. Drake-which is Part 1, of

a series which must prove of absorbing interest as it

proceeds - regarding the White Mountains. Those

who have ever visited the spots delineated by the en-

graver's art (many noted names as to artists being in-

cluded in the list of delineators), will find in the pres-

ent feature numerous and pleasant remembrances of their past wanderings, among which may be cited views of the "Conway Meadows ;" " Lake Winnipisco-

gee ;" "Chocorua ;" "Lovewell's Pond ;" " The Ledges,

North Conway ;" "Kearsarge in Winter ;" "Bartlett Bowlder," etc., etc. "A Neglected Corner of Europe

(illustrated); " Ballads and Ballad Music Illustrating

Shakspeare;" " Edwin Booth " (with portraits: " Bene-

detto Civiletti" (with views of some of his principal

works); "The Trial of Jeanne Dare" (illustrated), [over which new spelling of an historical name an ex-

aroused"]; "A Laodicean," etc., are eldef among the

articles in the present number. "The First Settler's

poem which will preach a household sermon on any day of the year in which it may be perused ; the "Easy Chair," " Literary Record," " Historical Record," and

"Editor's Drawer" make a pleasant dessert after the

substantial feast which HAMPER's presents for the

SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE

for June reaches us-as does its sprightly companion,

ST. NICHOLAS, by the same publishers-through the courtesy of A. WILLIAMS & CO., 283 Washington street (corner School street), Boston, who have these

periodicals, and many others of like lik, on sale. In

the present number, if we understand aright, Scarp NER's makes its final bow to the people, appearing

that it also could have a new corer. A lively contem-

porary of ours, the Fox Lake Wis. Representative, on

hearing of the proposed change of title exclaimed sen-

tentiously, "We knew that cover would kill it," and

we ourself felt that there was a danger in this direc-

tion; but we are glad to know that it is after all only the designation that is to disappear; we trust that

wiser counsels may yet prevail, and that its managers

will abandon the distracting nightmare-maze of crook-

ed lines and scrawling letters which now disfigures the

outside of this charming magazine, and give its readers

for July with a new name, " THE CENTURY,"

'no enthuslasm whatever can be

Would

change asserts

Month of Roses.

from the mortal to the spirit plane of existence.

"Over on T'other Mounting," by

& Co., publishers, London, Paris and New York-is received for May. The superlative excellence which the art of wood engraving has attained is well shown in this number of an ever-welcome monthly. The frontispiece is an elegant full page copy of "The Symbol," from a painting by Frank Dicksee, A. R. A., in the Exhibition of the Royal Academy, 1881; following which " The Treasure Houses of Art " illustrates in this " Part I." of the collection of Mr. C. P. Mathews by five engravings of his choicest possessions. These are, "The Music Lesson," "The Doubtful Coin," "The Sisters," "Spring Pelting Away Winter," and "Palm Blossoms." We are then given : "English Birds and tremely entertaining pletme of Norwegian customs, i Their Haunts," five Edustrations; "Our Ldving Artetc.; John C. Ropes contributes a careful article [ists," with portrait and two engravings, and eight (illustrated with diagrams on the Battle of Waterloo, other articles upon subjects of interest, with twentyone appropriate illustrations, followed by several pages of "Notes," the whole forming a collection of the best in literature and art, and a work of rare merit at a re markably low price.

THE NURSERY for June completes the twenty-ninth volume of the pioneer of monthlies for very young readers. It contains seventeen articles in prose and verse, illustrated with twenty-one of the daintiest; prettlest engravings the eyes of childhood ever gazed upon. Of the former, "A Picule in a Strange Garden" tells of a happy day at the foot of the Rocky Mountains ; " The Rose," a poem descriptive of nine varieties of the queen of the floral kingdom, by as many little girls; "Kitty Didn't Mean To"; "Why the Chick Came Out"; "A Polite Dandelion"; "Margle's Tilal and Ralph's Great-Grandmother," indicate by their titles the charming attractions of this number. which also contains a title-page and index of the volume of which it is the last. Nursery Publishing Company, 36 Bromfield street.

