VOL. XLIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 18, 1881.

\$3,00 Per Annum,

NO. 13.

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### BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From the Saratoga (N. Y.) Eagle, Saturday, Feb. 26, 1881.] TRIAL OF SPIRITUALISM AND ITS ENEMIES.

Dr. Brittan Reviews Rev. Dr. Hawley.

"He that is first in his own cause seemeth just; but his sighbor cometh and searcheth him."—Solomon. To the Editor of the Saratoga Eagle:

In the Eagle of the 8th ultimo I find an elaborate paper from REV. BOSTWICK HAWLEY, D. D., bearing the somewhat ambiguous title of "Oscillations of Human Opinion." These terms rather conceal than suggest the general drift of thought and the real purpose of the writer. However, the reader of only ordinary intelligence will soon discover that the author's object in the preparation of his essay was to discredit the claims of Spiritualism. How far he has succeeded in doing this will more clearly appear hereafter.

The introductory portions of Dr. Hawley's article consist of general observations on the idle vagaries of benighted and disordered minds; the speculations of heathen philosophers and poets; the "loose theorists" in science, philosophy and religion; those unsettled 'swing forward into the regions of Christian emotion," wherever that country may be; and the mere peddlers of "pseudo-scientific and semi-religious novelties." In all this the attentive reader may perhaps discover the dim outlines of a single idea struggling for evolution. This one imperfect conception of the mind, so obscurely revealed in the first part of the paper under review, may be thus clearly expressed This human world-all the elements of feeling, thought, purpose and action, forever move in cycles and enlevcles-which the learned Doctor does not attempt to measure or otherwise define-and we are really making no progress toward the realization of a higher destiny for man. The writer appears to recognize the losophies of this world, "there is scarcely a vagary or an error, however absurd, but has had its adherents." Through all this commingling and agitation of incongruous elements, he discovers no upward tendency or ascending spiral motion by which lower natures may hope to go up higher. He quotes the words of the ancient wise (?) man to prove that there is no progress

Where is the Infinite Intelligence and the Fathomless Love! Did God improvise the creation merely for his own amusement? According to Solomon and Dr. Hawley he manages to keep the vast machinery of the universe in pernetual motion, but really to no practical purpose. If any important end was contemplated in the divine economy of the creation, they as yet perceive no specific adaptation of means to that purpose. nor do they discover that any progress is being made in that direction. Solomon has probably changed his mind on this subject before now, but we have not heard from him and cannot therefore say this on any authority. They give us no promise that any great and beneficent purpose, commensurate with our necessities and our aspirations, will over be realized. On the contrary, they belittle the God they worship by representing him as going round and round on the same level like one in a tread-mill, traveling forever on the periphery of a horizontal wheel-moving without advancing and ever coming back to or finding himself at the starting point. This is a poor automatical conception of the divine nature and government. It is true that Dr. Hawley disclaims a strictly literal construction of Solomon's declaration; still he is pleased to illustrate his general idea by quoting his words as follows:"The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the

sun."\* It will be observed that while your honored contributor cordially accepts the authority of Solomon with an undefined qualification of the meaning of his lan-guage, we are made to understand that he has no respect whatever for liberal Christianity. This application of such a qualifying term as liberal seems to imply the possibility of progress in the Christian religion, and he cannot entertain such an idea and at the same time preserve a proper respect for King Solomon. He uses terms of animadversion when he says that, "What is called 'liberal Christianity,' 'the new theology,' new ethics,' is only a restatement of an effete philosophy in Christian forms of expression." Thus at his word we are shut up to the unpleasant conclusion that Dr. Hawley's religion and theology are of the illiberal stamp. True liberality implies the largeness of conception, the expansion of mind. and the beneficence of purpose which ennoble all feeling, thought and action; but these great elements do not enter into this writer's conception of the nature and mission of his religion. To this acknowledged lack of the liberal element in his Christianity we may, therefore, ascribe whatever of unfairness, dogmatism and bigotry may be found to characterize the gentleman's

treatment of Spiritualism. Not only the one idea already noticed as foreshadowed in Dr. Hawley's disquisition, but all the more important materials employed in the same, are derived

"In presuming that there is no progress in this world; that the Supreme Mind virtually stands still forever, it appears that Solemon finds ready indorsers of his views among eminent Christian divines. They have baptized the dead body of his materialism in the name of Jesus. We confront those lifeless remains with the living inspiration of the German poet, Goethe, who makes a great advance toward the absolute truth when he says: "Nature is eternally producing new forms; that which is, nover was before, and what once was, never returns. She is the only artist; bringing forth the most striking contrasts from the simplest material, and leading up to the greatest perfection. She changes herself eternally, and with her there is no standing still."

to have been composed for the purpose of airing the author's learning. We took an early opportunity. many years ago, to become acquainted with the con tents of that book. It does not appear to have been written with a serious purpose to disprove the facts and philosophy of Spiritualism. The author records many well authenticated illustrations of spiritual intercourse, chiefly derived from the Greek and Latin classics, without making so much as the feeblest attempt to dispute either their actual occurrence or their spiritual origin. Two features especially characterize this work: A pedantic display of the author's classical acquirements, and his utter inability to make any logical use of his abundant materials. If his book was ever intended to demolish the just claims of Spiritualsm, the author's failure is signal and complete. It has probably never disturbed the living faith of one soul, nor so much as ruffled the plumage of the dove which symbolizes the beautiful religion of the spirits. With an honest desire to preserve the dignity of the profession\_of which the writer was once a memberwe must respectfully inform our clerical critic that he is working that buttery at too long range, and without seeing the mark!

Let us look at the peculiar method by which Dr. Hawley seeks to discredit the facts and principles of Spiritualism. He refers to the philosophers of the Pythagorean and Platonic schools in ancient Greece, and tells so much truth about ancient Spiritualism as to quite demolish the disjointed and slender fabric of his argument against the Modern Manifestations. The following passages will illustrate the manner of his treatment, in which he follows the example of the learned author of Apocatastasis. That book is the Evangelical magazine and clerical armory from which he draws the weapons of his warfare against the Spirits. But we propose to illuminate the subject by some extracts from the essay, and the passages selected here follow:

ed here follow:

"It was then the almost universal opinion of the populace that the souls of the dead had much power and influence in human affairs, and that they could communicate with the living in various ways." Their household djvinities, which were the spirits of their dead ancestors, presided, as they thought, over the fortunes of the family, and could be consulted in cases of could be difficulty. In Egypt, as now in China, all sorts of spirits were evoked, and consulted at the pleasure of the questioner.

It is paganism revived. It is an outgrowth of polytheism against which the central thought of both Hebraism and Christianity direct themselves. Even 'Plato the divine,' as he was called because of some advanced ideas held by him in reference to the unity, spirituality and personality of God in opposition to the atheism of the few and the polytheism of the many, taught that the demons (datmonae,) inhabit the dir, are always near us, and know our thoughts—sentiments which he and Socrates gathered from the Jows who resided in Greeian cities."

Still drawing on the author of Apocatastasis at sight,

Still drawing on the author of Apocatastasis at sight, he quotes from Pliny to show how eager the scholarly Greeks were to accept the facts of Spiritualism. He reminds us that "the Sibyls were professional mediums"; so also were the Priestesses in the temples of the ancient oracles, and that "they were consulted by imperial personages on the great questions of Governmental policy." He observes that some of the mediums were clairvoyants, others were inspirational speakers; some were accustomed to write, and in many the bodily organs—subject to the action of the will—were controlled. In this connection he offers Tacitus as a witness; cites the testimony of Hermes to show that departed "souls or dremons were caused to visibly enter images," and Pesellus, to prove that celestial fire was made to appear, images to laugh,

and lamps to spontaneously burn." Now, if we have sense enough to comprehend the import of all this, it is so much unimpeachable testimony to the truth of Spiritualism. The Doctor's witnesses are chiefly selected from the most enlightened and renowned people among all the ancient nationallties. The Greek philosophers, poets, orators, his torians and artists inspire mankind to-day. Though dead, in the apprehension of the sensuous world, their influence is still felt in every walk of life. Living or dead, the Greeks have done more to develop the ses thetic sense among the most advanced nations, and to promote our highest culture, than any other people. ancient or modern. I thank the Doctor for the reeltation of the evidence of his witnesses. It is well suited to my purpose. Knowing how vain and ineffectual the effort must be, he does not attempt to impeach their testimony. He makes no bold denial of the facts, nor does he seriously question their relation to spiritual causes. Spiritualism has no controversy with the witnesses to its truth. I am not here to dispute one word of the clear record of authentic history; but I come to admonish the gentleman that, having admitted this testimony, he can neither set it aside by supercilious ndifference nor a plous ejaculation i

Dr. Hawley does not qualify his affirmation that Liberal Christianity is at best only the resurrection of a wasted body, or, to use his own words, the "re-statement of an effete philosophy" in a frail Christian disgulse; while Spiritualism is boldly declared to be 'Paganism revived." On the contrary, a Christianity that is not liberal is wholly unsuited to the spirit of the present age; and the future, instead of attempting to galvanize the lifeless forms of past ages into an unnatural semblance of real life, will only see that the dead are decently buried. There are solemn souls who always grieve over the death of the old—hired mourners at such funerals-in whose minds every new birth in the realm of ideas is a revelation of diabolical mischief. Such people must be allowed to afflict them selves, if they will, while we discover in the dying forms of stereotyped thought and the popular faith, the "shadows of coming events," and the postulata which prophesy of the New Creation, wherein Truth shall be king and Righteousness be magnified among

But how does the author of the "Oscillations of Human Opinion" proceed to prove that Spiritualism is Paganism revived"? Why, he shows us that the ancient nations, including their sages and philosophers the chief lights which made their civilization glorious -believed in the existence of spirits; in their power over the material elements and forces of this world and that they exerted a constant and powerful influ ence in human affairs. Because they believed all this he presumes there is ground for a railing accusation against all modern believers, and hence the public is informed that Spiritualism is only the reanimation of Paganism. But the belief in spirits was not peculiar to the ancient Greeks and Romans, nor to Paganism. It has been entertained by every nation and people un der the sun, and will never cease to be the vital princi ple in all systems of religion.

Now if we hold Dr. Hawley to the logical deductions from his premises, he will probably find that he is proving too much to suit the average taste of the Christian ministry. Let us furnish an example of his own method of reasoning. The ethics of the illustrious Chinese philosopher, Confucius, embraced a clear affirmation of the Golden Rule. Pythagoras—the great philosophical seer of Samos-Instructed his disciples to forgive their enemies. Iamblichus regarded the soul of Pythagoras as a revelation of the God of wis-

from the "Apocatastasis," a book which really seems | dom; in other words, as a special incarnation of di-| mission liself-must be classed among the unbelievers; | medium of a remarkable type. He was in the solitude vinity! Hence a poet sings of him-

"Pythins, fairest of the Samian race, Bore from the embraces of the God of day Renounced Pythagorus."

It will not be denied that the Golden Rule, and the nstruction to forgive our enemies, embrace the divinest principles ever inculcated by Jesus of Nazareth. But as these great lessons of divine wisdom were taught by Pagan philosophers, respectively five and six hundred years before Christ, what follows as the logical sequence? The reader will please take notice, that this is precisely what follows according to our critic's method of reasoning: The Sermon on the Mount was of heathen extraction, and the Doctor's Christianity, having the same origin, is only "Pagan-ism revived."

In the concluding part of his essay Dr. Hawley cites many passages of scripture—all of which are familiar to every intelligent Spiritualist—to show us that the Bible is opposed to our doctrine and practice, and that t is a very wicked thing to have social and intellectual intercourse with spirits of the other world. And here the learned gentleman unconsciously comes over to aid us by so much biblical knowledge as he has acquired. But slinging texts at the Spiritualists-without discrimination as to their import—is not likely to convince any one that he is in error. Not one of the Doctor's quotations contains anything to disprove the real facts and fundamental principles of Spiritualism. On the contrary, each passage cited assumes that intercommunication between the two worlds is a fixed fact that no biblicist or other man with a personal experience may dispute. If the spirits are not insensible to the ludicrous aspects of the case, they must be amused at this Illustration of The Apocatastasis-Progress Backward-in which a venerable Doctor of Divinity labors to prove the truth it is his purpose to

I hardly need add anything further to disprove the assumption that Spiritualism "is an outgrowth of polytheism." It is impossible to trace any likeness of one to the other, and there is no historical or other evidence to support such a statement. Polythelsm is tho recognition and worship of a plurality of yods. The writer has a large acquaintance among Spiritualists, but does not happen to know of a single person among the thousands who is disposed to recognize more than one God. There are, however, several professed believers in the facts of spiritual intercourse who have no God at all. They had none before they witnessed the facts of Spiritualism, and they still hold on with unyielding pertinacity to their elections Atheism. But there does appear to be a trace or the polytheistic faith and worship of the ancients in the creeds of orthodox Christianity, which demand our equal reverence of three several persons, each of whom is said to possess all the attributes of the Supreme Divinity.

Very naturally this brings us to consider the reason why several Jewish writers condemned the intercourse with the spirit-world as it was practiced by the ancient heathen nations. It was not the mere recognition of the presence of spirits by the people of this world, or the simple interchange of thought between human beings in different spheres of existence-as this would always happen under suitable conditions - which formed the ground and furnished the occasion for denouncing the practice. It was for the reason that finite spirits of men, and even imaginary beings, the nonular concention—clevated to of gods and worshiped as divine authorities by the superstitious multitudes. The polytheistic features and aspects of the system rendered that intercourse pernicious; and it was this recognition of many inferior divinities to the neglect of the Hebrew Jehovah that called down the deminciations of Moses and the Prophets. Among all men the Spiritualists would be the last religious body in the world to entertain the idea of reviving the polytheistic faith and worship of the ancient pagan nations. They are not hero-worshipers. They have not the excessive reverence which would render the apotheosis of any man a possibility in their history. As a people they have no agency in the business of fashioning and multiplying gods, either for themselves or others; and those who have made much progress accept no authority, visible or invisible, but Truth demonstrated.

Referring to the demons of the first century, Dr. Hawley tells us that "Instead of consulting them, Christ and his Apostles east them out." But I must be allowed to remind the learned Doctor that, according to the record—which is said to be infallibly true-Jesus did not hesitate to converse one day with a legion of devils through their spokesman; and what is more, he graciously granted their petition that they might be allowed to enter into "a great herd of swind feeding" in "the country of the Gadarenes." Mark v: 2-13.) Now, if it was a wicked abomination in the sight of God to have intercourse with any spirits of another world, why did Jesus allow himself to be interviewed by the chief speaker of a band of spirits of so low a character that they found congenial medi-

ums in the swine? But if Jesus and his early apostles made it their special business to cast out the cvll spirits, what are their successors in the sacred office about that they neglect to follow the example of their Master and his primitive ministers? They profess to be authorized to preach under the same apostolic commission, which may be found in St. Mark's record of the Gospel. Chapter XVI. The evangelist clearly defines the valid evidences of true discipleship, and the appropriate seals for official confirmation of the claims of a living minister of Jesus. The following extract from the original commission, the sanction of which is claimed by the Christian clergy of the present day, is as significant in fact as it is apparently meaningless in their apprehension of its import:

"And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

It will be observed that the very first evidence required of a preacher of the Gospel, that he was duly called to the work of the ministry, was his ability to cast out devils. Some one at least of the signs enumerated was expected to follow as an authentication of his claims. As the "spiritual gifts" bestowed on the early believers were not in all cases the same, but as now were varied according to the innate capacity of the individual and the peculiar circumstances and requirements of the case, we may not insist on the trial by poison, since it may not be the specific func tion of any minister of our acquaintance to resist the action of deleterious drugs. But every true Christian ambassador should submit his credentials, and he should at least be able to exhibit the power in some one of its several aspects. Those who cannot-it must be obvious from the letter and spirit of the com-

\*Among the atheistical Spiritualists will be found, here and there, one of the lenders of radical thought. Among the more prominent persons of this class is Mr. Hudson Tuttle, who thus expresses his conviction: "Spiritualism should be the grand eclecticism which takes from all the best, the true, and carves over the portals of its temple the name of no worshiped God or pricatly system."

and it should henceforth be no heresy to question the validity of their appointment until the signs are forthcoming. Do the signs follow as the only confirmation of the claims of the Christian clergy? No; seldom or never. If there are any disorderly spirits to be east out in these days, the friends of the demonlac straightway send for a spiritual doctor, and for the reason that the Christian clergy by great occasions tried ar found to be impotent. They believe in the regular professional remedies for demoniacs—chloroform and a straight-jacket! If we conclude to be generous and wait for these successors of the Apostles to vindicate their commission in the appointed way, some time will probably clapse before we shall be required to endorse their claims.

The assumption that Jesus, and his prime ministers

disapproved of the acquisition of spiritual knowledge, and that they condemned all intercourse with the spirit world, is without the smallest foundation in the New Testament. As the Christian elergy profess to be especially interested in the question, "What saith the Scriptures?" I propose to answer the question by reading a few passages from their own "infallible(?) reve-At the Annunciation it is said that "the angel Gabriel was sent" to Mary, his mother, to prepare her mind for the impending event. (Luke 1: 26-31.) Again the angelic messenger came at his birth: "And suddenly there was with the angel a multitude of the heavenly host praising God." (Luke ii: 9-13.) We have already cited an instance in which Jesus held a conference with one of the devils he had east out, and condescended to gratify the desire of the "unclean spirit," who said, "My name is legion," At his Transfigura tion the spirits of "Moses and Elias" came visibly and conversed with him in presence of three mortal witnesses-Peter, James and John. During the agony in the garden of Gethsemane It is said, "There appeared an angel unto him from heaven, strengthening him." (Luke xvii: 43.) When the multitude came to arrest Jesus at the instigation of Judas, the Master assured the disciple who smote a servant of the high priest, that he could at will summon "more than twelve legions of angels," and that they would come to his assistance should be invoke their presence. (Matt. xxvi: 53.) According to the evangelical account, not only "the vell of the temple was rent in twain" at the Crucifixion, but "the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city and appeared unto many." (Matt. xxvii: 51-53.) Nor is this all; other spiritual phenomena are on record as having occurred at his sepulchre. neluding the moving of a large ponderable body by the agency of a spirit. It is affirmed that "The Ange of the Lord descended from beaven and came and rolled back the stone and sat upon it. His countenance was like lightning, and his raiment white as snow." (Matt. xxviii: 2-3.)