THE PHRENOLOGICAL JOURNAL for June-Fowler & Wells, publishers, New York City-contains a portrait of the new Secretary of the Treasury, William Windom, with a brief sketch of his life and phrenological characteristics ; also portraits of the late Earl of Beaconsfield, and Sir Josiah Mason. Of the leading articles we may name as being of special interest: Does Death End All?" "Some Thoughts on the Problem of Poverty," "The Responsibilities of Genius," 'Fossils in Mental Science," and "What is a Cold?" The shorter articles are also well laden with informa-

THE HERALD OF HEALTH for June comes to us from M. L. Holbrook, publisher, 15 Laight street, New York, with "How to Prevent Rheumatism," "Fish as Food," and "Kinesitherapeutics"-this last formidable looking word meaning simply the Movement Cure among its general articles. The remaining contents comprise, under the usual classifications of "Topics" of the Month" and "Studios in Hygiene for Women," much information that it is very desirable all should know who desire to keep their families and themselves healthy.

THE PRIMARY TEACHER, a Monthly devoted to Incrests of Primary Instruction, Wm. E. Sheldon, editor. New England Publishing Co., 16 Hawley street. The June number contains an excellent supply of helps to teachers.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for June-James Vick, Seedsman and Florist, Rochester, Story" (by Will Carleton, illustrated by Frost) is a N.Y., publisher-is received, and is a fine number.

Spiritualist Meetings in Boston.

New Era Hall. – The Shawmut Spiritual Lycenm meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Ly-eum No. 1 holds its sessions every Sunday morning at this all. Appleton street, commencing at 104 o'clock. The pub-le cordialy invited. F. L. Union, Conductor.

Rerkeley Hall.—Free Spiritual Meetings are held in hishall, 4 herkeley street, every Sinday at 10½ A. M. and P. M. Vesner Service first Sinday in wery month, at 7½ M. The public conductly invited. President and Lee-P. M. The public con turer, W. J. Colville.

Highland Kall.—The Roxbury Spiritual Union holds needings in this hall. Warren street, every Thursday, at '4 r. M. Regular lecturer, W. J. Colville, **Fingle Hall.**—Spiritual Meetings are hold at this hall, 66 Washington street, corner of Essex, every Sunday, at 95 A. M. and 25 and 75 P. M. Excellent quartette singing routed

Pythian Haili, 176 Tremont street.—Meeting every sinday atternoon at 2⁴, o'clock, Dr. N. P. Suith, inspira-tonal speaker. Orick Nickerson, Chairman.

Periphysics Boopins, 94 Periphysics street,-W.J. olville holds public receptions every Monday at 8 P. M. and Fiday at 3 P. M., and lectures on "Art Magle" on Fridays t 8 P. M.

Chelsen.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7/2 P. M. in Temple of Honor Hail, Odd Fellows' Building, opposite Bellingham Car Sta-tion. Next Sunday afternoon, conference: In the evening, Mrs. Bagley, test medhan, will occurp the national. rs, Bagley, test medium, will occupy the platform. The Ladres' Harmonial Ald Society meets every Thurs-ay afternoon and evening in the same hall. Mrs. G, G, deason, Secretary.

The announcement that Mrs. R. Shepard Lillie would speak at our conference meeting this evening brought together, notwithstanding the intense heat, a large audience, and our hall was well filled. The sub-ject announced for the lecture was "What Will the Harvest Be?" and a brief synopsis cannot do justice to the able and eloquent discourse. The speaker safu the subject as announced can have a general as well as a local character, and proceeded at much length to show the growth and progress of religious ideas in the human soul, in past ages, races and varied conditions