If we can credit the biographers of Jesus every im portant event in his career, from the conception to the crucifixion, was illustrated by some revelation of spirtual presence and power. His remarkable natural inspiration and the simple eloquence which was the highest reason set on fire by love; his ability to see objects outside of the field of ordinary observation and beyond the utmost limit of earthly vision; the power to discern what was in the minds and hearts of men; his masterly influence over disorderly spirits, stand outside of this realm of mystery, and pray to result to health outside. and the healing efficacy of his touch, were all illustra- main in ignorance of all it contains, wiser people may ve facts which belong to Spiritualism. The spirit at the Annunciation, said to have been Gabriel, the angel at Bethlebem and the heavenly host that celebrated the nativity; the devil who is said to have placed Jesus "on a pinnacle of the temple"; the dove that descended at the baptism; the Master's colloquy with the legion through their representative speaker; the appearance of Moses and Ellas; the angel in the garden; the "more than twelve legions of angels" ready to respond to the call of Jesus; every instance in which a spirit was east out of a mortal: every case of healing under his hand; the rending of "the veil of the temple" and the rocks; the angel rolling the stone from the door of the sepulchre, and the visible return of departed saints to Jerusalem-these, if they ever occurred, are all so many facts in Spiritualism-per sonal experiences in the life of a man whose very existence seems to have been such a spiritual phenomenon that he was long since defiled by his disciples That a part of his mysterious visitors were spirits of men is plainly stated. Such at least were Moses and Elias, and the saints who, though dead according to the mortuary record, were still alive in fact and visibly

walked the streets of the Holy City. Now, strange as it may seem after the preaching of religion supported by such facts, and with such a founder, for nearly nineteen centuries, we are sum moned to a recitation of these phenomena in his history and a vindication of the truth by the repeated as saults of professed ministers of Jesus who have neve yet been able to emphasize their claims to true discipleship by a single evidence of their spiritual power On the contrary, they insist that the living demonstrations of the spirit-world all died out with the early apostles; and this, too, against the facts of authentic history, which prove that the original "spiritual gifts" remained in the primitive Church for more than three hundred years, and that they have often reappeared in all ages and countries, in and out of the ecclesiasti cal state. Alas for the Church when the doctors of its sickly divinity-giving no signs of spiritual life-are as dead mon, and the people are taught to regard the facts of Spiritualism as a steuch in the nostrils of the saints and an abomination in the sight of God!

So much respecting the Master. That his early ministers were all Spiritualists and mediums is rendered evident by so much as we have of their history in the book entitled, "The Acts of the Apostles." Peter was inspired, and while preaching his impressive sermon on the day of Pentecost a spiritual inspiration was also Imparted to the multitude, and then the spiritual affia tus came with a sound resembling "a rushing mighty wind"; and there followed tongues of fire, the speaking of many mediums in languages they had never learned and the conversion of thousands. Peter was likewise a trance medium, and subject to visions While at Joppa he went up one morning on the house top to pray; there he fell into a trance, and had a sig nificant vision which greatly liberalized his views and enlarged the scope of his conception of the gospel of Jesus. Peter and John were such mediums that the spirits were able to move the bolts and bars of prison doors, and let them out. Saul of Tarsus-the St. Paul of the New Testament-was knocked down while on his way to Camascus by a good spirit, purporting to be the Crucines. The proud Pharisee saw at midday a great light that paled the sun, and heard himself addressed by an audible voice, speaking out of the illuminated air, and in the Hebrew tongue. So powerful was the shock to the nervous system that Saul was l blind for three days, while his interior vision was being opened that he might discern spiritual things. When Paul and Silas were incarcerated at Philippi, the spirits shook the foundations of the prison, "and immediately all the doors were opened, and every one's presence as a minister of evil. If the faithful husband

of one of the Grecian islands when "suddenly" he was borne away in the spirit, and the grand succession of the Apocalyptical Visions passed in review before him. The whole of this last book of the sacred canon consists of significant allegorical pictures presented to the vision of a medium while he was entranced by the spirit of one of the elder prophets. To a doctor of divinity I feel bound to submit the authority on which this is claimed. Here it is-and it shows how easily John—from excessive reverence and deficient reasonmight have been led into the polytheistic worship of the ancient heather nations : "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it' not, for I am thy fellow servant, and of thy brothren the prophets, and of them which keep the sayings of this book: Worship God? (Rev. xxii: 8, 9.)

These are some of the many facts, derived from Christian sources, which essentially belong to Spiritualism. Similar facts are now far too numerous for record. They are the tangible evidences of another life, and experimental illustrations of our intercourse with the unseen world. And yet the troubled ghost of a dead theology, and the priestly guardians of a Church that has lost the evidence of its spiritual vitalitywhose history is blackened by the record of a thousand erimes-still howl at us through the midnight darkness of their disappointment and woe-"Spiritualism is an unholy thing, and an abomination before God!"

Paul, in his first letter to the Corinthians, gives a descriptive enumeration of the various "spiritual gifts" of his time, marked examples of all of which have come within the sphere of our own observation. Of these he says: "Brethren, I would not have you ignorant;" and again, "coret carnestly the best gifts." The apostolic injunction to "Try the spirits" should be a sufficient warrant for every Christian to engage in a fearless investigation. This exhortation is profoundly significant. The idea of a trial of the spirits not only haplies that they are not all of the same class, or of similar character, and hence that we must exercise a just discrimination; but it also calls for a searching and exhaustive inquiry into all the facts. When a man is put upon his trial we summon all the witnesses; all parties listen to them patiently; the counsel scrutinize, sift, and weigh the testimeny; and then the court is expected to render an Impartial Judgment. When with the church thus "try the spirits"! Instead of manifesting the least disposition to do this at present, the Rev. Dr. Hawley—who represents the Church in this particular instance-lifts up his bands in holy horror and exclaims, "Oh, my soul, come not thou into their secret!" Now suppose a man should undertake to teach chemistry who had never been inside of a laboratory; or to lecture us on astronomy who had never looked through a telescope, and had not the first idea about the laws of planetary motion; what would the world say of such a man? It would not be polite for me to conjecture the answer. But let us most respectfully admonish the gentleman and all of his class that they must get into the spiritual areana and discover the secrets of this inner world and life before they will ever be qualified to write on the subject to the edificabe excused for declining to join in the solemn farce their devotions.

There is no longer any plausible excuse for so much clerical ignorance on this important subject, now that the open channels of communication with the spiritworld are so numerous. When a single medium-DR. J. V. MANSFIELD, corner of Sixth avenue and Fortysecond street, New York- has received answers-dur ing the period he has been acting as the amanuensis of the spirits-to more than 100,000 sealed letters, not less than 90,000 of which have been vehicles of convincing evidence that they were dictated by spirits of the invisible world, no one need be wholly uninformed on the most important question of the living age. If, however, they are determined to keep up their shutters and forever exclude the light; if they will close their ears against the testimony of contemporaneous millions; if they will run away from all knowledge as if a legion of devils were after them; if they continue to pray aloud that their righteous souls may never witness these demonstrative proofs of their own immortality, they should at least cease to shock the com mon-sense of modesty by opposing their ignorance to the knowledge of other people.

Free social intercourse with congenial natures is both pleasant and profitable. The reciprocal expression of feeling, thought and sentiment is not necessarily demoralizing, while by the commerce of ideas we meet so many phases of mind that our views of men and things are constantly enlarged. Nor is there aught in the simple fact that two minds occupy separate spheres of being that can render such intercourse either criminal or unnatural. If the existence of higher and lower conditions of conscious being interposes impassable barriers, then age may not minister to youth nor wisdom communicate with ignorance. Those who maintain that all such intercourse between spirits and mortals-human minds, in two separate states of being-involves a violation of some imaginary divine law, show their incapacity to expound their own sacred books. Indeed, the very men who profess to regard every example of such intercourse as a heaven-daring sin against God, explain the parable of the Rich Man and Lazarus as if it were a literal history of events. The common evangelical exegesis makes it appear that Abraham In beaven argued an Important question with Dives in hell. (Luke xvi: 19-31.) It is worthy of remark that both parties to the discussion recognized the essential fact that a spirit might be sent either from heaven or hell to this world for a purpose. But if a free conversation between spirits in two distinct states or spheres of being is such a foul abomination, why was not "faithful Abraham" made to follow the other fallen angels which we read of in "Paradise Lost"?

With a few words respecting the abnormal and monstrous position assumed by the dogmatic ecclesiastics of Protestant Christendom, I shall leave the whole subject to the consideration of the reader. The attitude of the Church is at war alike with the divine economy in the natural world, the laws and relations of the human mind and heart, and the Providence which regulates the development of religious ideas. If you have kindred and friends in heaven who are pleased to come and watch over your wayward fortunes in this world, the Church insists that you must not encourage their approaches, since to commune with them in any literal sense, even as friend with friend, is an abomination in the sight of God. If the departed wife comes to visit her lonely companion and the home made desolate by her absence-comes to prove that death has not extinguished the sacred flame that burned on the altar when life and love were new-the solitary one is required to spurn the loving bands were loosed." John the revelator was a trance I returns to the widow in her weeds because true love is

more enduring than the Church contract of marriage she is expected to crucify her woman's heart, and, in fear of God and her minister, to banish the true guard ian of her life; Should the sainted mother come to her wayward boy, baptized in the fire of a love that many waters cannot quench-come to win him from scenes of dissipation and the selfishness of an unworthy ambition, he is admonished to disregard the sacred obligation of allial affection and to turn his back on the mother who bore him, for the reason that "the spirits are all cell?" It matters not if they bring health to the sick, comfort to the sorrowing, and hope to the aged pilgrim on the brink of the silent river. All these manifestations must be regarded as the deceptive arts of the adversary of souls, who is thus "transformed into an angel of light," only that he may make his diabolical purpose sure. If this isso, where oh, where is God? and how are his angels employed? Can ignorance, blind infatuation and sectarian bigotry further go and have immunity in the revered name of Jesus of Nazareth!

When the young mother, grieving for her first-born, goes out beneath the soft moonlight of summer skies and the love-lighted eyes of angel-watchers to weep over the little mound where the early hopes of maternal affection lie buried, she must not cherish the thought that the little spirit may still nestle in her own bosom, and even lay its gentle hand upon the throbbing heart to still the wild tunnil of her grief! All this is Spiritualism; and such are the unspeakable consolations it brings to the bereaved and sorrowing heart. And yet we are solemnly admonished by grave divines, that Spiritualism is not only destitute of any moral force-any humanizing and redeeming power: but that it is only a "putrescent heap" and the unholy ghost of an "effete paganism."

If the Protestant sects resolve to maintain this attltude toward Spiritualism their days are numbered. The next century will complete the history of the Church militant and write its epitaph. A fire is kindled which will consume every unclean thing, and all institutions which have outlived the period of their usefulness. Temples long desecrated by baptized infldels; altars polluted by unholy sacrifices; and every refuge of lies, however consecrated by time and the sacred traditions of men, will not be spared in the great ordeal. The human soul is the earthly temple of the Infinite Spirit. The indwelling divinity will not desert the holy shrine. The religious principle can never die; and the true worshipers-such as norship "in spirit and in truth"-will be multiplied in the coming time. In great plainness of speech, and in all kindness of spirit, let us admonish the elergy that their zeal is not inspired by spiritual knowledge and the wisdom which is from above. Let them pause in their ruthless efforts to crush out the purest and no blest human affections and bury them in the grave. Deathless, forever, as the soul, are the affections which bind us to the living and the dead. The effort o extinguish them, or to limit their exercise to this life, is sucritege! Let no man descerate the spiritual temple of the living God! S. B. BRITTAN.

### Dr. Babbitt in Cincinnati, O.

To the Editor of the Banner of Light:

Through the dear old Banner I desire to say a little about our cause in Cincinnati. To my many good friends I would say that I have left New York, and having come here to live, have established an office, which I keep open each forenoon, in the building where Judge Carter has his law office. In the same building are the Hon. Sam. F. Cary, the famous Greenback and Temperance orator, and many other lawyers, several of whom are Spiritualists. I have made this change partly because the health of my family is better here than under the stimulus of sea air, and partly because I have concluded to sea arr, and party invalues I have constitued to suspend my magnetic healing, and, to some ex-tent, the commercial phase of my business, al-though I keep a supply of my books and instru-ments connected with color-healing and the fine forces. My New York publishing office is still forces. My New York publishing office is still kept at 5 Clinton Place, by Henry A. Weeks, M. D., a graduate of Yale College, as well as of the New York College of Physicians and Surgeons. This gentleman, for some years Colonel of the Twelfth Regiment of New York, has lately come into the ranks of Spiritualism, and is manifesting an excellent power as a psychomagnetist. Let a man become a Spiritualist, and he comes into rapport with that higher wisdom that is almost sure to switch him off from the use of at least the ruder portion of drug medication.

To illustrate a principle, I would speak a still further word concerning myself: The spirit-world having assisted me in making numerous discoveries connected with light, and color, as well as the psychic and other forces, seemed de-termined that I should not have my time abtime took the greater part of my business away. Through my hand-telegraph they declared that I should not be allowed to succeed until I had I should not be allowed to succeed until I had agreed to enter more into the literary field, and give less attention to the other departments. I saw the reasonableness of this position, and at once acceded to it, after which my business was constantly ten-fold greater until I could make the full change and get away from my old routine.

To show how the spirit-world will rule mortals when they wish to accomplish an important purpose, I could instance the cases of Dr. A. S. Hayward of Boston, Dr. Wilbur of Chicago, Mrs. Dr. Cotton of New York, and many others. One part of my business which I have been allowed to retain and in which I have go, Mrs. Dr. Cotton of New York, and many others. One part of my business which I have been allowed to retain, and in which I have been especially useful in revolutionizing the lives of many persons, is that in which I hay off courses of self-treatment for the cure of disease or for spiritual development. I have myself been surprised at the power of light and color to heal not only physical maladies, but to intensify and refine the spiritual nature; when propsify and refine the spiritual nature; when properly used. They work side by side with the magnetic and spiritual forces, and give new efficiency to water cure, food cure, and movement cure methods.

efficiency to water cure, food cure, and movement cure methods.

Judge Carter declares that Cincinnati is permeated with mediums, some of whom are among the best in the United States, although there is no Spiritual Society in the city and no system of lectures kept up. The Judge does not deem it necessary to have lectures, and declares that Cincinnati has a large number of Spiritualists without them. But if Cincinnati can do so well by the aid of mediums and private circles alone, would it not be so much clear gain to have cloquent lectures, explaining to the world at large the philosophy and teachings of Spiritualism from such speakers as Baxter, Peebles, Denton, Colville, Morse, Mrs. Richmond, Miss Doten, Mrs. Brigham, and a score of others of the same stamp, especially when such speakers have the power of giving tests in public? Besides that, what a power could be wielded by a well-conducted Children's Lyceum; and this cannot so well be sustained unless there is some organized society behind it, to bear expenses and encourage it. Spiritualists seem strangely apathetic about sustaining public efforts.

Cincinnati is wide awake and liberal, and

public efforts.
Cincinnati is wide awake and liberal, and ripe for organized effort. It has ill-kept streets and a smoky atmosphere, but the amphitheatre of hills around it and the suburbs are marvelof hills around it and the suburbs are marvel-ously beautiful and romantic. When Ingersoll lectured here lately on the "Great Infidels," he had two thousand listeners at one dollar a head, and several papers dared to publish his discourse in full and make favorable comments. Ingersoll is mighty to tear down; but true Spiritualism is not only good at tearing down error, but in building up a grand superstructure of truth, as I have endeavored to show in my work on Religion.

EDWIN D. BABBITT, D. M.
204 Main street, Cincinnati, O.

THE BIBLE of Bibles. By Kersey Graves, of Richmond, Ind. Boston: Colby & Rich.

This work is replete with facts of a most valuable and instructive character, and these facts are made the basis of propositions and arguments which are very damaging to orthodox theology. The author has for years been engaged in investigations connected with biblical literature, and has given the public the result in several works, of which this is, perhaps, the best. They are written from a popular standpoint, and are deservedly having a large sale. The one before us is in the fifth edition.—The Record, Chicago, III.

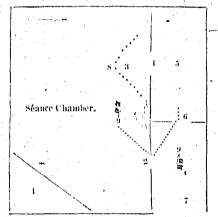
Spiritual Phenomena.

A Remarkably Successful Scance with Mrs. Fay: the Spirit-Wife and the Living Child of Capt. Dixon Meet and Recognize Each Other: Singular Demonstration of the Genuine Character of this Medium's Development-and the Circumstances under which the Proof Absolute was Obtained.

A gentleman with whom we have been acquainted for years past, and who occupies an assured position in business circles in Boston, has placed us in possession of the following facts, which we, in turn, now put before our readers, with the preliminary statement that we have every confidence in the keenness of his observation, the coolness of his judgment and the honesty of his purpose:

On Saturday afternoon, May 21st, a private seance was given by Mrs. Fay at her home, 14 Dover street, Boston, at the carnest solicitation of our informant and Capt. C. N. Dixon of this city. The cabinet-or rather curtained space in the corner of the seance-chamber, with which all who have attended her séances are familiar -had been previously taken to pieces by her husband, who, owing to his wife's continued illness, and his belief that her sittings were the cause of it, had determined that she must have a season of rest, and so removed all the simple preparations which had formerly been utilized at these séances.

Notwithstanding the cabinet had been taken down, the spirit-guides of the medium directed that the sitting be held; and it was accordingly convened in the scance chamber as before—the audience being placed with their backs to where the curtained space had formerly been, and facing the door leading into the kitchen, which latter apartment was for the time being used as a cabinet-a curtain divided in the centre, and suspended at the open doorway of the kitchen, serving for the entrance. Another door opened into the kitchen from the hall, but as the key of the lock had long been missing this door after being closed was secured on the inside by our informant with several postage stamps, which he affixed in such a manner upon it as to render it impossible that the door should be opened without destroying them. At the request of Mrs. Fay he also made close examination of the two apartments, and found, as an investigator, all things satisfactory to him. The following diagram will give an approximate idea of the relative positions of seance room, kitchen, etc.:



1 The site of the former curtained space in the scance hamber.
2 Door leading into hall from scance chamber.
3 Postition of audience on the evening of the 21st.
4 Door leading into the kitchen from the scance chamber; his door being open on the 21st, with a divided curtain arrange and the scance chamber; his door being open on the 21st, with a divided curtain arrange of the scance chambers.

this door being open on the 21st, with a divided curtain arranged across the aperture thus made.

5 Position of Mrs. Fay in the kitchen on the 21st,
6 Door of kitchen opening into hall, and secured (inside) with postage stamps.
7 Hall running westerfayaggit having a window at the end of the passage through which the afternoon sun came in unobstructedly.
8 Position of medium's mothers.
9 9 Direction taken by medium's mother. (To be hereafter explained.)

The windows of the scance chamber and the kitchen were darkened, to keep out the sunsorbed in the mercantile part of my business, or light, but the artificial light during the scance in personal magnetic healing, in which I could not reach a hundredth part as many as I could through the pen, consequently they for some time took the prestorment of my hundred scanner. side of the semi-circle formed by the very few persons present, among whom were Capt. C. N. Dixon and his little girl, the wife of our informant, a Boston gentleman (to whose mediumistic development and its exhibition reference will be made hereafter), and the mother of Mrs. Fay (an aged lady of German extraction who speaks no English whatever).

Mrs. Fay took her seat in the kitchen-her position (marked 5 in the diagram) being near the curtain; but hardly had a second clapsed from the time of her doing so when a spirit-form was seen at the opening in the curtain; this form boldly pushed aside the depending folds of the screen and showed herself to the people. This auspicious opening of the scance proved a prophecy of what was to come: and the materializations proceeded thereafter with speed, regularity and definiteness which were pleasing and satisfactory to the last degree to those who wit nessed them. Some fifteen forms, male and female, made their appearance during the sit-

Among the female spirits, the wife of Capt Dixon was prominently active, and was recognized by him (so the Captain himself assures us) beyond a shadow of doubt. Capt. D. had brought with him to the scance his little girl, for the double purpose of ascertaining whether the form purporting to be his wife on other occasions in presence of Mrs. Fay would now recognize the child as her own, and whether the little one would also recognize her mother, now in spiritlife. The test was in both instances completely conclusive. The spirit-form he had previously met, at once, and without hesitation, walked out of the curtained room where sat the medium, and approaching him took up the little girlwhose weight was thirty-five pounds avoirdupois-from his lap and held it in her arms for a few moments; it however appearing by the wavering of the figure, and the gradual sinking down of the child toward the floor, that the spirit-mother had not strength enough to hold it up any longer unassisted, Capt. Dixon arose, and placing his arm under the little one, the two—the earthly and the spirit parent—bore it to the entrance of the cabinet, toward which the materialized form retreated, all the while saying, in a whisper clearly heard by all present, "Come," "Come," and manifesting much emotion over the child. The little one expressed no fear at its position till the divided curtain was reached, when it shrank away, and appealed to its father that it might not be taken into 'the dark place where they put mamma"—an expression the little one had often used when speaking of that grave in the West Indies in which she had seen deposited all that remained of a loving mother and a tender and faithful

the scene was one which will never be effaced from his memory, and will be a source of comfort to him beyond all comprehension by those who have not passed through experiences similar to his own.

During the scance another beautiful and convincing manifestation of personal identity occurred: The control of a gentleman present (who unites in himself the filling of a highlyresponsible position in Boston, and the demonstration of excellent mediumistic powers) came to the opening of the curtain and showed herself clearly materialized. This gentleman at once recognized the spirit, which he had often seen by his inner vision, and commenced to sing in French-a language of which, while in his normal condition, he has not the slightest knowledge, his linguistic capacity being confined solely to the English tongue. The gentletleman sang in soprano, and the figure accompanied him in a clear alto. While standing by the side of the curtain it was clearly evident to all that in size, shape, countenance and general bearing, this form did not in the least resemble

A similar experience was met with by the mother of Mrs. Fay--an elderly lady who, as before stated, has no knowledge of English: she was controlled while sitting (as designated by the numeral 8 on the diagram) behind the row of chairs composing the semi-circle in front of the cabinet aperture, and sang vigorously in the English tongue-her words and pronunciation, while so entranced, being perfectly correct in every detail.

The spirit of a gentleman with whom our in formant had been intimately acquainted while in earth-life materialized and came out into the room-being at once recognized by him through and by reason of the marked features of the original, which were faithfully reproduced in the materialized form. After the spirit thus manifesting had recognized the wife of our informant, and had retired toward the cabinet with her, the control of the medium said: "This gentleman was shot during the war, but did not die from the effects of it; he afterwards died from hemorrhage of the lungs." Which statement was true in every particular. Our informant's spirit-brother also came out of the cabinet, and was plainly recognized by him, also by his wife. The medium's control then stated correctly the cause and form of his death, which were somewhat peculiar in character, thus affording a perfect test of identifi-

The mother of our informant was at the period of her death some seventy-six years of age; and at one time during the sitting the medium's control stated that there was an old lady in spirit-life present who was trying to materialize, and that a young lady came with her, also These spirit-forms were afterward seen at one and the same time; that of the old lady said nothing, but the young lady whispered "Susie," which was the name of our informant's sister As apparently an avant courier of the advent of his mother and sister, the gentleman spoken of above as singing in French was controlled, and commenced an old song which our informant at once recognized as having been a favorite with his deceased parent when in earth-life.

At a point near the close of the scance an event occurred which, startling as it was to sitters and medium alike, constituted in itself the most direct proof of the verity of the manifestations which could be asked for: A spirit form was materializing while the curtains at the doorway were apart-thus affording the people in attendance a chance to see the process going on -when the mother of the medium was obliged suddenly to leave the circle-room on account of the conditions, which severely affected her.t The materialization was proceeding successfully when, from some cause, the mother, who had just left her position in the séance chamber. (marked 8 on the diagram) and gone into the hall through the door marked 2, rushed against the kitchen door, (marked 6) bursting it in from the outside, and admitting a brilliant Bo light upon the medium and, laterally, upon the company. Mrs. Fay screamed aloud in German to her mother, and the whitely-shining spirit form, which was visible to all at the moment, disappeared with the quickness of a flash, leaving nothing behind to the view but the sorely-disturbed medium, who was writhing uneasily in her chair, dressed in dark clothing, and, as far as those present (the majority of whom at once entered the kitchen) could decide, in the identical position and condition in which she had been left when the seance commenced. With this occurrence the sitting concluded.

When all things are considered by him, our informant avers that in the course of an extended experience he has never before witnessed so clear and unmistakable a proof of the verity of the phenomenon known to our day and generation by the name of "materialization."

DARK SEANCE.

A few evenings subsequent to the date above recorded Mrs. Fay decided to hold a dark seance at her residence for Capt. Dixon. The sitting was in private-Mr. Fay, one other gentleman, and the mother of Mrs. F. being also in attendance. These who were to make the party at once took seats in the séance chamber, with the medium in their midst. The hands of Mrs. Fay were, at her own request, and as a preliminary condition, tied securely behind her. During this sitting Capt. Dixon states an's Movement," and carnestly labored and plead for that four or five spirit forms were seen at one time, and in the same room where sat the medium with the party around her. The hands of the spirit forms were apparently self-illuminated, and were held up to the face, to show the features, much as is the case in the scances of William Eglinton. Independent spirit voices were also plainly heard during this dark séance. At the close of the scance Mrs. Fay was foundwith her hands still secured behind her—sitting in her chair, which chair and its occupant had been lifted up by the invisible operators, and placed, without appreciable noise, upon a table in the same room where all were sitting. We close this sketch with the reassertion that

our informant in the premises is a responsible and trustworthy witness-and also add that the same remarks apply with equal force to Capt. Dixon. Let those who think, with the London Times, that the spiritual phenomena witnessed in presence of mediums are "clumsy tricks.

easily wrought by a conjurer," account, if they can, for the direct proofs of personal and continued identity beyond the change called death which were scattered throughout the above-mentioned scances like sands of gold and pearls of great price !

Our informant, some eight years before, had been given precisely the same description through the medial instrumentality of Mrs. Mand E. Lord, while he was in attendance at one of her scances. The hypercritical in matters regarding spiritual phenomena are, however, informed that there is, in this gentleman's opinion, not the slightest probability that Mrs. Fay ever became knowing, herself, to the giving of this message, or to its purport.

or a loving mother and a tender and faithful wife. Capt. Dixon—who is now about to embark once more upon the ocean, where the major portion of his life has been spent—assures us

Written for the Banner of Light. THE MORNING AND EVENING STARS LUCIFER AND HESPERUS; OR, BIRTH AND DEATH.

> Two stars preside o'er human fate, And rule the life of man; We all upon their courses wait, For be we low or be we great, We must obey God's plan.

The star of morn-the star of eve Embrace man's course below; Their mystic dances round us weave A web of fate we cannot leave, And circle all we know.

The morning star, with sudden light, Bursts through the sunless sky; The symbol of our birth from night, To days of toll with scant delight, But hearts still fixed on high. The morning stars sing loud for joy

When unto them earth-sons are born, Fated through griefs and much annoy To reach a heaven without alloy, When Hesper greets the morn. For, when life's battle fought and won,

Our souls shall set like stars of eve,

Then earth has fled, true life begun, Maya's illusions all are done, And we no more shall grieve. This Hesper-angel in the west, Glowing beside the setting sun,

We, wearied, name him "Death the blest," Sink in his arms beloved, caressed, And wake a higher life to run. For eve's bright star is star of Love,

Urania glittering overhead,

Great Hathor\* brooding like a dove, With arms outstretched as Night above, Guarding her sleeping dead This morning and this evening light We know to be the same bright power,

And greeting each with same delight As masters of our day and night. We get from each heaven's richest dower. For when our Hesper sinks and dies, New born, our life has nobler worth,

Our morning star begins to rise, Light-bringer from the hidden skies, To show that death is life's new birth. For birth and death are still the same, Both stars that nestle near the sun. Both kindled from the same bright flame,

Rejoicing a new course to run. One, lost in glories of the day, The other, vanishing in night; So life and death we deem alway Are lit by God's eternal ray,

Returning each from whence it came,

Lost in the radiance of his light. The star of morn, "Bringer of light & Symbol of wisdom's flame, The star of eve, soft Venus bright, Symbol of love and heaven's delight, Prove love and truth the same.

These "two in one" who rule us here Keep ever near Love's sun, Circling around that unknown sphere Which breathes o'er man's eternal year Love-hopes when life is done.

And thus our souls, estranged awhile From God, who holds us dear, Yet ever keep within his smile, Whose love and beauty like a wile Draw us forever near.

Our Venus throned within the west Sheds flowers upon the tomb, And when her glory sinks to rest. Forerumer of a dawn more blest. She rises from night's gloom. , As Incifert she leads the morn

From out the realm of night, Relating when the King is born. The Saviour of our earth forlorn, The bringer of delight. The Samian sage who taught to shun

The ways of blood and hate,: First saw that these two stars were one, Bright symbols of new life begun, Evolving higher fate. One gone has said that "our life's star

Has had elsewhere its setting,"§ Comes with a glory from afar, With hopes that not e'en earth can mar, Its true home not forgetting. Then let us ne'er forget our birth, Our heritage of light,

But ever strive to feel our worth, To gain God's riches for our dearth, Sun-glory for earth-night. Lucerne, Switzerland.

\*It was a beautiful symbolism of the ancient Egyptians to paint the goddess Hathor on the inside of the lid of the nummy case, with arms wide outstretched above the sleeping dead. Now this Hathor, thus represented as brooding over the dead, was the Goddess of Love, as well as one of the forms of night. Love guarding the sleeping dead through the night of death.

t Lucifer, or the Light-bringer. Therefore, or the high teninger.

LP thagons was the first, at least in Greece, who taught hat the morning and the evening stars were one and the same. He was also one of the first to warn the west against he sin of blood-shedding for food, the neglecting of which warning has caused so much evil. § Wordsworth, in his sublime. Ode to Immortality."

# New Publications.

THE DUTIES OF WOMEN. A Course of Lectures by Frances Power Cobbe. Authorized Edition. Bos-ton: Geo. H. Ellis, 141 Franklin street.

The experience of nearly quarter of a century in practical efforts for the advancement of women in England, has admirably qualified the author of this volume for a clear and intelligent treatment of the subjects it discusses. In the elevation of woman, in giving to her an opportunity of taking a part in the administration of public affairs, Miss Cobbe sees the best means of improving the moral and spiritual interests of humanity; and it is on this account that she has for so many years been deeply interested in the "Wom the higher education of her sex. The book consists of six lectures, the first being introductory to those that follow, and the remaining five relating to personal and social duties. She considers that personal duties should be paramount to all others; that when personal and social duties appear to come into collision the former should have the precedence, principally because we can never really benefit anybody by doing wrong on his behalf, and the truest and surest way in which we can serve our fellow-men is, not so much to do anything for them as to be the very truest, purest, noblest beings we know how. The social duties made the subjects of the lectures are, those arising from family relationship, those bounded by contracts, or pertaining to one as the mistress of a household, a nember of society and citizen of a State.

It is needless for us to say that these lectures pos sess more than an ordinary degree of interest, and that their influence cannot be other than salutary and efficient in the work for which they are produced; any one familiar with the liberal, progressive and reforma tory workers and literature of England the past thirty or more years will know it already. For a long series of years a friend of Theodore Parker, an advocate of his way of thinking, and one of his most esteemed correspondents, Frances Power Cobbe cannot be otherwise than one whose writings upon any subject will be fully appreciated by our readers.

FAILURE OF VACCINATION. Variolous Infection an Illusion. Vaccination an Injury to Health and a Danger to Life, and as a protection against Small-Pox, a Vanity. By Carl Spinzig, M. D.

Those who are in search of reliable information in

regard to the merits or demerits of Vaccination as a protection against contagious disease, will find in this pamphlet all they desire. It was read before the St. Louis Medical Society, January 15th, 1881; published in the St. Louis Clinical Record for February and March, and now appears in this form for general circulation It is the first distinct publication on the subject that has

appeared in this country, though several periodicals and numerous tracts and circulars published in Europe have been distributed here to a limited extent. Avery intelligent review of the subject is given; and though it may appear to some that the assertion of the author, "vaccination as a protection against smallpox is not only useless, but its continued practice a crime," is sufficiently shown by the statistics he presents, in consideration of the fact that such data admit of any desired flexibility, to sustain arguments in its favor or totally to condemn it, he deems it essential primarily to impart a correct understanding of the nature of the disease, of the patho-chemical processes, and of the physical laws that determine its occurrence. This he does in a thorough manner, placing the whole so clearly before the public that it can be easily understood by all. The author's address is 1302 South Fifth street, St. Louis, Mo.

PRISONS WITHOUT WALLS. A Novel. By Kelsle Etherldge, Tenth Edition, 12 mo., pa., pp. 97. New York: W. B. Smith & Co., 27 Bond street.

The reader will be strongly impressed with the peculiar character of this book upon reading the first page, and conclude at once that it is not an ordinary story such as he meets with daily in every newspaper and magazine. As he advances the mystery and marvelousness of the plot will increase upon him. There is a touch of spiritual phenomena in it, and some of the teachings of Spiritualism will be recognized in its short, inclsive paragraphs. Of the leading character, in times of approaching danger, the author says: "He felt the light touch of a delicate hand upon his shoulder, just as one hears sometimes his own name dis-tinctly called in the familiar and well-remembered voice of his father or mother who are at the very mo-ment a thousand miles away."

#### Resolutions in Vindication of Mrs. Fletcher. To the Editor of the Banner of Light:

The guides of Mrs. Richmond teach a Bible Class which meets at the usual hour for morning service and is largely attended by the Spiritualists of Chicago, including a majority of the First Society of Spiritualists. A committee was appointed to report resolutions embodying the sentiments of the Spiritualists of Chicago, who reported the following preamble and resolutions, which were unanimously adopted at one

of these meetings.