In the subject as announced can have a general as well as a local character, and proceeded at nucle hengit to show the growth and progress of religious idens in the human soul, in past ages, races and varied conditions of human life, using for a text the old saying, "As a man soweth so shall he also reap." In tracing the de-velopment of man's religious nature it was shown that high conceptions of spiritual truths in the soul of the-individual resulted in a broad and noble religious life, and hence a higher civilization; that ench soul reaped for himself or herself such a harvest as each one had sown; and that all true progress toward the Divine Spirit must be through the unfoldment, and develop-ment of personal religious culture; as this divine seed is sown broadcast, each soul is e; as this divine seed is sown broadcast, each soul is e; as this divine seed to solve broadcast, each soul was so largely mailested in the life of Christ, we can accept his example as one of the marked stones in the path of religious progress. So with Servetus when his life was sacrificed that free thought and free speech could be made possible. As we look over the past we find that men who have dared to express their highest inspirations have been perse-cited and sacrificed by dominant churches and creed-bound followers. The truths that were illustrated by the life of Jesus live in human souls because the seeds of divine truth, were thus sown broadcast, and his death made no difference. If we are imbined with the Christ-spirit we feed his prosence and indences, and his death made no difference. If we are imbined with the divinest fruits. Truth must survive, and the inre-vest will be permanent when our feet are planted upon this rock. So it is with what we call Spiritualism; there was so much darkness in the future, and the inr-vest will be permanent when our feet are planted upon this ock. So it is with what we call Spiritualism; there was so much darkness in the human sous that the dinverest future and withen an ever on this

sown by your labors will bring forth an nunarea road in a broader fraternity. The chairman briefly alluded to the sudden transi-tion of Dr. Wm. Fishbough, one of our charter mem-bers, to the immortal life, and paid a fitting tribute to the virtues of our riscn brother. Mrs. A. E. Cooley, M. D., of New York City, said, "Having been detained by the bedside of a sick pa-tient, I was unable to hear but a small part of Mrs. Lillid's lecture, but what I have heard meets with a hearty endorsement. My acquaintance with Dr. Fish-bough dates back to when I was a child, for my father

Spiritualist Meetings in Brooklyn and New York. BROOKLYN. The Spiritual Society Conference Meetings are held at Everett Hall, #85 Fulton street, every Saturday even-ing at 80 clock. A fiter those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the andhene will ben tiberty to speak min. The Spiritual Fraternity Conference Meetings will be held until further notice at Brookin Institute, cor-rer Washington and Concerd streets, every Friday events.

exercises Sunday afternoon, June 5th, was gladly ac-cepted. Mother Nature set up a sharp rivalry with Mrs. Hy-zer on Sunday. Those who chose to attend Everett Hall in the afternoon, however, were well reward-ed by a most admirable discourse, in which it was made clear as day that it were better for us individu-ally and collectively to interweave a stronger and larger skein of Philosophy with our abundant Phe-nomena. In the evening a large andience enjoyed one of the most uplifting, stimulating and strengthening discourses ever listened to. The poetical prelude was a reiffirmation of the truth 'there is no death.' The address was at once a statement, a critique and a demonstration." The People's Liberal Spirifuni Conference meets every Sunday evening at so check at Frobisher Hall, No. 23 East Hilt street. The first speaker is allowed twenty min-ners, after that, those first recognized by the chairman ten minutes each, ladies and strangers having the preference. George F. Winch, Chairman.

W. J. Colville's Meetings.

W. J. Colville's Meetings.
On Sunday, June 5th, the morning services at Berkeley Ifall opened with an artistic rendering of humusical selections by members of the Gerbanda Orchestra, following which Mr. W. J. Colville delivered a discourse, his subject being: "The Day of Pentecost." Speaking of the phases of spiritualistic phenomena, the inspiring intelligences pronounced every manifestation of the true Holy Spirit. The great need of the age is spiritual unity. Too many efforts are made to secure antiformity, but uniformity is antipodal to unity. Unity allows of infinite variety, but continues her forces so that one does not clash with another: Nature's flowers are all different, and yet how wondrously they all accord. One color sets off another: one form lends beauty to another; and so in the world of men : minds are no more all alike than faces, and we should in an attempt to form spiritual societies try to get together a company of people who will all know their own places, and find appropriate work to do. We should no more expect to use all men for the same work than to use all pieces of furniture for the same purpose. A coming together for practical work, each lending his special talent for the good of all. Such conditions might render possible an ideal community, in which all things would be in common. The same purpose is advice, and queried was not this really going to a human spirit for guidance out of a difficulty of God and of ignoring all intermediatory spirits, the speaker cited the case of a lady who rejected the idea of receiving help from any but the Infinite, yet nevertheless remained after church service to as intermined in the same different with one accord, in one place, mat had apseed out of a difficulty of God and of ignoring all intermediatory spirits, the speaker cited the case of a lady who rejected the idea of receiving help from any but the Infinite, yet nevertheless remained after church service to as it monifor in spirit had man had passed out of the boy who boast of poing

proud, selfish wishes, but the pure minded may safely use any gift. At 3 P. M. a Conference was held. On Sunday next, June 12th, Mr. Colville will lecture at 10:30 A. M., subject : "Nature's Trinity in Unity and the Threefold Nature of Man"; at 3 P. M., "The New Bible; its Probable Influence on Society," The pub-lic, to whom seats will be furnished free, are most cordially invited to the services. Mr. Colville lectured with great success in Mil-ford, Mass., May 31st and June 1st, also in Lynn last Sunday at 3 P. M. He will lecture in Lynn (Templar's Hall, 30 Market street), on Sunday next, June 12th, at 7:45 P. M. All readers of the Banner are invited free of charge to Highland Hall, Warren street, Roxbury, every Thursday at 8 P. M.

Lynni, MECHANICS' HALL.—Dr. Geo. Burdett informs us, that Mrs. H. Morse, of Boston, occupied the platform at this place on Sunday, May 20th, giving two excel-lent discourses. Her subject in the afternoon was "Life—Its Aims and Objects"; in the evening, "Man —His Relation to God and Nature." On Sunday, June 5th, Mrs. M. C. Irchand, Mrs. Kim-ball, of Peabody, and Mrs. M. E. Libby, of Salem, were to occupy the platform. On Sunday, June 12th, Mrs. Clara A. Field will speak in this course.

FIRST SOCIETY OF SPIRITUALISTS.—Our Confer-ence meetings continue to be very interesting, as well as profitable; and we are really having some fine talent developed. Mrs. Dr. Cutter being present, re-sponded to an invitation to speak in some very prac-tical remarks and suggestions relative to forming eir-cles in our own homes, thereby giving the spirit-world an opportunity to come to us proving their identity, and developing mediums to aid them in accomplishing the work they would do for humanity. Bro. W. J. Colville drew out yesterday (June 5th) large and very intelligent andlence in the afternoon, his guides giving a discourse appropriate to Whitsunday, basing their remarks upon the manifestations of the spirit as re-corded in the second chapter of Acts, followed with many fine flustrations and convincing arguments as to the reality of the spirit-world, and the ability of its inhabitants to communicate with those in this. Ife-Xe. fils poems at the close upon "The Golden Rule;"

Lynn;

The Spiritual Fraternity Conference Meetings will be held until forther notice at Brooklyn Institute, cor-ner Washington and Concord streets, every Friday evening, S. B. Nichols, President,

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday,

The Eastern District Spiritual Conference meets very Wednesday evening at Phomix Hall, at 7%. Charles

NEW YORK.

Brooklyn (N. Y.) Spiritual Fraternity

Pothe Editor of the Banner of Light: The announcement that Mrs. R. Shepard Lillie

² M. D. M. Cole, President.

R. Miller, President; W. H. Cottin, Secretary.

a cover more in accord with the peaceful and harmoniz ing spirit of the nineteenth century. "The Farragut Monument" and " An August Morning with Farragut," are papers in which every lover of the American navy will be interested; "The Lobster at Home" is an if lustrated sketch, which bears throughout its lines the breezy freshness of "the salt, salt sea "; the curious conceptions of Bastlen Lepage-as artistically outwrought by him-concerning Joan of Are are presented with clearness and spirit; "Peter the Great " reaches the eighth instalment of the present series; "Keenan's Charge," by George Parsons Lothrop, is a poem along which reverberates the bugle blast of heroic endeay. or; "Lord Beaconsfield " (with portrait) is a trenchant condensation of facts; "The Revised New Testament" is treated of by Geo. P. Fisher, and is illustrated with a reproduction of two plates from Tyndale's "First New Testament"; the usual departments make a fitting conclusion for an admirable number of a pronounced favorite among magazines.