EMMETT DENSMORE.

of these meetings. EMMETT DENSMORE,

"Whereas, Mrs. Susie Willis-Fletcher, a Spiritualist and medium, has been tried in London ostensibly on the charge of obtaining goods on false pretense, found guilty, and sentenced to one year of hard labor in prison; and,

"Whoreas, It is painfully evident that this is a prosecution having its origin in the weak-mindedness of the prosecutrix; and,

"Whoreas, However much we may deprecate the unfortunate folly which prompted Mrs. Fletcher to accept the property of Mrs. Hart-Davies, and to make use of the same, we nevertheless deem that the readiness with which Mrs. Fletcher restored said property to Mrs. Hart-Davies, and the readiness with which she returned to England to meet her accusers, prove that Mrs. Fletcher had not acted with criminal intent; and, Whereas, The partisan zeal which was shown by Justice Hawkins, who pretended to try Mrs. Fletcher, in the exclusion of all facts tending to establish the truth of Spiritualism, or the genuineness of communications through the mediumship of Mrs. Fletcher, and which was shown by the proscenting attorney in gratuitously bringing to bear the full power of the government, together with the attitude taken by the London press, demonstrate that there is a profound prejudice against Spiritualism permeating the minds of the English people; and,

"Whereas, This is a prosecution that was begun in America, was discontinued because it was seen that if brought to trial here there would be failure to convict; and was taken to England, before Justice Hawkins, because of the notorious prejudice against Spiritualism; and

"Phereas, Itisthis partisan prejudice which has made

because of the notorious prejudice against Spiritualism; and

Whereas, Itisthis partisan prejudice which has made
it possible for this malicious prosecution to succeed;
now, therefore,
Resolved, That the Spiritualists of Chicago, while we
deprecate the folly which has characterized Mrs. Fletcher's conduct in this affair, protest alike against the
malice of this prosecution, and the partisan spirit of
Justice Hawkins and his court of injustice, as shown
in his unjust ruling and charge to the jury, and his
monstrusly unjust sentence of the imprisonment of
Mrs. Fletcher; and we call upon Spiritualists, Liberalists and lovers of fair play wherever found, to unite
with us in any and all measures that may aid in working such a revolution in England that a Spiritualist
may be assured of as fair a hearing as if a member of
the Caurch of England.

Resolved, That we request the publication of this
protest in all liberal journals in England and America.

To the Editor of the Banner of Light : We are instructed to forward you for publication the following Resolutions adopted by the

'Chicago Spiritual-Medium Society," an organization legally organized and containing about a hundred members:

Whereas, It has been represented to us that Mrs. J. W. Fletcher, a spiritual medium, formerly a resident of this country, has been convicted upon a charge which, as we understand, if she had not been a medium she would not have been so convicted, and is now undergoing punishment in a prison in England; therefore be it

Resolved, That we extend to her our warmest sympathy and condolence in this her hour of persecution and suffering.

And be it further Resolved, That a copy of these Resolutions be forwarded to Mrs. Fletcher, and also be spread

upon the Records of this Society.

John B. Crocker,

Sarah E. Bromwell, Committee.
Z. T. Griffen,

No. 13 S. Halstead street, Chicago, Ill.,

June 5th, 1881.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

A fall of rain, accompanied by high winds, caused the fair-weather people to stay at home to-night, and it was left to the Iried and true, who, in sunshine and storm, in prosperity and adversity, are in attendance, and by their presence encourage those who have assumed the burdens and responsibilities of our meetings, to listen to the lecture of the evening.

Mrs. Elmer S. Brett had been announced to speak, and the subject, "Hope," was made very interesting by bright flashes of wit, apt illustrations and high moral precepts. She began by giving the story of Heathen Mythology, how Jupiter sent a woman from heaven to earth, who by her curlosity in opening the box of Pandora, let out all the evils that humanity is helr to, and at the bottom discovered "Hope," which has ever since been the solace of the weak and erring children of earth. The address showed the contrast in the faith of Spiritualism and that of Ortholoxy, and that Hope with the true Spiritualist reached out and clasped hands with the invisible world; not only made spirit communion possible, but a demonstrable reality.

The speaker gave some of her own personal experiences in growing out of the faith of Ortholoxy, thio the broader and more genial fields of the Spiritual Philosophy. Among a large circle of relatives and friends she stood alone. She had realized that "Hope" was the hand-maiden of a true Spiritual Progress, and the new faith to her had been an upiliting power. She urged upon the audience to cultivate "Hope" as the brightest and best gift from the All-Father, for it brought us to divine truths and eternal verifies. Her lecture was listened to with close attention, and received a cordial commendation and appreciation.

Deacon D. M. Cole said: "Hope is grander than Fath; it is the poetry of the soul. Hope goes to the beyond, to the infinite; and Spiritualism shows that there is hope for us all, which helps and aids us in the daily life and its duties and responsi

Brooklyn, June 3d, 1881.

#### OUR HOME-MAKER.

Where the mountains slope to the westward And their purple chalices hold The new-made wine of the sunset— Crimson, and amber, and gold—

In this old, wide opened doorway, With the clm-boughs overhead— The house all garnished behind her, And the plentiful table spread-

She stood to welcome our coming, Watching our upward climb, In the sweet June weather that brought us, Oh, many and many a time!

To-day, in the gentle splendor Of the early summer noon— Perfect in sunshine and fragrance, Although it is hardly June—

Again is the doorway opened, And the house is garnished and sweet; But she silently waits for our coming, And we enter with silent feet. A little within she is waiting, Not where she has met us before; For over the pleasant threshold She is only to cross once more.

The smile on her face is quiet, And a lily is on her breast; Her hands are folded together, And the word on her lips is "rest."

And yet it looks like a welcome, For her work is compassed and done; All things are seemly and ready, And her summer is just begun. It is we who may not cross over; Only with song and prayer, A little way into the glory, We may reach as we leave her there. But we cannot think of her idle; She must be a home-maker still; God giveth that work to the angels Who fittest the task fulfill;

And somewhere, yet, on the hilltops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us a welcome again.
—Adeline D. T. Whitney.

# Banner Correspondence.

Massachusetts.

BOSTON .- A. S. Hayward writes: "Though the latest effort (made by indirection, it is true) of the M. D.s in Massachusetts, to obtain control of the practice of the healing art by law. trol of the practice of the healing art by law, has fallen to the ground and become a thing of the past, yet it seems to me that a brief consideration of the matter will be of advantage to your readers, even at this date; and especially is this true of those inhabiting States where similar or more outspoken and unjust laws are yet being asked for by the Allopathic leaders.

During the contest in this State, which has closed for the present season by the defeat of the medicos every preparation was made in

the medicos, every preparation was made, in the event of success, to insure a foothold for a more unjust and proscriptive law next year. The Legislative Committee, to whom the matter was referred on its presentation, did not report a Bill for several weeks after the hearings; and as none of the members, save the Committee hearings that the committee hearings are the committee that the com tee, heard the arguments urged by the remonstrants against the bill, it was essential that a condensed report, giving the main points brought out, should be laid before each legisbrought out, should be laid before each legis-lator. This I prepared in the form of a circular, printing the remonstrants' petition, the num-ber of signers to it, etc., etc. One great point made was that the demand for the enactment did not seem to be sufficient to warrant the ex-pense of a new Commission, as all who were at present engaged in the business at which the new measure was apparently aimed could con-tinue in it; while at the same time the proposed enactment brought in its train certain blind enactment brought in its train certain blind provisos, which, if they meant anything, looked toward an inclusion under its provisions of all persons who "dispense medicines" in this Commonwealth—the parties to be specially attacked being of course the clairvoyants. The bill also required that all medical compounds put up for sale be compounded by a certain formula, while there were many formulas in use by many re-

sponsible firms that were equally as reliable. In order that all sides of the question might find ventilation, I embodied in this circular the recommendation that the few druggists who were (spurred on evidently by the M. D.s) seeking for the passage of this protective (?) enactment, in the interests (?) of the public, should consider these interests in a broader degree than was yet indicated by them, and take steps to have all prescriptions. Allonathic or otherwise. ment, in the interests (?) of the public, should consider these interests in a broader degree than was yet indicated by them, and take steps to have all prescriptions, Allopathic or otherwise, written in English—thus sparing the patient the danger of mistake, and the possibility of being exorbitantly charged (under cover of a dead language) for pure water and various kinds of color-time the process of the public, should consider these interests in the segment of our dear departed friends who have gone on before us. I take a very great interest in the Message Department of the Banner. Some time ago (I think last winter) I saw a message in it from Dr. Aaron Hitchcock, who once lived in his spirit-home over forty years. I knew him well. He was my father's family physician through all my youthful days. guage) for pure water and various kinds of coloring matter which form so important a place (pecuniarily) in the apothecary's calling. This idea was embodied in an amendment by a member, and was subsequently sent back to the Committee, after being adopted by a large vote to be embodied in the bill; but when the bill was again presented the amendment was left out. It was then suggested by the member again; and at this time it was rejected by a large vote, thus showing that the friends of the bill, finding their own interests infringed upon to benefit the people, preferred that the bill, itself be defeated, which was done in this instance.

I have no hesitation in saying that the follow-

I have no hesitation in saying that the following amendments—or words going in a similar direction—made to any bill that restricts 'dispensing medicines' will so destroy the effects of it that the petitioners will themselves desire its defeat.

'All prescriptions shall be written in English, and returned with the medicine to patient.'
'All physicians to whom the State grants special privileges shall have a fixed fee for doing specific items of work in their practice.'

These points should be remembered and applied when and wherever it is sought by unjust laws to deprive the people of their rights."

WEST GROTON.-Mary L. French informs us that the West Groton Liberal Association holds meetings every Sunday at Wildwood Hall, the speakers for the present being Mr. Fessenden and Mrs. French. The officers of the organization are: M. E. French, President; Joshua Spaulding, Vice President; M. L. French, Secretary; Mary Holden and James Hartwell, Discretary.

WAKEFIELD.—Chas. D. Sherman writes: "The Spiritualists of Wakefield are carrying on with marked success Sunday afternoon and with marked success Sunday afternoon and evening meetings to advance the cause, and have had and are to have some of the best talent in the field. Mr. Colville, of Boston, Mrs. Bagley, of Chelsea, Laura Kendrick, Mrs. H. Morse, Clara A. Field and others, have received marked attention. Sunday, May 29th, Mrs. Carlisle Ireland blessed many hearts with messages from angel friends, assisted by one of Nature's noblemen, through whose organism divine melody is brought to mortal ears; and May 31st, Mrs. A. L. Pennell, of Chelsea, conducted the meetings,"

# New York.

ALBANY.—Mrs. H. V. Chapin writes: "Our organization is called 'The First Social Spiritual Society of Albany.' We have no regular speakers, but it is a social gathering. Mrs. H. Morse did a great deal through the winter to make the meetings interesting and instructive, and endeared herself to every one in Albany who had the pleasure of her acquaintance. We all regret her absence."

JOHNSON'S CREEK. - E. Taylor writes: "The Spiritualists of Western New York held their Quarterly Meeting at Ridgeway, Orleans Co., N. Y., Saturday and Sunday, May 21st and 22d. There was a fine attendance; and a good degree of interest was manifested. Lyman C. Howe gave utterance as usual to many excellent thoughts, and Geo. W. Taylor's calm, sincere words were well received."

NEW YORK CITY.-Dr. B. M. Lawrence, who had a very satisfactory experience with the mediumship of Dr. J. V. Mansfield, a report of which was published in the Banner of Light last November, informs us that he recentby prepared a series of ten questions addressed to his wife in the spirit-world, which he sub-mitted to Dr. Mansfield in a manner that pre-cluded all possibility of his obtaining any

knowledge of their purport, and that they were all fully and satisfactorily answered in the or-der in which they were written. Names and dates were given, a course of business indicated, advice on several subjects offered. The questions and answers were mostly of a personal nature, the latter indicating an intimate knowledge of the details of the questioner's life, con-

#### Kansas.

GREAT BEND. - Mrs. Abby C. Spalding writes: "In your issue of April 23d was a communication from Father Rose to friends in Beloit, Wis. I knew him there for many years to be a good man and an unwavering Spiritualist. At his funeral, which I attended, J. O. Barrett

be a good man and an unwavering Spiritualist. At his funeral, which I attended, J. O. Barrett gave the address.

During the three and one-half years that I have been in this Central Kansas the Banner of Light has been doubly welcome, as it has been almost my only source of communion with the world of spiritual events. There has never yet been any public demonstration of Spiritualism here, but I perceive signs of a private growth which must blossom out in the future. In acircumscribed way, with the assistance of my Banners, I have endeavored to do some missionary work, and hope the coming time will bear evidence of good results. Your noble sheet is a host in itself, containing as it does gleanings of the progress of our faith from the whole inhabited earth. I hardly need say that I have been many times grieved with the uncharitableness, dissensions and vituperative epithets of some professing to be Spiritualists. In our weakness and ignorance we may not always know the uses that are to result from these bitter experiences, and so we can only trust and believe that there are over-ruling powers that will in some way bring good out of these seeming evils.

As the work of grace is continually culturing our better natures, may we not hope that, in time, we shall all become more and more per-

As the work of grace is continually culturing our better natures, may we not hope that, in time, we shall all become more and more perfected in charity and in a spirit of forgiveness? There is often impressed upon my mind a saying of Judge Edmonds, since his entrance into the life beyond, that if he were living on earth again, knowing what he has since learned, he would never blame any human being. Allow me to express my opinion that the Banner is conducted as nearly as may be in this same admirable spirit. As I am nearing the boundaries of this life and may not again be able to bear my testimony in this good cause, I wish to say I have been an investigator from the first movement, and have always approved of the distinment, and have always approved of the distinguishing features of the Banner, especially of the efficacy and wisdom of the Spirit Message Department. My heart is often pained at the indifference

so many exhibit in regard to the inevitable, which may overtake them at any moment, and who scorn to investigate what is termed Spiritualism—that word which has more depth of meaning than human language can convey. To me it signifies all of worth or knowledge inher-

meit signifies all of worth or knowledge inhering in all created things, in all systems of worlds, and has a fullness which I see and feel beyond the power of expression.

I know I must be brief and not trespass upon your time, but permit me to say that in the recent trial and sentence of Mrs. Fletcher one might suppose the world was lapsing back into the dark ages. In this trial I fancy proud-spirited Old England would prefer the charge of pure malice rather than that of ignorance. Is it possible, under such an indignity, that not only Spiritualists everywhere, but that all lovers of justice, having perception of human rights, wherever they may be classed, will not come forward with their protests? That there are good and true hearts among the dispensers of law in England we may not question, and if, as we have often been informed, there are those on and around the Throne who recognize the on and around the Throne who recognize the medial office between the inhabitants of the earth and those who have passed beyond, where is their power if it cannot now make itself known and felt?"

### Ohio.

CHERRY VALLEY .- Harriet Dayton writes: 'I receive the Banner of Light weekly, and it is a great comfort to me in my lonely hours. May it wave on till every soul is made to rejoice in the knowledge of spirit communion. Knowledge is not faith; we cannot know of spirit-life from any other source than by the communion of our dear departed friends who have gone on

Moses Hull lectures in Andover, five miles east of here, the first Sunday of each month. He is an eloquent speaker, and gives good satisfaction. He will hold a Grove Meeting in this town some

time this summer.

When Spiritualism becomes popular, the Orthodox ones of to-day will say, 'Oh, I have been a Spiritualist a long time,' and there are many a Spiritualist a long time, and there are many who believe it now that dare not openly say so. As for me, I am not ashamed to have any one know that I am a Spiritualist, and have been one more than thirty years. It is the comfort of my soul, and I rejoice to know that my departed friends live, and will give me a kindly greeting when I go over there."

# Wisconsin.

MILWAUKEE.-E. W. Baldwin writes that on the evening of May 14th Mr. and Mrs. Druliner gave at their residence, 294 West Water street, a flower party in commemoration of their spirit-daughter's birthday. A large num-ber of friends met in answer to invitations, each bringing an offering of flowers. The extent, beauty and fragrance of these floral gifts formed an exceedingly attractive spiritual atmosphere. The mediums present were Mr. A. B. Coman of Chicago, and Mrs. M. Balley and Mrs. L. L. Hadaway of Milwaukee, the discourses and communications through whom were appropriate to the occasion and gave great satisfaction—many pleasing messages being also received from the spirit-child.

# Rhode Island.

PAWTUCKET .- C. T. writes: "We had the pleasure of listening to Mrs. Abby N. Burnham of Boston, on the afternoon and evening of Sunday, May 22d, she being in this vicinity with no engagement, on account of a previous sickness. In the afternoon she gave a very interesting discourse. The evening address called out a much larger audience, who listened with marked attention, and were so well pleased that she is engaged to speak here again in the near future. At the close of her lecture numerous tests were given which were recognized as true. During her short stay here she has made many friends who will look anxiously for her second coming."

# Vermont.

BARTONSVILLE.—Zella S. Hastings writes: 'The cause is not dead in this picturesque place, but, on the contrary, is reviving with the return of the bright spring-time and approachreturn of the bright spring-time and approaching summer. Meetings are held once in two weeks, people often coming from a distance to hear. Since my sojourn in the 'Green Mountain, State' I have learned the New Dispensation has been favorably received by a large portion of its people. All speak in highest terms of the Banner of Light."

# Decease of Dr. J. M. Holt.

The following account of the departure to the higher life of another of humanity's helpers, was written by one of his daughters:

ers, was written by one of his daughters:

IN MEMORIAM.—I am called upon to announce the passage of our father, Dr. Jacob M. Holt, aged 77 years 6 months, from this to the unseen homes of the throngs who are around us in spirit-life. He has long suffered from physical aliments, but was condued to his bed only two weeks, when his sufferings were terrible to look upon. At last he passed quietly away on the first morning of June, at 1 o'clock. Our beloved mother, Mrs. S. E. Holt, has been comforted and assisted by their three daughters—Mrs. E. O. Robinson (with her husband), Mrs. A. W. Rice of Stoneham, Mass., and the writer, who was their eldest born. Mr. A. E. Simmons made the remarks on the funeral occasion, which took place at the home.