ST. NICHOLAS for June is overflowing with brilliant attractions for the young, and in no small measure for older readers. It opens with a story relating to the Steele family, the peculiarity of which lay in the fact that all their individual names began with the letter A. Following this are to be found a charming, sprightly noem, "What the Birds Say," by Caroline A. Mason; "The Lost Stopper" (being the conversation and adventures of a beetle and a lizard); "The Mastiff and his Master," by Susan Coolidge; a fairy-like sketch in verse; "Enchantment," by Margaret Vandergrift; "Ostrich Farming" will greatly interest students of natural history. Mary Graham contrib-utes, "Was Kitly Cured?" The remaining articles are of far more than ordinary interest. Several serials are continued. "Jack in the Pulpit" talks in his usual pleasing style to his young friends. "The Letter-Box" has something for every one, and "The Riddle Box " has its full complement of nuts to crack.

WIDE AWAKE for June - D. Lothron & Co., publishers, 30 and 32 Franklin street, Boston-concludes a semi-yearly division of this "Pleasure Book "for the little ones, and introduces its array of reading matter with a table of the contents just gone before : " Mary in the Morning Glories" is the frontisplece, and Mary-Clenimer has a poem on the same topic ; "To Day," by Rev. E. E. Hale, treats of newspapers and their perusal; every Bostonian should read Mrs. M. B. C. Slade's sketch entitled "St. Botolph's Town"; the sketch "Two Little Trunks" receives good pictorial explanation at the skillful hands of Miss L. B. Humphrey; there are also given in the present instalment of this friend of the children several charming poems appropriately illustrated; the continuation of three serials ; original music by Mr. Elson ; a page of "Tangles," and an offer of Three Money Prizes for the best account of Out-of-Door Amusements.

"OUR LITTLE ONES" for June 1s received from the Russell Publishing Company, 149A Tremont street, Boston, and is fully up to the high reputation it has rapidly acquired as well deserving the patronage of all who desire to minister to the tastes and pleasures of the youngest of the family. Its attractions this month are : "Daisy Song," " Weezy's Sambo," " Two Naughty Chickles," "Little Red Sukey," "Pussie and Sancho," "How Tip found a New Home," "The Six Doves," and other sketches, all finely illustrated, some of them with several engravings. Edited by the young people's favorite, "Oliver Optic," this monthly seems destined to hold a position in the front rank of success ful publications for children.

THE ILLUSTRATED SCIENTIFIC NEWS for June, Munn & Co., 37 Park Row, New York, contains articles upon Aerial Navigation; The Fireless Locomotive; The New Vehicle, The Equibus; The Mammoth Fireboat; Industrial Secrets; Mexican Pyramids, and

PAINE HALL -June 5th was a glorious day in Lyceum No. 1. The floral decorations (it being decoration Sunday with us) were on a grand scale; bunting in the background, and festoons of evergreen from the proscenium: baskets of flowers sent by those who

love the Lyceum, bouquets, &c., made a display of which any florist might be proud. Mr. Mathews, who furnished the trimmings, was tendered a vote of thanks at the last meeting of the association for his kind offer to help us in our decorations, and the result of his labors was highly commen datory to him.

datory to him. Everything passed off pleasantly, and a host of talent made the session a protracted one. Never did Hoston Lyceum No. 1 appear to better advantage than to day; a hundred children in the march was a pleas-ant sight to the large andience present, and as viewed from the platform was grand indeed; a large delga-tion from Post 15, G. A. R., were seated there, and gave a somewhat national character to our observance of the day.