In this home have been given thousands of blessings

from the angels within the past thirty years, and we had never heard of such a thing as inspirational speaking when my instrumentality was first controlled for that purpose. My family thought, when first the spirit commenced controlling, that I was going to be insane, or some fearful thing was about to happen. Col. Truman B. Ransom was the controlling spirit, and gave prophecies of many changes in the world which have been fulfilled. Our father was convinced, and eventually controlled as a magnetic healer, and hundreds can testify of his having cured them of pain and disease. He was ever at home in the sick room, and his sympathies for the sick and suffering were ever active. A firm Spiritualist, he had no fears of the change, and so long as he was able to speak rationally, prayed and begged for release.

He will be missed in the visible world, but will go on with the uprisen ones, performing his work of love for suffering humanity. And now our mother's inspirations and personal communications to many who visit here are and will be a source of great comfort, not only to those who receive them, but also to herself and family.

only to mose which family.

Go on, dear father, in thine onward march;
We would not call thee back to suffer pain.
In the blest land of peace, and joy, and love,
We all shall meet in higher homes again.

M. S. TOWNSEND W M. S. TOWNSEND WOOD.

# Children's Lyceums.

### "Flower Sunday" in New York.

to the Editor of the Banner of Light:

The Children's Progressive Lyceum of New York City met for the last time for this season on Sunday, June 5th: The exercises were exceedingly interesting-the occasion being what is termed "Flower Sunday."

An invitation having been extended to the Brooklyn Lyceum to join us on that day, a large number of their officers and members accepted the same, and took part in the exercises.

The usual Golden Chain readings were followed by the calisthenic exercises, led by Miss Creedler, of the Brooklyn Lyceum.

An opportunity was then given to Mr. Thomas Street, of Cincinnati, Ohio, to state the object of his visit to the East, which is a very commendable one, namely, to raise funds for the purpose of building a home for mediums. Before doing this, however, he repeated an inspirational poem which had been given him for the occasion, it being an acrostic, "Two Lyceums Together Meet."

The different groups then stepped to the front of the platform; and there hung upon an ever-green tree, a flower, or bunch of flowers, at the same time repeating an appropriate verse expressive of the language or sentiment of the flower. I regret that I have not a copy of each

one, as they were selected with great care. The following was given by the leader and members of Liberty Group:

Mrs. Hunt, Leader. Among the many pretty flowers, That we all love so well, Which of them is your favorite, From garden, field or dell?

Miss Carrie Walker. Mine is the rose, for she is queen, The sweetest and the best; In form, in tint and fragrance, She far excels the rest.

Mamie Hunt. Oh, yes! but her thorns They pierce my fingers so. Now I admire the hellotrope, Modest, sweet and low. Daisy Sleight.

I think the daisy just as sweet As ever it can be: Its name, "day's-eye," is pretty too, That is the flower for me.

Flora Caldwell. I always praised this little flower, You see it is a plnk; Its leaves are soft and velvety, I love it best, I think.

Naomi Lecch. I love the lily best of all-The Saviour loved them, too; I've read he held them in his hands As little children do, And taught his band of followers To heed the lilles fair; That though they neither toiled nor spun, They had a Master's care. And that Solomon in all his pride Was ne'er arrayed like these;

If he could care for the lilies' wants, Their doubtings all should cease. The Guardian, stepping forward, said:

Welcome, silent beauties ! Teach us all you know; Mother nature's wisdom-

Peace, good-will below. A member of the Brooklyn Lyceum gave the following:

THE IRIS-A MESSAGE. I bring a message from the Summer-Land For thee, I bloom amid a sister band Of lovely flowers, whose odors, sweet and fine. Are tokens of the spirit's power divine.

Recitations were given by Miss Florence Rice, Miss Creedler, Walter and Shelden Briggs, of Brooklyn, Mamie Hunt and Flora Caldwell, of

The Guardian, holding a bunch of grass tied with a red ribbon, gave the following selected poem:

SONG OF THE GRASS. I'm not the rose, oh no! Only the soft, green grass; The warm winds over me blow. I bow as they pass and repass. Hale and hearty and strong am I, Under the light of the broad blue sky.

Blush nor odor is mine; Only a winning way Of creeping softly, and making sign Of the birth of a world-wide day. There's never a wayside waste so bare, My serried lances will not be there.

I hide the grave's dark mold; A carpet for children's feet I spread, and the weary and old Find my welcoming face so sweet. Folly and wisdom alike can see, Graces of beauty and use in me.

The uplands stretch afar Bearing me forth to the sky; Down where the shadowy valleys are, I am hidden where dank leaves lie; Creeping cheerily high or low, And growing because I love to grow.

Mrs. Nellie J. T. Brigham responded to the invitation, and gave an exquisite poem, in which was embodied the sentiment of nearly every flower which had been placed upon the tree, and lastly the tree itself.

Remarks were made by Dr. Newth, of Detroit, Mich. On motion of Mr. Hunt, the Guardian, Mrs.

Newton, was requested to send the hearty congratulations and best wishes of the Brooklyn and New York Lyceums to Shawmut Lyceum, of Boston.

A cordial invitation was extended to the members of the New York Lyceum to meet with the Brooklyn friends on the third Sunday of this month, at 10:30 A.M., at Everett Hall, which was accepted. After the Banner March all joined in singing,

The Beacon Light." Mrs. Brigham pronounced the benediction, and the Lyceum adjourned, to meet again the second Sunday of MARY A. NEWTON, September. Guardian of New York C. P. L.

Verifications of Spirit-Messages.

SOLOMON LITTLE-MISS SYBIL WHITE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In verification of some of the messages in your paper, I would say that two spirits came back to your circle-room whose earth-home was in the town of Marshfield, where I reside. One was Solomon Little. His sister and other relatives considered the message very characteristic of him, and true to life. The other was Miss Sybil. White, who was my nearest neighbor, and the last descendant of Peregrine White, living in Marshfield on the farm and homestead that Peregrine occupied, till nearly the close of her life. Being familiar with her precise and peculiar style of conversation, I was convinced, on reading the message, that it was surely hers. With high regard for your paper and the noble stand for peace in its various phases it takes, I remain as ever,

various phases it takes, I remain as ever. Your friend, Lysander S. Richards.

A. J. LATHROP. To the Editor of the Banner of Light:

I noticed a communication in the Message Department of this week's *Banner* (May 28th), given by Spirit A. J. LATHROP, who said his home was in Utica, N. Y. As there has been some sharp criticism made upon this department of your paper, I wish to state for the benefit of any one who takes interest in these matters that a man by the name of A. I. Lathrop ent of any one who takes interest in these mat-ters, that a man by the name of A. L. Lathrop did live in said city; I knew him well; he was an architect by profession, and a more charac-teristic message I never read. His passing away was under peculiar circumstances, as he stated. His body was found by the roadside, near midnight, and the natural conclusion was that he made a mission where two extents course near midnight, and the natural conclusion was that he made a misstep where two streets cross each other, fell, and so injured himself that he died before he was discovered. Any one who ever knew the man could not help saying that communication is from A. J. Lathrop; the only thing in the message that was not correct was the letter o instead of a, making the name read Lothrop instead of Lathrop, which was no doubt an error in the reporting.

Respectfully yours,

Olive Branch Office, Utica, N. Y., May 30th, 1881.

MOSES G. THOMAS.

To the Editor of the Banner of Light:

I have been waiting to see if some one more able than myself would not verify the communication in the Banner of Light of Feb. 5th, signed "Rev. Thomas C. Moses," which error in name was corrected in the Banner of Feb. 26th, by Rev. Moses G. Thomas. I have been acquainted with Mr. Thomas for a number of years, and will say that the communication reads very like what he would be apt to say; for his time was taken up in visiting the poor and helping those that were in need, he being city missionary for New Bedford a number of years. The Rev. M. G. Thomas was a very social, kind and gentlemanly person, and fond of a joke, rather liberal in his views, but I think he was not a Spiritualist.

There have been many communications from spirits that I have recognized as friends who To the Editor of the Banner of Light:

There have been many communications from spirits that I have recognized as friends who formerly lived in this place. How an honest Spiritualist can doubt these communications I cannot see.

GEO. Y. NICKERSON.

54 Pleasant street, New Bedford, Mass., May 29th, 1881.

#### Michigan Mediums' Medical Association.

To the Editor of the Banner of Light:

The Board of Censors of the above Association met at Liberal Hall, Lansing, May 20th, for the purpose of perfecting their organization, and the examination of applicants, the Rev. Charles A. Andrus, President, in

After some preliminary business they proceeded to fill the various chairs as follows: Dr. R. M. Lewis, Chesaning, Professor of Anatomy, Obstetrics, Surgery; Dr. W. De Clarenze, East Saglnaw, Professor of Theory and Practice; Dr. George Bliss, Powler, Professor of Physiology and Chemistry; Mrs. Dr. E. E. Hatch, Ekkhart, Ind., Professor of Pathology, Materia Medica; Dr. M. B. Sheets, Lansing, Professor of Clairvoyance and Magnetism. ance and Magnetism.

ance and Magnetism.

A Medical Diploma in regular form was drawn up and printed; eight of these were immediately granted to worthy practicing physicians, one among the number being Charles E. Taylors, of St. Thomas, Danish West Indies, a prominent Spiritualist worker in the cause.

west Indies, a prominent Spiritualist worker in the cause.

Amendments to the obnoxious medical bills now pending were drawn up and presented after a thorough discussion of the matter.

The Professors were instructed to prepare themselves to deliver one or more lectures, clinical or otherwise, at the Annual Meeting to be held in Lansing, July 30th, when applicants for certificates or diplomas from any State or County must present themselves for examination, or satisfy the Board of their proficiency.

\*\*Lansing, Mich.\*\*, May 25th, 1881.\*\*

An English writer in an article on paper and paper

making, says: "The word 'quire' resembles the old French quater, and the Dutch quatern, meaning a few sheets stitched together, and the Latin quaternio, a quarto sheet, from quatuor, four. 'Ream' means literally something tied up with a strap, and comes from the Dutch riem, a strap or thong, and the French

# SPIRITUALIST LECTURERS.

(To be useful, this List should, be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, wheneve

us of appointments, or changes of appointments, whenever and wherever they occur. This List is for lecturers only.]

Rev. William Alcott, Swift River, Cummington, Ms. J. Madison Allen, Matield, Mass., box 26.

Mis. N. K. Andross, trance speaker, Delton, Wis. C. Fannie Allyn, Stouchain, Mass.
Stephen Pearl Andrews, 75 Westbithst., New York. Miss. R. Augusta Anthony, Abbon, Mich. Miss. M. C. Allbee, Inspirational, Derby Line, Vt. Wm. H. Andrews, M. D., Cedar Falls, fa. Rev. Charles Andres, Finshing, Mich. Miss. Emma Hardison Britten, The Lines, 1 Humphrey street, Cheetham Hill. Manchester, Eng. Miss. N. Ellied, T. Brighlam, Colerin, Mass. Miss. R. W. Scott Brigos, West Winfield, N. Y. Bishop A. Beals, Jamestown, Chantaugha Co., N. Y. Miss. P. Mischlad, Doty Bradbury, Fairfield, Mo. Capt. H. H. Brown, Saratoga Spings, N. Y. Miss. Phischlad, Doty Bradbury, Fairfield, Mo. Capt. H. H. Brown, Saratoga Spings, N. Y. Miss. E. Burra, Inspirational, box7, Southford, Ct. Addie L. Ballou, Sacramento, Cal. Mis. H. F. M. Brown, National City, Cal. Dr., Jas, K. Balley, Sterlingville, Jefferson Co., N. Y. Hervery Bander, Warvick, Mass.

W. S. Bell, 73 Fourth street, New Bedford, Mass. J. R. Bufler, Browner, box 44, Stony Creek, Ct. Prof. C. C. Bennett, M. D., New Haven, Ct. Lectures free.

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# Passed to Spirit-Life:

Lorenzo Dexter, the subject of this brief notice, was born in Herkimer Co., N., Y., on the 1st day of April, 1813; moved to Michigan in 1833; to California in 1850, his family Joining liftin in 1854, and in 1856 moved to Yolo Co., Cal., where he has since lived, honored and respected by all who knew him. Mr. Dexter was a firm believer in immortality, or the \*pirticulit\* belief of a continued existence. He often remarked that when he left the form he wanted to go without slekness or pain. His wish was granted him on the 1st of April, 1881, the stxty-eighth anniversary of his earth-life. While about his work, he suddenly dropped down and passed away without a struggle. The night before he passed away, Mr. Dexter came to us (in a dream), extended his hand in that old familling way, with a smile upon his face: "Norwood," said he, "I am going away-going to that country you and I have so often talked about; good-by"; and with a hearty shake of the hand, he disappeared. The next day, when we heard he was really gone, we could scarcely realize that it was so (notwithstanding our warning dream), until we saw the hody robed and lying in its narrow house.

C. Norwood, M. D.

Mr. James French, of the firm of James French & Son, real estate agents, of this city, died at his home in Newton, Mass., Thursday, June 2d, aged 69 years.
Mr. French was for many years engaged in the publishing and stationery business, and his system of penmanship was popular throughout New England. He engaged in the real estate business some thirry years ago, and was among the earliest to give great publicity to private sales of real estate. He was an active member of the Whig party, and one of the promoters of the Reception of the Sons of New Hampshire, which was held in Boston in 189, when Daniel Webster presided. Mr. French has been an invalid for several years.—
Boston Journal, June 2d.
Mr. French had been for many years a confirmed Spirit-

Mr. French had been for many years a confirmed Spiritualist in regard to the life beyond, enjoying communications from an intelligence that he recognized as his spirit-friends gone before. He took much comfort in conversing and reading upon the subject of Spiritualism. He was considered sound in his reasoning, taking it as a matter of fact in the nature of things, therefore beyond mortal dictation or belief, pro or con.

[Obtinary Natices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.]

Meeting at Ottokee, O. A. B. French, of Clyde, O., will speak on the Fair Grounds, in Fulton Co., O., June 26th, at 10% o'clock A. M. and 2P. M. All are invited.

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# Panner of Dight.

BOSTON, SATURDAY, JUNE 18, 1881.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH.

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THE WORK OF SPIRITUALISM Is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human hynorance. 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, June 17th, that being a legal holiday. country circuit rider. And after having served or take a stroll on Sunday; and, in general, that Circles, however, will be held on the 21st and faithfully in the Orthodox ministry for fifteen it will no longer try to cramp humanity within the 21th, closing the season. They will be resumed September 5th.

#### The Soul's Reality.

Some remarks which were made awhile since by Rev. John Worcester at the funeral of the venerable Rev. Abiel Silver of this city are very suggestive in connection with the abstract notion urged by certain orders of mind. that man consists of nothing more than the chemical elements which go to make up his visible body, and that, as soon as these are dissolved and dissipated by death, there is an end of man, body and soul together. Said the sympathizing speaker, on the cecasion referred to: Save for the temporary separation from loved friends here, for whose coming he will trustfully wait, the change is all gain to him. He has left his maimed and infirm body and risen in his perfect spiritual body, wearing the same expression of friendliness and intelligence by which he was known here. The knowledge which he has always been so eager to impart, now made more perfect, is just what the thousands of persons who are daily flocking to the spiritual world need to acquire; and in helping them forward on their heavenly journey he will find his heart's delight."

This is one of the many illustrations of what is known as the "kingdom of uses." We are happy in this life or the other one, only as we are serviceable to others. Here is an assertion that our departed brother, still true to his inner nature, is to perform a like service to that in which he delighted while on earth, namely, helping others to spiritual knowledge and light. It is angelic service; just such as invisible spirits are continually rendering to mortals, helping them up out of their doubts, and darkness, and despondency, and encouraging them to trust in the power of higher influences. But the chief point-of interest is this, that the soul is an abiding reality, as substantial in the realm of its new experiences as the body (with which it is clothed upon during its earthly pilgrimage) is on its particular plane—that of physical being. The abstractionists, styling themselves Cartesians, who are the most active and demonstrative in the realm of modern thought, regard the soul as something which is as fleeting as an image that passes across the face of a mirror. It disappears entirely at death, according to their view, becoming disorganized and dissipated, as if it went off in a flux of atoms. That is the reason why they regard the immortality of the soul as an absurdity, and why all these activities to which it is given and by which it makes its existence a conscious reality are as the momentary reflection of the image in the mirror. vanishing forever when its surface is covered.

The German philosopher, Fighte, who is also a Spiritualist, remarks that "this is a serious revelation, at a time when an earnest belief in a future, for man has been so widely impaired or dismissed. . . . The causes that have turned the so-called educated class away from this belief in a spiritual organism, are far from being irrefutable arguments against its scientific possibility; they are wholly untenable as such. The grounds for an enlarged and improved psychology lie in Modern Spiritualism, since its physical phenomena, are, in remarkable particulars, analogous to those known long ago. The old has been unexpectedly confirmed by the new, and rice versa. The power of the departed to materialize is entirely antagonistic to all conceptions of a pure abstract spirituality, as the only ground of being in a future state. The people are bound to patronize "the new elements of which are presented in materializa- promise of going alone at an early day, the tion and other objective phenomena, is as yet, however, only in its first uncertain [experimental] beginnings. Belief in the immortality of the soul is ratified by these evidences of psychical experience. It is now known that we may seize our future destination already here eminent good sense in the following editorial in the earth-life. The trite saying 'Memento announcement:

philosophers. He has devoted a lifetime to psychological and philosophical pursuits; and he says that Modern Spiritualism, coming as it does with its visible and tangible demonstrations, is to be received as the sure prophet of a revival of the religious sentiment, because mankind cannot be made aware of the influence of all its acts, thoughts and affections over its future destiny-eannot become conscious of being all the time under the eye of spirits invisible, without yielding to such belief a desirable modification of character.