labors during the past year. A dialogue, written by Mr. D. N. Ford, was next recited by Misses Lena On-thank and Amy Peters. A plano solo by a visitor, Willie G. Farnham, reci-tation by Alice Bond, and a song by Annie Russell fol-lowed; a group piece, also written by Mr. Ford, was well carried out by nine misses, members of the Ly-ceum. A plano solo by Emma Bell; a duet by May Waters and Jennie Smith: a recitation, "Shamus O'Brien," finely rendered by 'Mr. Soule, also one by Ida Eberly; a plano solo by Mr. William Toombs (which was one of the finest pieces of execution ever given in Paine Hall), and a song by Susie Willard closed this part of the exercises. After the calisthenics, owing to the lateness of the hour the Lyceum adjourned, and about one hundred and fifty of the members and friends took cars at the corner of Berkeley and Appleton streets for Forest Hills station, where disembarking, they marched in procession to Bussey Woods, and in a quiet manner enjoyed the remainder of the day. The testimonial given to our Financial Secretary, Mrs. L. S. Jones, netted a handsome sum-a fine audi-ence being present to witness the excellent entertain-ment given. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1,] Boston, Stunday, June 5th, 1881, }

F. L. OMOND, Children's Progressive Lycoum No. 1, } Boston, Sunday, June 5th, 1881.

PYTHIAN HALL.-A series of meetings was commenced in this hall in April, under the auspices of Dr. Smith, clairvoyant and inspirational speaker Dr. Smith, clairvoyant and inspirational speaker. Last Sunday the session was devoted to a trance dis-course by Dr. Smith, who, after his remarks, gave clairvoyant tests of spirit-presence. Dr. John Eames, of Boston, delivered an excellent inspirational ad-dress. Mrs. Danforth, trance medium, gave satisfac-tory tests. Mrs. Orick Nickerson, a member of the Cape Cod Spiritual Association, made an earnest, practical address, full of spiritual ideas. These meet-ings will be continued in Pytlian Hall every Sunday atternoon at 2:30 r. M. Good singing, under the direc-tion of C. B. Marsh.

CHELSEA.-Mrs. Sarah A. Byrnes will speak for the Chelsea Spiritual Association the last two Sunday evenings of June, which will close fliese meetings until September.

The oleander bears a beautiful blossom, but its leaves are poisonous in the extreme-at least to the animal creation. - Prof. James Law states the following facts

as recently coming under his notice in this regard :

"A fine healthy mare ate a single tuft of leaves from a branch of an oleander. She then traveled six miles and returned, refused her feed, and the next day died before assistance could be given."

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Lillic's lecture, but what I have heard meets with a hearty endorsement. My acquaintance with Dr. Fish-bough cates back to when I was a child, for my father and Dr. Fishbough were old friends, and when Dr. Fishbough would come to visit us I had a feeling of great reverence for him, which has always continued. I loved him for his purity of life, for his denunciation of immorality, his efforts for pure and holy medium-ship, and for his deep religious convictions. A good and noble man has had down his earth work, and en-tered that broader Fraternity where he will see eye to eye and face to face those with whom he walked and labored with in this life. May we hold the memories of his blanneless life sacred, strive to emulate his vh-tues, and follow his example." Dr. A. B. Smith, of Putney, Vt., the magnetic healer, who was for many years a resident of Brooklyn, and an active Spiritualist, said he was glad to visit once more the Brooklyn friends. He had for twenty-eight years been used as a medium to heal the silek by laying on of hands, and regretted that age and falling health compelled him to leave the field, for the harvest was great, and the halorers few. W. G. Bowen said: "I am glad to see our old friends, Mr. and Mrs. Smith, withus to night, and wish to say that the contrast of our faith with past religions is very great, for ours gives, in the spirit-life, a united and unbroken family circle. Dr. Fishbough and I differed widely on some points, for he was a Christian Spiritualist and I am not, as you all well know. His reputation as a good and pure man is world-wide; and he has left us a priceless legacy in the transcendent beauties of character, and the record of a pure and blameless life. Ile saw the necessity of carrying the pure flag of Spiritualism high in the air where no mire or mud could reach it, and I can say, "True heart, brave thinker, rest; we will not bid you farewell, for we feel your presence even now !" D. M. Cole said, "What shall the harvest be? Just what we strive to make it by our live love of truth for the truth's safe? He will come to us in spirit, and give to others and to us the results of his long and useful life, for that is what true Spiritualism means, the giving out to others." Many strangers were present to-night, and we had one of the best meetings we have ever held. Brooklyn, May 27th, 1881. S. B. NICHOLS.