And so Spiritualism becomes the substance and sum of all religions, instead of stopping to contend with and overthrow any one of them. In the words of our recently ascended brother and co-worker, Epes Sargent, it is the "attracting principle, assimilating whatever is essential in all religious, but contradicting nothing that the eminent saints and sages of all the centuries have, in their highest moods, recognized as the eternally true, and subverting nothing of vital truth in any religion. Since Spiritualism is coëval with humanity, there can be nothing new in it, except so far as there is something new in every step made in life and knowledge by the human race, or in every immortal soul that appears on the stage of terrestrial being, and passes on to the spirit-world."

#### More Liberal Views.

A few Sundays ago, "Rev." Thomas R. Slicer. son of Rev. Henry Slicer, known as "the War Horse of Methodism," announced from his pulpit in the Park Congregational church, Brooklyn, his intention to resign the pastoral office. He then and there gave public notice of his abandonment of Orthodoxy, and his adhesion the Methodist and Congregational denominations, to each of which he had personally be- read." longed. In the former church particularly this Mr. Slicer has been in the ministry of the Congregational church for only four years, while he was in the Methodist ministry for eleven years. He may be said to have inherited the zeal of his father, the Methodist "war-horse" aforesaid.

The latter was for many years a chaptain in Congress. He has been for half a century in the Methodist ministry. He is a strong supporter of the itinerant system. His wife was the grand-daughter of one of the pioneers of Methodism in this country, and her father was a Methodist minister also. While yet a mere gives his reasons frankly for it. He says that giving way; that elergymen nominally orthodox feel and admit this among themselves; that they make a show of defending the old doctrines and dogmas, but that practically they

turn their backs upon them.

Men, said be, have their livings to earn and their families to support, and they therefore avoid shocking their people by frank declarations of their opinions. But, he added, "I am young, strong and healthy; I can earn my living, and I cannot conceal my conscientious convictions." This is manly and frank, and cannot fail to commend itself to every man's candid approval. Mr. Slicer remarked that he was most strongly impressed with the failure of the old dogmas to influence the hearts or lives of men, when, after performing four years' circuit work in Maryland, he went out to Colorado. There he found old-fashioned warnings and apneals, based on a system of future rewards or punishments, had no influence on the brave, strong men of that section. They were not to be seared from an honest and deep-seated conviction by threats of eternal punishment.

He said he had gradually been led to give up loctrinal preaching, and had labored to inculcate practical righteousness. He considered that it should be the chief aim of ministerial effort to excite to good conduct, and not the teachings of theological dogmas; that, he asserted, had been his object of late. And he added that it had finally become impossible for him to give even such assent to Orthodox dogmas as is implied by the position of an Orthodox minister. Nevertheless, he intends to continue his devotion to the ministerial calling, although it is an impossibility for him to preach antiquated formulas that he does not himself believe. And so they go, one after another. The light of Liberalism is penetrating the shadows and gloom of Orthodoxy and Old Theology, and the Church is being silently but effectually renovated. Time is one of the potent factors in reaching the inevitable result.

#### Progress of Spiritualism—The Editor at-Large at his Work.

The agitation of thought which "is the beginning of wisdom" reached Saratoga early in the present year. A great wave from the "river of life" appears to have passed over the town, and the good people have become deeply interested in Spiritualism. The subject had been discussed for some time in the local papers, and Rev. Bostwick Hawley, D. D., had represented the enemies of Spiritualism in a lengthy and elaborate paper which appeared in the Saratoga Eagle. The Doctor's display of classical and theological learning was remarkable, and apparently intended to stupefy and silence the Spiritualists: but it had no such effect. On the contrary, it was the bugle-blast which summoned the champion of the Secular Press Bureau to the field and the battle. Our readers will perceive, by reference to our first page, how thoroughly in carnest was the champion of Spiritualism, and how effectually he overthrew the churchial Goliah.

Truly the messenger from the spirit-world stepped in when the tide of public interest was rising; the waters were deeply moved by his presence; a new fountain was opened-the "well of water springing up into everlasting life." This new science of transcendental physics, the spring." Already the spiritually lame give mourners rejoice and the blind begin to see. Honor to the "Editor-at-Large" for his good work in this regard: and honor also to the editor of the Saratoga Eagle, who displays his manly independence, even-handed justice, and

in the earth-life. The trite saying 'Memento mori,' is now converted into the more serious one, 'Memento vivere'—which means, 'Remember that you are to live hereafter.' The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here."

This is solid encouragement, coming from the quarter it does. Its utterer is a venerable thinker and student, and a son of one of the most distinguished of the school of German most distinguished of the school of German is full of sophistry, that its teachings are mischlevous is full of sophistry, that its teachings are mischlevous.

In the extreme, and that the phenomena upon which it is based are accountable upon other theories than that of communication with disembodied spirits.

The response is from the gifted pen of Prof. S. B. Brittan of New York, who is reputed to be one of the very ablest exponents of the spiritualistic philosophy in the United States. We understand that the answer to Dr. Hawley's paper is designed to be masterly, exhaustive and conclusive, and that the objections to Spiritualism raised by our local contributor will be fairly, fully and squarely met. But this point must be decided by the reader rather than by the claims of the author or his friends. At any rate, the arguments of gentlemen of the calibre and character of Dr. Itawley and Prof. Brittan relative to this phase of belief will dignify a discussion which just now enjoys large local prominence, both in the village papers and among our people."

In the Issue containing Dr. Brittan's article, the Editor of the Eagle gives further expression

to his views in the following paragraph:

"The contribution on the subject of Spiritualism, from the pen of Prof. S. B. Brittan, occupies a large space in this issue; but the ability vigor and interest of the production justify the prominence we have accorded it. Whether Spiritualism is a true or a false philosophy, or a mixture of truth and error, a perusal of the paper cannot but give a more enlight ned conception of its scope, character and pretensions. Although occupying antagonistic positions, Prof. Brittan and Dr. Hawley both seek to fortify their arguments by liberal quotations from the Bible. Without undertaking to review this longthy and labored article, we rommend it, as we did br. Hawley's paper, to the painstaking perusal and thoughtful deliberation of every intelligent reader."

Since its appearance in the Eagle, the reply to to his views in the following paragraph:

Since its appearance in the Eagle, the reply to which we refer has called out the most pronounced encomiums, and its talented writer has received numerous letters from private individuals endorsing its positions-the following sentences being apposite specimens of the whole. One correspondent assures Dr. Brittan that "Your article is a well-sustained and comprehensive argument on the right side, and the scriptural authorities [the writer is a lawyer] which Indian a citizen, capable of making contracts you have mustered to its support make it one of as we do ourselves, and possessing the same the most valuable of your contributions to the | rights of citizenship. The people have at last to liberal doctrines. It is an announcement secular press. It cannot fail to be productive forced Congress to bestow upon the Indian the that has occasioned the utmost surprise in both of great good." Another correspondent says: "The Saratoga article is the finest thing I ever

#### Revising the Creeds.

inevitably do, have determined to follow the fashion, and subject their creed and catechism in educating the Indian which it had spent in to a revisal. How thorough it will be of course | suppressing him, this whole matter would have we know not, nor how generally satisfactory. They have evidently caught the contagion of private benefactions to do this work of Indian the day, and do not want their platform to seem to fall behind the Bible, and therefore call for its revision. It is devoutly to be hoped that the iron-clad element of Calvinism will be eliminated from it; that the sulphurousness of its at- and impressive light. The work that is now mosphere will become cleared; that it will no progressing at Hampton Institute he regarded youth, Thomas Slicer started out as a Methodist longer be made a crime against heaven to smile as full of promise for the future.

it is evident that the mythologic theology of a confession of its imperfection. If, then, it sioner of Agriculture, is one of those exception-Orthodoxy is everywhere breaking down and has been imperfect so long, how cruelly have ally appropriate appointments that go a long tion from time to time. This only demonstrates the wicked folly of any man or body of men setting up their ipse dicit as supreme authority. dictum. Truth is disclosed and discovered gradually. No more light is admitted into the eye than it can bear. Why should not the creedists stop disputing, then, and go about the true ends of existence?

> A correspondent who is evidently honest and sincere, though misled in this case, we think, writes us from Cleveland, O., that, in his opinion, our recent paragraph to the effect that the "Fay-Braddon" combination were at last pers that the phenomena are on the increase; accounts "circumventing the Clevelanders," Fay, whom he considers-by reason of a scance | materialization being of the most reliable deof hers which he has attended-a genuine scription; that trance-speaking is going on in medium. While we would be the last to throw | various parts of the country, to the edification the slightest shade of discredit upon any, even of the people, who seem to be more interested the humblest worker in the Spiritualist ranks, in the subject of Spiritualism than ever before. yet this is a case where we cannot, in justice, In this country, also, notwithstanding the hyremain silent. Indeed, we find it impossible to percritical effusions of certain would-be popes restrain our indignation at seeing, year after in our ranks, Spiritualism is steadily marching year, parties whom we have repeatedly warned on to victory. The phenomenal phase is being the public against, going from place to place demonstrated more and more each year, while and reaping, by transparent exhibitions, the the trance-mediums are listened to from the hard-carned dollars of each community. The notorious II. Melville Fay, against whom we and the greatest satisfaction. If our paper have printed column after column of matter, is the "Braddon" of the present firm-at least, fill it with original spiritual matter each week, so we have been repeatedly informed by respectable and trustworthy parties-and his record as a tergiversationist is a matter of history. How great a medium Mrs. Fay professes to be and ascending continually, bringing glad tidat the present time may be gleaned from the lings of great joy from the realms of light that following paragraph, which we extract from the correspondent's own account who writes

"Mr. Braddon, standing before the customary table, laden with musical instruments, made an explanatory address, in which he stated that Mrs. Fay took the 'middle, or scientific ground,' in her experiments, but that Spiritualists could believe it was spirits, and skeptics could assert that the tests were built upon the foundation of legerdenain."

If Mr. "Braddon" or any one else can intelligently explain what this mysterious "middle or scientific ground" of explanation regarding the production of the spiritual phenomena is, a great point (?) will be made without doubt: while the mere implication, made by him in the name of Mrs. Fay, that the genuine phenomena bear any kinship, as to cause, with legerdemain, is a misstatement of facts—some of the most distinguished prestidigitators in Europe having united in declaring the producing source to be beyond their ken. We advise the Clevelanders and all others wherever they may exhibit to give

these F.-Bs. a wide berth. Our friends on the Pacific coast will find all the publications of Colby & Rich at Albert Morton's agency, 210 Stockton street, San Francisco, where they can be obtained at Boston prices, and of which he will furnish catalogues to all who apply. Mrs. Morton is an exceptionally fine medium, baving exercised her gifts in various phases of mediumship for many years to the satisfaction of all. She gives special attention to furnishing spirit communications for those unable to be present, the messages being given while Mrs. M. is entranced, and reported by Mr. Morton. Those wishing to avail themselves of her services can address her

The insertion of a communication from J. W. Rood, Secretary of the Cassadaga Lake (N. Y.) Free Association, regarding its forthcoming camp-meeting at that place in August next-5th to 28th-was intended for the present number, but is unavoidably deferred to our next

The Shawmut Spiritual Lyceum of Boston holds its annual picnic at Highland Lake Grove, on Friday, July 15th.

Indian Education.

The question of the most practical methods for the betterment of the condition of the remnants of the aboriginal tribes now within the limits of the United States has excited of late years the attention of the reflecting among the American people to a marked degree, and the fruit of this concentering of inquiry has been to bring about various improvements not hitherto expected or even deemed possible of attainment. And one of the most important steps which has been taken-to our mind-is the increased effort to educate the young among the Indians: It is only a few months since that Harper's Magazine devoted quite a full share of its space to a pictorially-illuminated and admirable article on the education of such at the Hampton, Va., Institute.

A union meeting was also held not long since at the South Church, Boston, in aid of this worthy project-a large congregation of earnest people being in attendance, and both the Orthodox and Unitarian clergymen of the city being liberally represented. During the session His Excellency John D. Long, Governor of the State, being introduced, observed that it had been the misfortune of the Indiaus that hitherto they have been placed in the position of wards of the United States, instead of citizens. He said that, as a general political lesson, it could truly be affirmed that no man, and no set of men, can be entrusted with irresponsible power over the lives, characters and interests of any one class of beings.

The only remedy, he said, is to make the themselves. The thing required, said the Governor, is to educate the Indian so that he shall go forth no longer armed with the knife and rifle, but with acquired knowledge and civiliza-The Congregationalists, as the other sects will | tion. He said there was no question that if the United States had spent one-half the amount been settled long ago. But it has been left for education.

Gen. Armstrong, always the friend of emancipation for the Indians, was presented, and set forth the cause of Indian education in a clear

## Hon. George B. Loring.

The recont selection of Dr. George B. Loring, The revision of a creed of course amounts to of this State, to be the United States Commisgenerations of people been deceived, and forced way toward redeeming a dozen ordinary ones. by subscribing to these iron-bound human Its peculiar appropriateness is universally concreeds and catechisms to lead very different | ceded, even political opponents approbating it lives from what they would have led other- on the ground of its particular fitness. We can wise. It seems, then, that no creed is perfect; but wish that such might oftener be the result, that none of them contain the full measure of | that instead of men being taken out of mere potruth, and that therefore they require altera- litical regard, special gifts and adaptability would be considered. Dr. Loring's practical experience as an agriculturalist, his comprehensive intelligence, his knowledge of public It is given to no church to be infallible in its affairs, will all avail in the discharge of those new duties upon which he enters the first of July. The Department of Agriculture, from its commanding interests, deserves to be a regular spects to this class of minds in the following cabinet position. If any one can raise it to the level of this importance and dignity it is the newly-appointed Commissioner.

Notwithstanding the efforts of the authorities to crush out mediumship in England, we find on perusal of the London spiritual pathat sittings are held in various places with aswas calculated to do injustice to Anna Eva tonishing results, the evidences of spirit-form rostrum on Sundays with the closest attention were several times larger than it is, we could of great interest to the world at large.

The doors of heaven are indeed open, never again to be closed, and angels are descending our dear ones who have passed on still live, and that we shall meet them in their heavenly us in defense of these peripatetic adventurers: | homes when our work is accomplished in the physical life. Our sensitive mediums being the only bridges that have united the two spheres of life, guard and protect them, friends, no matter how humble and obscure they may be, if you would insure your own happiness in the world beyond.

> The Saratoga (N. Y.) Sun, in a late issue, gives its readers the communication of Freder ick A. Johnson in full, as printed in our Message Department for April 30th (from which the Sun copies with due credit), and follows it up with the subjoined remarks:

"The above requires explanation. As we understand it, there is a lady medium—Miss M. T Shelhamer—in Boston, through whom, on Tuesday and Friday afternoon of each week, in a public hall to which there is free admission, the spirits of departed ones give verbal messages to their friends. These spoken messages are taken down verbatim, as they are uttered, and are sub-sequently published in the Banner of Light. There are usually from six to eight of these messages given on each occasion, and of course messages given on each occasion, and of course they accumulate faster than they can be published. The above message from Frederick A. Johnson, with six others, from as many different persons, was given on the 22d of last March. We copy it for the local interest it has, and as being another manifestation of the marvels of the new truth that has come from God to cheer and bless mankind. We understand, too, that the particulars of the above message from Mr. Johnson are fully verified by the facts being as son are fully verified by the facts being as stated. After this explanation you will find a new interest-in reading the message again."

By reference to our fifth page it will be seen that George C. Stetson announces a Spiritual Meeting to be convened at Silver Lake Grove, Mass., on July 15th. Dr. John H. Currier, of Boston—a genial gentleman and popu lar chairman—will preside.

Mr. E. W. Wallis occupied the Grosvenor-Street (London) platform on Sunday, the 5th of June, and gave a farewell address previous to his departure for America, says our English contemporary, the Herald of Progress.

The 17th inst. being a legal holiday, the Banner of Light Bookstore will be closed.

Epes Sargent's Last Great Work.

Our thanks are hereby tendered to the publishers for a copy of Mr. Epes Sargent's elegant work, "Harper's Cyclopedia of British and American Poetry"-a volume of nearly 1000 pages, an extended notice of which we shall give at an early day. It is introduced by the following

PUBLISHER'S NOTE.

The concluding pages of this volume were put in type only a few days before the genial and cultured editor passed away from the scene of his labors. It was the crowning work of a life devoted to literature. Projected several years ago, it engrossed Mr. Sargent's thoughts and time almost to the very lest day of his life and time almost to the very last day of his life, and every page passed under his careful supervision. Although he did not live to see it published, he had the pleasure of putting the final touches to it, and of knowing that his work was

Mr. Sargent was eminently fitted for the preparation of a work of this kind. Few men possessed a wider or more profound knowledge of English literature, and his judgment was clear, acute and discriminating. He designed this volume especially for household use; and he could have desired no kindlier remembrance than that associated with the innocent pleasure and refining influence it will earry to many a domestic fireside. HANDER & BROTHERS. Franklin Square, New York, Feb. 22d, 1881.

#### A. B. French.

On our eighth page "Cephas" gives a lively sketch of Spiritualism and the conditions attendant on its advocacy in several points in the West. In another letter just received from him -and which we shall print next week-our correspondent additionally refers, as follows, to

Mr. French, the work he is doing and is to do: "A. B. French, the work he is doing and is to do:

"A. B. French is busily engaged in the lecture field, where he ranks with the best. Following are his appointments in the immediate future: Sturgis, Mich., June 17th, 18th, and 19th; Otokce, O., June 20th; Chippewa Lake, O., July 2d and 3d; Lawrence, Mich., Aug. 6th and 7th; Antwerp, O., August 20th and 21st; balance of the month, Cassadaga Lake (N. Y.) Spiritualist Camp-Meeting. Mr. French regrets his inability to meet the friends at Neshaminy Falls, Onset Bay, and Lake Pleasant this year. Next set Buy, and Lake Pleasant this year. Next year he will be on hand. Mr. French's perma-nent address is Clyde, Ohio."