Echoes from Brooklyn.

Echoes from Brooklyn. From a letter written by S. W. R., Recording Secre-tary, we gain the information that the recent picnic given by the Children's Progressive Lyceum at Pros-pect Park was a grand success. The members of the school desire to return their sincere thanks to all who by monetary or other means helped on the enterprise —among whom our correspondent cites: Mr. and Mrs. Wm. Wilson, Mr. and Mrs. David, Mr. and Mrs. Wm. Wilson, Mr. and Mrs. Barry, Mr. Noe, Mrs. Mills, Mr. and Mrs. Beckwith, Mr. and Mrs. Martin, Mr. and Mrs. Berd. "Among those particularly descrying iour best thoughts for their active personal services, should be mentioned Mrs. Ruggles, Mrs. Hussey, Mrs. Truman, Mrs. Beckwith and Aliss Eva Creidler. Our Lyccum May picnic has left a pleasant memory of new friends made and old friendships renewed." "The Conference," continues our correspondent, "on the evening of May 28th, presided over by Chair-man David, was well attended, the exercises very all the tool the best way to escape the alternative of either untying or cutting. Dr. Weeks followed with a few sententious utterances, interesting as he always is. Mr. Street, from Cincinnati, agent for the Home for Mediums, explained his mission; and an eloquent pleasant file Lyceum. Mr. C. R. Miller gave us an unusually interesting and and endiums was entered by Mrs. Cate, one of the most effective and highly-appreciated workers.in the Lyceum. Mr. C. R. Miller gave us an unusually interesting narative of recent materializa-it was a very pleasant session.' This is what Mrs. Smith, our former Guardian, said of the Lyceum Sun-day une freedom for mediums was entered by Mrs. 'It was a very pleasant session.' This is what Mrs. Smith, our former Guardian, said of the Lyceum Sun-day workers, the gift of Dr. Newberry, who, during the

its inhabitants to communicate with those in this life, its inhabitants to communicate with those in this life, we find the second of the se

:30 P. M. GUSTAVUS. ----

Mr. J. William Fletcher.

Mr. J. William Fletcher. On Tuesday evening, May 31st, there was a large and select audience at Mr. Fletcher's benefit, held in Academy Hall, Philadelphila. The exercises consist-ed of nusic, readings, &c., followed by a lecture by Mr. Fletcher upon "Jerusalem." This lecture, deliv-ered for the one hundred and skyt-third time, has never yet failed in exciting much interest, and enter-taining the andlences. After its delivery a short sé-ance was given by Mrs. Crindle, the California medium. Sunday, Mr. Fletcher lectured before the "Union" in Beverly, Moss., and was greeted by two good audi-ences. Many propie were present from Salem and adjacent towns. After the evening lecture some very striking tests were given. Mrs. Abbie N. Burnham is to speak in Beverly on Thursday evening; and on Sunday Mr. Fletcher will give his last lecture there for the present. Mr. Fletcher will be in Boston for two weeks, and

Mr. Fletcher will be in Boston for two weeks, and will give sittings by appointment only. Address care Banner of Light.

The Voice of the First Association of Spiritualists of Philadelphia:

Whereas, J. William Fletcher, late of England has been engaged during the months of March and May of this year, 1881, to the great satisfac-tion and profit of the First Association of Spir-itualists of Philadelphia as their speaker in the public meetings regularly held by them ; now be it

Resolved. By the Board of Trustees of said Association, that they recognize in the speaker and medium, J. William Fletcher, an eloquent and truthful exponent of the facts and philoso-phy of Spiritualism, whom they shall gladly welcome to future service under their auspices for the good of the public, and as well to the social intercourse in which he has been found a social intercourse in which he has been found a useful friend and courteous gentleman. Carried unanimously, May 30th, 1881.

True copy of the record, E. S. WHEELER, Cor. Sec.

1st Ass'n of Spiritualists of Phila.