LOOK OUT FOR HIM.-We announced, some weeks since, that a certain individual calling himself by the family name of Slade (Charles Slade, generally), and depending on the resemblance of the designation to that of Dr. Henry Slade to bring in the shekels, was traversing the country alert to capture the unwary. It seems, at last accounts, that he has been in Leadville recently, the Dally Democrat of that place for June 7th bidding him the following vigorous adieu :

vigorous adicu:

"The Slade who performed here Sunday evening has been denounced time and again by the leading spiritual papers of the country as a fraud and impostor. He is not the Dr. Slade whose marvelous feats astonished the sevents of the old world, and with whom Prot. Zälluer experimented so long a time, embodying the results in his celebrated work called 'Transcendental Physics.' As the bogus Slade announces at the close of his show, his performances are only 'sleight-of-hand tricks,' and very poorly done at that. It must be remembered in this connection that the court conjurer of Prussia, who witnessed the experiments of Zöllner with the genuine Dr. Slade, attested that it was beyond the power of any juggler or necromancer, living or dead, to duplicate his feats."

"Fraud-hunting" seems to be a very ashionable amusement now-a-days among socalled conservative Spiritualists - journalistic or otherwise. That bright and intelligent paper, Light for All, published in San Francisco, takes occasion in a recent issue to pay its reunmistakable fashion:

We have little time to hunt fraud and less "We have little time to hunt fraud and less inclination, and shall not start on an expedition of that kind until we are satisfied that Spiritualists will combine together and assist in purging its ranks of all the parasites who seek to crawl into favor by proclaiming the fact that they are Spiritualists, who know nothing of its philosophy and less of its phenomena."

B. F. C., of New York, writes, June 11th: "I read carefully the Banner of Light-almost every word; it is my life. I peruse a good many but the Banner is the best of all, and John Wetherbee is a favorite writer, so business-like and to the point. I have known Farnsworth, whom Wetherbee has criticised, twenty years more or less. He is a real good fellow; but who cares for his opinion when principles are at stake? Let the dead speak their pieces. Once it was said that dead men told no tales, but that is played out."

The annual Summer Excursion of the Massachusetts Press Association will this year take place June 20th to the 27th. The plan is to see some of the cities, rivers and mountains of Maine and much of its sea-coast; also to visit some delightful places on the New Hampshire coast. The trip will be taken at the most attractive season of the year, and before the summer tourists crowd the hotels and avenues of

The attention of our readers is called to the advertisement in another column announcing the first out-door-gathering of Spiritualists this season, at Shawsheen River Grove, Ballard Vale, Sunday, July 3d. A most enjoyable time may be confidently expected, as everything is being done to that end, and we have no doubt those who, participate in the occasion will be greatly refreshed both in body and mind.

The crooked policy and wily sinuosities of the R.-P. Journal are beginning to be pretty clearly understood by all true Spiritualists in every part of the country. As evidence of this fact we are in receipt of many letters from different localities, from prominent friends of the cause, endorsing our exposure of that paper's nefarious course for several years past.

Our English contemporary, the Herald of Progress, says, and truly, that Spiritualism asserts adhesion to eternal principles, commits itself to no dogmas, and has a living faith in love, law, order and justice, demanding for every man his rights, giving to the broken-hearted, peace; to the poor, joy; to the persecuted and downtrodden, a home in their Father's house.

The humble Nazarene knew the spiritual law so well that he did not hesitate to tell the self-righteous of his day that their lack of charity to the erring was a greater sin than the misdeeds of those they condemned. A few wouldbe modern reformers of our day should bear this fact in mind and profit thereby.

On our third page will be found a full list of Spiritualist lecturers. As it is all-important that the list should be correct-otherwise it is useless—we earnestly request societies and speakers to notify us at once of any errors they may discover, in order that they may be recti-

ET Dr. Fred. L. H. Willis-as will be seen by his card on our fifth page—can be addressed hereafter at Glenora, Yates Co., N. Y.

Don't forget the Onset Bay Picnic on the 17th. A grand time may be expected.

#### Spiritualism Abroad.

JUNE 18, 1881.

ENGLAND. Astonishing phenomena continue to take

place through the mediumship of Mr. Fitton, which are reported in the Medium by Mr. J. B. Tetlow. At one time the spirit known as "Dr. Scott" had his photograph taken several times in strong daylight. Among the company present was a lady who is a powerful mesmerist. Shortly after the picture had been taken the "Doctor" approached the lady, and taking her by the hand, led her into the middle of the room, then fixing himself in front of her, with his face about six inches from hers, he said: "Madam, try your skill on me," and for full FIVE MINUTES IN DAYLIGHT the "Doctor" and the mesmerist gazed into each other's eyes. She made no visible effect upon the "Doctor." Before allowing her to take her place he made a few passes over her. As evidence that the "Dr. Scott" was really a spirit-form, Mr. Tetlow

says:

"The camera and other articles belonging to the photograph business were now put away, and the 'Doctor' retired into the cabinet to rapidly de-materialize. The light was put out—we singing for a short time—when upon the floor, about four feet from where I sat, a small bright light was visible, gradually growing brighter, now ascending, now swaying, then up and up, till again before us stood our kind friend, 'Dr. Scott.' This had been done that the two lady strangers might see him build himself before their eyes; exhibiting himself to all, then going to the spot whence he had arisen, he rapidly sank into nothingness."

Mr. James Holmes, who, as we have before

Mr. James Holmes, who, as we have before stated, was formerly Vice-President of the National Secular Society of England, an eloquent advocate of the doctrine that death ends all, and when on a visit to this country lectured in Paine Hall for the Materialists, yet since his return to England has become convinced that there is a future for man beyond the gave, is lecturing in London with great success. On one occasion his subject was "Unassailable Proofs of the Identity of Friends Departed, Obtained by Unbelievers." He gave numerous incidents of personal experience in support of his position, and said:

"While science fails through Aristotle, and philosophy through Plato, and religion through Jesus, to give the expanding intellect of man satisfaction, in relation to our friends departed, Spiritualism furnishes what is required on a scientific basis, proving a higher grade of being, expansive love and hopeful reunion. It stamps life with double importance because the consequences of our acts to others reach across etar. quences of our acts to others reach across eter-

Mr. Charles Blackburn has met another sad bereavement in the departure of his son to the world of spirits, an event that occurred on the 29th ult., in consequence of a surgical operation performed for the purpose of removing an abscess from the threat.

#### SCOTLAND.

Mr. A. Duguid writes that materializations of spirit forms are becoming very frequent in Glasgow; and that a diffusion of a knowledge of the truths and phenomena of Spiritualism is rapidlypervading Scotland. Séances are held in an innumerable number of private families, and public lectures and exhibitions of spirit power are on the increase.

AUSTRALIA.

The Harbinger of Light announces the commencement of a "Message Department" in its columns. Communications from spirits to appear in that department are to be received through the mediumship of Mr. George Spriggs. The authenticity of several messages thus received has already been proved.

# INDIA.

The impression generally prevails that India is highly favored with mediums for the production of physical phenomena; but we find in the London Spiritualist of the 27th ult. a letter from Madame Blavatsky, in which she says: "In India there are no regular mediums, hence people anxious to satisfy themselves of the truth of spiritual phenomena, or any other occult manifestations, cannot do so except by reading books. Cannot some sych medium as Dr. Slade, of America, or any one in Europe be induced to make India a visit, if the expenses of his journey are paid? If so, persons interested may raise a sum for the purpose. I am willing to subscribe to the extent of Rs. 100 toward this fund."

# WEST INDIES.

Much interest exists in Havana in Spiritualism, but the opposition to the printing and publishing of anything in connection with it acts as a hindrance to the extension of a knowledge-respecting it. Lately a box of books sent to M. Joseph Mauri was received by him and heavy duties paid on them. They were then submitted to the press censorship, and were ordered to be returned whence they came, because they were adverse to the religion of the State and denied the divinity of Christ. M. Mauri undertook to issue a journal, La Lumière d' Outretombe ; but its publication was interdicted by the authorities. Yet these efforts to stay the tide of liberalism, and shut out the light of spiritual truth, produce results far different from what were intended, and Spiritualism is progressing with marvelous rapidity in Cuba, the number of converts being constantly on the increase. Several clairvoyant, trance and writing mediums are on the Island, and their services in great demand.

# SOUTH AFRICA.

The Secretary of the Spiritual Evidence Society at Cape Town reports to the Medium and Daybreak, London, that they have recently inaugurated with appropriate exercises and a fruit banquet new rooms, larger and far better adapted to their use than those formerly occupied by them. They have added to their reading-room, during the last quarter, the Banner of Light, Theosophist, and Truth Seeker. B. T. Hutchinson has presented several books, a new circle has been formed, Sunday services have been held, and new members received. Much work has bon done for the benefit of the cause with good results.

# The Oakland Garden.

This charming place of summer amusement is in the full tide of successful operation. Mahn's Comic Opera Company has been engaged for the present and next week. The bill for this week is "Boccaccio." It is substantially the same as when the Company gave the opera on the Boston Theatre stage. Next week "Fatinitza" will be the chief feature.

Keep the Spiritual Lyceums going, friends, all over the country. Do not allow a single one to languish. The children should be fully instructed in the divine truths of Spiritualism, to the end that a purer religion may be inaugurated upon the earth than creedism has taught for so many years.

Rev. J. H. Harter, of Auburn, N. Y., should be kept in the field as a lecturer on Spiritualism. He is endorsed as an able speaker by the local press wherever he is heard.

### BRIEF PARAGRAPHS. .

DE MORTUIS NIL NISI BONUM: Say nothing but good of the dead; For if you do You'll surely rue

What you have so unwisely said.

Bro. Collins's explanation is altogether too metaphysically obtuse and neptunianally occult to be comprehended by us, Mr. News. He may be right, notwithstanding. We think Mr. Whittier must have at some time inoculated our worthy brother's mind with the deep-thought teachings of Plato.

A great many people labor under the mistaken idea that the universe is a cold, lifeless corpse, with no soul in it, while to me every atom of the universe is instinctive of life and intelligence.—Wm. Denton.

The total eclipse of the moon came off last Saturday night, or, rather, early on Sunday morning, according to the printed programme. It was a perfect success A large audience witnessed the curious phenomenon.

A great deal of the mean criticism of the world reminds us of the child who said : "Johnny, how greedy you are to take the largest apple in the pile; I wanted that for myself." Bro. Farnsworth will please take notice.

The Ranner of Light, the prosperous organ of the Spiritualists, and a typographical model, overflows into a supplement. The veteran printer at its helm knows all the ropes but one: He thinks almost everybody is as honest as himself.—Boston Herald.

From Chemnitz, Germany, one thousand stockingveavers are preparing to emigrate to this country.

Jo Cose is assuming the rôle of a weather prophet He says a wet summer, accompanied with considerable moisture, is sure, provided we have much rain, and that a severe drought is inevitable should no rain fall: basing his prediction on a long period of close and accurate observation.

If thou hast something, bring thy goods-a fair return be thine;
If thou art something, bring thy soul and interchange with mine.—[Schiller.

All that is necessary for the enjoyment of sausages at breakfast is confidence.

The happiness derived from the inheritance in possession of the new Czar may be surmised from the fact that already twenty-one persons have been arrested for conspiring against his life.

California law does not appear to be of the hold fast pattern. That of the Regular doctors falled, as their prescriptions often do, to produce the desired effect; and now the law to limit the immigration of the Chinese is circumvented by steamers landing them at Vic toria, British Columbia, from whence they come in coasting vessels, and settle where they choose.

Our generous Spiritual friend of the Banner of Light will please accept our thanks for his many and kind words.—Boston Investigator.

The following stanzas of an Irish song, written by Sergeant O'Hagan in '48, will doubtless be perused with interest at this particular time when Ireland is suffering from English oppression:

"When comes the day all hearts to weigh,
If stanch they be, or vile,
Shall we forget the sacred debt
We owe our mother isle?
My native heath is brown beneath,
My native waters blue;
But crimson red o'er both shall spread
Ere I am false to you.

Ere I am false to you, Dear land!

Ere I am false to you.

What path is best your rights to wrest
Let other heads divine;
By work or word, with voice or sword,
To follow them be mine.
The breast that zenl and hatred steel
No terror can subdue;
If death should come, that martyrdom
Were sweet, endured for you,

Were sweet, endured for you."

A severe hallstorm visited Central Iowa on Sunday last. Several persons were killed, and numerous houses demolished. It is said the stones were the size

Western adventurers are still encroaching upon the rights of the Indian wards of the government.

"Heaven is the nest of the soul built among the white spring blossoms and branches of the stars; and it is feathered round by plumage plucked from our own breast. Some warm joy, some darling hope, some deathless desire, some immortal soul of child, or sister, or sweet mother, or fair one—that is heaven, because the heart is plucked for it. But remember, it takes earth to make heaven."—"Onco," by S. M. Hageman.

Will anything but a condition receptive to impressions from spiritual intelligences account for a case like this? John Philip Barretier, born at Swabach, 1720, was master of five languages at the age of nine years, and could read the Scriptures better in their original tongues than in his own. He was in his fourth year perfectly familiar with Latin.

The charity of Closefist give to fame; He has at last subscribed—how much?—his name.

MENTAL ARITHMETIC.—A gentleman in the New York swamp met a rather "uncertain" acquaintance the other day, when the latter said: "I'm a little short and would like to ask you a conundrum in mental arithmetic." "Proceed," observed the gentleman. "Well," said the "short" man, "suppose you had ten dollars in your pocket and I should ask you for five dollars, how much would remain?" "Ten dollars," was the prompt answer.—Shoe and Leather Reporter.

The Sessions of the New York Legislature are not of a very exalted character just now.

Some theologico-maniac who signs his or her effusion "A Christian," but who evidently has little acquaintance with the spirit of the loving Nazarene wrote to a late issue of the New York Star that the man who would take Col. Robert Ingersoll's life would be "regarded as a benefactor to his race, and would be justified by God and man, for God has so revealed in his holy word; and God in his good time will most certainly select his agent on earth to do his holy

Miss M. M. Gillette has been appointed by President Garfield a notary public for the District of Columbia.

The attempt to evict tenants in Ireland has resulted in almost a civil war. Troops are freely used, and several collisions, in which numbers were injured and some killed, have occurred between them and the peasantry.

The Institute of Heredity alms to produce a race which shall be strong and handsome; of vigorous bodies and healthy minds. But it chiefly concerns itself with the eradication of vice, and this it feels sure can be effected by the scientific regulation of marriages. It would get rid of vice by seeing to it that children should be born without vicious tendencies. Of course, if the offspring are to be of sound moral health, the parents must have no leanings toward depravity themselves. . . The Institute of Heredity, therefore, is a great moral reform society in its purpose.—

New York Sun.

The latest intelligence from Pekin states that the youthful Emperor of China has been suffering from small-pox for twenty days, and is in a critical condition. The court physicians have little hopes of his recovery. The western Empress is expected to recover.

"The land, my friends," said an Irish orator at a meeting, "has belonged to the people from the days of Adam." "Adam, indeed!" replied a voice in the crowd. "Do not speak of him: he was evicted from the Garden of Eden without compensation."

Spiritualism is the manifestation of the spirit in all

possible forms. It is the love of God stooping down to man's needs. The dogs of war in South America continue to raise

their Peruvian bark.

Here is a hint for those who wish to send bouquets to Eastern friends. A bunch of lilles-of the valley sent from New Orleans to Providence, R. I., arrived in a fresh condition, inside a large potato which lad been scooped out to receive it.—Santa Barbara (Cal.) Independent.

The lecturer who had an audlence of three old maids and one man and his wife, said he drew a full housethree of a kind and a pair.

### Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

J. Frank Baxter, on Sunday, June 12th, concluded a series of very successful meetings in Willimantic, Ct. and on Monday evening, June 13th, lectured in South Windham, Ct. This week he leaves for Central New York, where on Sundays June 19th and 26th he lectures before the Freeville Association of Tompkins County. On Tuesday evening, June 28th, he will lecture in Friendship, and on Wednesday and Thursday, June 29th and 30th, in North Cuba. Letters directed to 181 Walnut street, Chelsea, Mass., in his absence, will receive a prompt consideration and answer.

Dr. J. K. Balley spoke at School-House, near Sugar Island, Ill., April 10th; at the Lewis school-house, Martinton, Ill., April 17th; at Elkhart, Ind., May 1st; at Orland, Ind., May 8th; at Freemont, Ind., May 15th; at the Wentworth school-house, near Antwerp, Ohio, May 22d; at Cecil, Ohlo, May 25th; at Decatur, Ill., June 5th; at Oak Ridge Park, Springfield, Ill., June 12th. Present local address, Effingham, Ill.

Mr. Thomas Street, having concluded his labors in New York and Brooklyn, will shortly be in Connecticut, on his way East. He may be addressed in care of Mrs. M. C. Coleman, 223 Congress Avenue, New Haven,

Geo. C. Stetson writes: "Mrs. N. J. Willis, of Cambridgeport, will lecture for the Spiritual Society of Hauson, Mass., on Sunday, June 19th. On Sunday, July 3d, Mrs. S. A. Byrnes, of East Boston, will speak for us; and on Sundays, July 17th and 31st, Mrs. C. Fannic Allyn. This Society is progressing rapidly, and much interest is being shown by the people, regardless

-L. K. Coonley, M. D., will lecture June 19th at 11 . м. and 2 г. м. in Independence Hall, Hatchville. Gave lecture at 4 P. M., June 12th, in Ladies' Union Hall, Marshfield, Mass., and will lecture in that place again Sunday, June 26th, at 41/2 P. M.