BG Sygziznocism ! That is the latest scien life piece of nomenclature in America. What is it? It looks betanical but it tinc piece of nomenclature in America. What is it? It looks botanical, but it is not; chemi-cal, but no. There is a palacozoic flavor about it, but it is a very modern creation. It is sim-ply mesmerism writ crooked. Dr. W. A. Ham-mond, whose tortuous methods are fitly sym-bolized by this very prickly polysyllable, in-forms us that it indicates a state of "mesmeric trouce of the theorem is a comparison of the functions of the medial tract of the brain, and an acceleration of the activity of the lateral tracts." Now we know exactly where we are. -Light, London, Eng.

Spiritualists' Plenie.

Spiritualists' Picale. The Eighth Annual Picule of the Association of Spiritual-ists of Western Connecticut will be held at Lake Com-poince, on Wednesday, June 15th, 1851. Dr. Isaac P. Greenleaf, of Buston, will address the meet-ing on that occasion. Other speakers will also be present and add to the interest of the meeting. The proprietors of the Lake have during the past year ex-pended. a good deal of money and pains in lixing up the grounds, by building a roof over the auditorium, and other onveniences, making the grounds vory inviting and con-venient for picnic purposes. It is hoped that a large number of people will avail themselves of this opportunity for a pleas-ant social gathering. Business meeting at 10 A. M. Lecture at 2 P. M. All are invited. A. T. RODINSON, Secretary.

invited. JOH: A. T. ROBINSON, Secretary,

"Could you feel the presence of your mother's hand in yours, like the touch of a human hand?"

Yes, with this exception : It did not seem like a human touch of flesh and blood. Not that it was cold and clammy, but there was an absence of warmth and vitality, almost of that sense of communication such as occurs when two members of our world come in contact."

"Has your mother ever recommended this medicine to others?"

"Not that I am aware of. But I have done so frequently, and every one who has tried it has been benefited thereby,"

Hearing a car approaching we hastily said good-by. feeling as we departed that we had listened to a remarkable experience, and that Mr. Robinson certainly had the appearance of being a perfectly healthy man. Happening to meet Mr. J. A. White, the druggist, who has just opened a new store at 720 East Twelfth street, we mentioned the above incident, and asked if he believed there was a cure for Bright's and other chronic kidney troubles. He answered:

"Yes, sir, I do. I know there is." "How do you know?"

"From my own experience and from the testimony of others. I had been a victim of kidney disease for a long time, and as it was constantly growing more troublesome I was changing from one remedy to another. I guess I tried every proprietary medicine in my establishment as well as every prescription I could think of. I consulted three different physicians, the most prominent in the place, and learned from them that it was a severe kidney trouble, which I already knew, besides receiving prescriptions which I had already prepared and tried. I had many of the most annoying as well as painful symptoms and suffered more than I like to remember even at this distant date. One day, when having such pains in my back that it seemed as if I could not endure the agony many hours, I had occasion to bend over for something under the counter. when the pain became so intensified that I was temporarily paralyzed and unable to rise. After being helped to a couch I chanced to remember of some remarkable cures credited to Warner's Safe Kidney and Liver Cure, and sent out for a bottle, as I had never kept any up to that time in my store."

'Then you do keep it now ?"

"Well, I should say that I did; and I never expect to keep anything better. Why, in two days I had received more benefit than I had from all the medicine previously taken; and before exhausting the first bottle I wascompletely cured. I looked upon it as almost miraculous, in my case, for generally not less than three bottles are necessary, as it is a medicine which slowly builds up the worn out and exhausted kidneys, instead of one which stimulates those organs."

"My wife has since used it, and derived the greatest benefit therefrom. It is a medicine that I recommend exclusively in such diseases, because it has the rare merit of being perfectly harmless of itself, yet beneficial in all derangements of the liver and kidneys, from billousness to Bright's disease."

Two inevitable conclusions come to every reader of advanced ideas from the above facts. First, the inhabitants of this earth are watched and cared for by the dwellers in higher spheres, and secondly, a remedy which is recommended from the other world and so thoroughly endorsed in this, must possess most wonderful merits, and such as recommend it to all who have the elements of disease, or are suffering and long for happiness.