Mrs. A. L. Pennell, of Chelsea, occupied the rostrum at Good Templars' Hall, Haverbill, Mass., last Sunday, to good acceptance. She will speak in the same hall, and give psychometric readings, next Sunday.

EM" ECHOES FROM EVERETT HALL" arrived just too late for this issue. Will print the report next week. The present installment bears date of June 12th, and contains the announcement that "The opening address at our Conference this week will be made by President Benedict, in which the subject: 'Spiritual Conference! will be carefully considered." The Sunday session of the Children's Progressive Lyceum (June 12th) is reported as a success, and the writer states that "Next Sabbath our Lyceum friends in New York are expected to be present, and join in our closing exercises for

EN We shall print next week's trance discourse delivered through the medial instrumentality of W. J. Colville. The following is its title: "The Law of Compensation versus the Law of Death."

Our Western friends are referred to the official notice in another column of the Grove Meeting to be held at Four Mile Lake, June 26th, under the auspices of the Michigan State Association of Spiritualists and Liberalists.

"Rev." Elder Waite, "the artist-evangelist," is on the Vermont circuit with his "holy show." They are not as green up there as in this vicinity, for the authorities in St. Johnsbury refused to let him exhibit, and the papers say he left in an unceremonious man-ner, without saying good-by to his landlord.— Weekly News, Amesbury, Mass., for June 11th.

### The Secular Press Bureau,

Under the management of Prof. S. B. Brittan. Present address, 29 Broad street, Newark, N. J. Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made 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

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On the first page of the present issue of the Banner of Light will be found a specimen of the work which the Secular Press Bureau is doing through its chief, Prof. Brittan, in defense of the cause of Spiritualism. We trust its perusal may cause a yet wider interest in the Bureau, and bring in substantial pecuniary aid in its behalf. Henry J. Newton, Esq., and Mr. Charles Partridge, of New York City, specially deserve the thanks of all friends of the measure for the ample donations they have recently made to the fund, which amounts are recorded in the list of subscriptions above given. Let their generous example be followed by others in the spiritual ranks who feel able so to do; while well-wishers of the Burcau all over the country should remember that any sums, however small, which they may contribute, will be thankfully received, and be at once publicly credited to the Fund account.

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Je.4.

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OF the Spiritualists at Shawsheen River Grove, Bullard Vale, on Boston and Maine Railroad, will take place on Sunday, July 3d, 1881.

Prominent speakers are engaged. Many of our Boston mediums will be present. The Children's Lyceum have arranged for this Excursion.

Special trains will leave Boston, Lowell and Lawrence.
Full particulars in next week's Banner of Light.

June 18. DR. A. H. RICHARDSON, Manager.

#### GRAND SPIRITUAL MEETING

At Silver Lake Grove, On Old Colony Railroad, on Friday, July 15, 1881. DR. J. H. CURRIER, of Boston, will preside. Full particulars hereafter. GEO. C. STETSON, Manager.

THE NEW ENGLAND SPIRITUALISTS'

Camp-Meeting Association W11.1, hold their Eighth Annual Gathering at Lake Plensant, from July 15th to Sept. 15th, 1881. First, public exercise Sunday, July 31st, closing Sunday, Sept. Rh. none exercise Sunday, July 3181, closing Sunday, Sept. 11184, irculars, containing full partheulars, sent enapplication by JU, SMITH, Secretary, Box 1152, Springfield, Mass, June 1, 11w

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# Message Department.

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, o Province street and Montgomery Place, every T and FRIDAY AFTERNOON. The Hall will be o Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tuesday and Firiday Afternoon. 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 excess until the conclusion of the scance, except in case of absolute necessity. The public are conductly invited.

The Messages published under the above heading half-cate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil—consequently those who passfrom the carthly sphere in an underveloped state, eventually progress to a higher condition, We alk the reader to teceive 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.

o more.

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

25 As our angelvisitants desire to behold natural flowers pon our Circle-Boom tables we solieit donations of such roun the friends in earth-sife who may feel that it is a pleasor to place upon the altar of Spirituality their floral offernics.

ings.
[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays, [Astrophysical Content of this department, in order to ensure prompt attention, should in every instance be adensure prompt attention, should in every management prompt attention, or to dressed to Coby & Rich, or to Lewis B. Wilson, Chairman,

Messages given through the Mediumship of Miss M. T. Shellamer.

Séance held March 1st, 1881.

Invocation.

On Soul of Love! of infinite compassion! of divine tenderness! thou who art all justice, all wisdom, all beneficence! we approach thee with love and gratitude in our hearts, feeling that we shall be received; that in return we shall receive a blessing from thee. Not as trembling cravens pleading for mercy and pardon do we approach thy home of light, of life and power; but trustingly, confidingly, as the child turns in affectionate love to its earthly parent, knowing that it will receive sympathy, assistance and encouragement, we turn to thee, oh our Father, feeling that we shall receive a supply for every want, knowing that thou dost behold in every human soul a part and parcel of thine own divine and perfect life. Add oh, we ask that thou wilt continue to bestow upon the needy and unfortunate that strength and assistance for which they daily yearn; that thou wilt give unto the returning soul power to express liself according to its needs, in order that it may send forth, a new hulmence to be of benefit to others, while receiving encouragement and experience which shall be of use to its own being. Thou who art the Father, the Guide, the Sustainer of all, bless, oh, we beseech thee, every human soul walking the earth in poin and darkness, bowed down by anguish and despair; oh, may they learn to look to thee for comfort and for strength; may they learn to look to thee for comfort and for strength; may they learn to look to thee for comfort and for strength; may they learn to look to thee for comfort and for strength; may they learn to look to thee for comfort and souls may become uplified, and they may walk in paths of light and righteonstess, nearer unto thee and thine eternal kingdom. Amen. Invocation.

#### Questions and Answers.

CONTROLLING SPIRIT .- We are ready for your questions, Mr. Chairman. QUES.—[By A. L. D.] What is the cause of

Ans.-Leprosy is defined generally as a cutaneous disease, attacking the entire physi-cal form. We believe that this disease is pro-duced by vitiated, impure blood, caused by improper living, a lack of attention to diet and the true regimen of physical life. We believe that it is produced by hereditary causes, and that whatever—tends to vitiate the blood, to draw away from its vitality, will produce a like complaint

plaint.
O.--Under what circumstances is it commu-

O.—Under what circumstances is it communicated from one to another?

A.—All diseases are communicated from one to another under similar circumstances. The system may become impaired from over-work, from improper food, from inaction of the digestive organs; at such times it becomes open to the attacks of disease, and we should consider that the complaint called leprosy would be communicated under just such conditions.

Q.—Cannot spirit physicians give us a cure?

A.—We can give no cure that would be beneficial in all cases, because we fully realize that

ficial in all cases, because we fully realize that every individual requires a difference of treatment, even in the same or a similar disease but in order to become free from such a terrible all ment as leprosy one must pay strict attention to all the rules and regulations of life, morally, spiritually and physically—A proper attention should be paid to a dietary system; all or nearly all animal food should be eschewed, and yegetaall animal food should be eschewed, and vegetables, ripe fruits and grains alone should be partaken of. In many cases a change of climate, and recreation would be imperative: again, the regular habits of life would need perhaps to be changed. One must live perfectly pure morally, as well as physically, in order to become free from the taint of any such disease.

Q.—[By J. N. B.] Mr. Chairman, enclosed is a specimen of a picture card distributed among the Sunday-school children of the Congregationalist denomination of a neighboring town, with the motto, as you will perceive, emphasized by underseoring, "Flee from wrath," in

Bible text concerning the "wrath of an offended God." The question involved for us to present to the spirit intelligence controlling, is, viz.: What weath on the other side awaits the child who doesn't dec, according to the impression thus disseminated in communities of advanced general intelligence, in the latter part of the nineteenth century of time, from the ad-vent of the best Friend and Lover of all hu-

manity upon the earth?
A.—As humanity advances in intelligence and

spiritual unfoldment; it outgrows the old forms of creed and dogma, and emerges into the clearof creat and dogma, and emerges into the clear-er, purer atmosphere of knowledge or truth. A clergyman of the present day, who pays any respect to public opinion, or who has any regard for his own popularity, will hardly dare venture to enunciate the old-time doctrines of total deto enunciate the old-time doctrines of total de-pravity, eternal punishment and infant damna-tion; these are -past and gone, relegated to the bygone ages and their superstitious instructions; but we find here and there cropping out the old tenets, perhaps disguised under new forms. The presentation of the picture-card to children, inscribed with the sentence, "Flee from wrath," which means "flee from the wrath to come," we look upon as but a relic of the old barbarous custom of terrifying children and innocent persons—frightening them, not into the arms of Jesus, as has been stated, but into the jaws of the theological church. The day is upon you; it is possible that its dawn may not have been perceived by some of our theological pastors, who have long been buried amid the rubbish of old-time notions, but yet it is here, the day of spiritual freedom and of universal truth; and we know—we do not believe, but we actually know—that the time is sont to day when every glorgyman. we do not believe, but we actually know—that the time is soon to dawn when every clergyman in the land will be obliged to teach from the rostrum or pulpit the universal love, the infinite tenderness of the Divine Parent, the Creator of all Life, the Sustainer, the Ordniner of all Law and Being. Your questioner asks, "What wrath will be ministered to the child who does not flee?" and we reply: The child who has the intuitive force striving within his being, who feels that he cannot accept the mandates of the theological pastor, but that he must continue in his logical pastor, but that he must continue in his own way to receive of whatever experience comes to him, and work out his own salvation as best he can, will find, when he enters the as best he can, will find, when he enters the spiritual world, that he is possessed of a larger knowledge and a clearer vision than those who have become frightened into the church, into accepting the old dogmas and ideas without question. One cannot reply to such a query as this presented in a few moments of time; it would indeed present a theme for a discourse which angels wight enlarge up with advantages. would indeed present a theme for a discourse which angels might enlarge upon with advantage to themselves and to humanity. We can only say that the day is upon you, the day of freedom and of knowledge, when truth itself shall become known to all people, and when old theories, false ideas and error will be banished into the realms of superstition, where they belong. The past has gone, let it bury its dead; the present is upon you with its duties and its work; the future is before you, bringing the full glory of the spiritual dispensation, which like the sun of a new day shall permeate the churches and make itself felt, until it warms and cheers every heart, and shows to mankind the true beauty and the clear revealments of eternal life and infinite love. finite love.

# George P. Morris.

My object in returning here this afternoon, Mr. Chairman, is two-fold in intent and purpose. First, to reply to the question exercising the minds and hearts of a few friends of mine in New York City; and second, to speak a word

of encouragement and indorsement to him whom the Spiritualists of this country, and many of the advanced spirits of the higher life, have selected as their champion and their mouthpiece in defending the truths of Spiritualism through the columns of the secular publications of the day. My reply to my friends may be given in a few short words, and I feel that it will be seen and perhaps accepted by those particular friends of mine who are anxiously seeking for light and for knowledge. You inquire if I have been in your midst during the past three months; if I have sought to manifest my presence—to give to you some knowledge of the life beyond this vale of tears you term the earth, and my reply is: Yes, I have been with you from week to week during the last three months, and have sought to manifest my presence; but I am obliged to confess that I have not succeeded as I could desire. I have endeavored to give you a little knowledge concerning my home in the spirit-world, and I feel that the few faint sentences I have conveyed to you but inadequately describe my surfeel that the few faint sentences I have conveyed to you but inadequately describe my sur-roundings and the experience I have passed through since entering the immortal state of existence. But we are novices in this work—we existence. But we are novices in this work—we cannot expect to perform much at present—we cannot look for great results. Our beginnings are small, yet grand results may follow in due time if you but exercise patience and caution. I feel that I shall be enabled to return more perfectly in the future, to express myself more thoroughly than I have done, and to transmit to you some evidence of my identity, therefore I encourage you to proceed in your investigation, and I will not only come myself, but I shall be glad to bring with me our old associates, who, I think, will be pleased to communicate.

cate.

And now I wish to state my opinion relating to the "Editor at-Large" project, as advanced by spirits through a mortal organism, and carried along by beings in the flesh. I not only bring my own indorsement, but also that of many another who was associated with me in literary and editorial pursuits, who are indeed glad to feel that this is a good and grand movement, which will result favorably to the cause of truth and the welfare of lumanity. As such, we look upon it as a grand work, one that shall be felt, and by-and-by appreciated, throughout the length and breadth of the land. When you find a rare and precious gem you do not care to hide its sparkle and its beauty from the light of day; it is your pleasure to wear the jewel where it may be seen and commented upon by others as well as yourself; and when its true value becomes known it seems to enhance its worth to its possessor. In the same

enhance its worth to its possessor. In the same way have I become possessed of a rare jewel-it way have I become possessed of a rare jewel—it is the pearl of great price, truth—undying truth and knowledge: knowledge concerning the destiny of man in a future state of existence; and I desire to bear it aloft where it may be seen, where it may be enjoyed and appreciated by others; so it is my pleasure to return and to say to my friends: Yes, this is a divine truth—this spiritual life—and I have gained immortal knowledge concerning the destiny of mankind. I feel that this cannot be spread too fully before the eyes of humanity; that it is the duty of all Spiritualists to place their philosophy, their religion—for I consider it to be the divinest of religions—before the gaze of mankind, where it may be seen, where it may be learned of and appreciated, and in no better way can this be done than by disseminating the truths of Spirdone than by disseminating the truths of Spir-itualism throughout the length and breadth of the land, through the instrumentality of the secular press. Therefore I send my encouragement to your "Editor-at-Large," and I would say to him: I have been with you in your private sanctum; I have overshadowed your spirit with my presence, seeking to make myself known, seeking to make my individuality felt throughout your writings, in order that I might spread forth my induence in forwarding this work. George P. Morris.

### Maria Mitchell.

I have a message to send a long distance. I resided in Halifax, Nova Scotia. I find that I cannot manifest myself through a medium at home. I am not provided with proper conditions for this work, and I find myself inexperienced in returning to influence mediums, but I hope to send my message from this place, trusting that it will be received, and trusting that it will be accepted in the same spirit in which it is offered. I feel that I shall reach John and Sarah: I don't know as they will believe I have come, yet if my words awaken their attention, and draw their thoughts to me in the spiritworld, I shall feel repaid, for I am told that by coming here I shall be able to go to my friends and impress them with my desires, and perhaps influence them to work in the way that I wish. influence them to work in the way that I wish. I send my love, and I say, I have come many times in the past few years, seeking to manifest, but unable to do so. I have not succeeded in guiding you in the direction I have most in guiding you in the direction I have most wished for thave sought to draw your thoughts toward the spirit-world, away from your old beliefs and superstitions. I found that they cramped and limited my spirit, and when I entered the spirit-world I was unfitted to appreciate and enjoy my surroundings. It is true that I met friends who had passed on before, and yet I was not satisfied, nor indeed can I say entirely pleased. I desired something more entirely pleased. I desired something more, something of a supernatural nature; I did not eare to find a world like the world I had just left; it seemed strange to me to find houses and fields, trees, and flowers, and waters. I had these when on earth; I wanted something different; I was unsatisfied. During the few years of my spiritual life I have been learning to gain satisfaction for myself, learning to become reconciled to my condition and surround. to gain satisfaction for myself, learning to be-come reconciled to my condition and surround-ings, and now I feel that I am fit to return, and draw the attention of my friends to the spirit-ual life whither they are going, that they may not spend days and weeks in repining because of the life they have entered upon. Maria Mitchell.

# Walter Evans.

Watter Evans,

[To the Chairman:] How do you do, mister? have you got a black cat? I have, and he is all black; he has got a white nose, that's all. I do n't mean I have got him in the spirit-world, I mean I have got him here, and I come back and play with him. I do; and I want my mamma to know I can come and play with "Colie" Ilis name is "Colie," and I come and play with him, and my mamma do n't never know it. She do n't see me; I can't make her see me, either, so a man here said I could come. And I do n't do n't see me; I can't make her see me, either, so a man here said I could come. And I do n't know, but I guess when "Colie" dies I am going to have him, do n't you? I want him, I do. He is awful old, but he is real good, and I tell you he catches the mousers. My mamma—I guess she'll think it is funny that I come back to talk about "Colie." He is the only one who can see me, anyway, when I come. He does see me every time; he claws and scratches and runs around the room, and mamma says she can see me, anyway, when I come. He does see me every time; he claws and scratches and runs around the room, and mamma says she "don't see what is the matter with 'Colie'; it seems as though the old scratch had got into him sometimes." And it isn't anything but just me—I am playing with him. I want my mamma to know it. I send my love to her and tell her I have got some real pretty shells. Oh, they are pink and white, and some of them turn all sorts of colors! When I was here, before I got sick (I had a bad throat and I ached all over). I went away with mamma, and a lady showed me a whole big bottle—she do n't call it a bottle but a jar—full of shells, and they were all colors. I wanted some awfully, but my mamma said I must not have'em. Then after I got home I cried because I could n't have them, and, do n't you believe, after I had gone over here to this pretty place, I found my Aunt Jennie, and I had lots of those pretty shells; auntie gave them to me. Do n't you think that was nice? I want mamma to know it. We've got shells; we've got flowers—and I guess we've got lots of things, too—we've got birds, we've got kitties, we've got things the same as you people have. Oh, we can have 'em, too! Do you want to know my name? My name is Walter Evans. My mamma used to call me her "little Wallie." She cried awfully, and she got lots of flowers to put around Wallie; then she had 'em made up into something—I don't know what you call it, and put under glass, and she looked at 'em, and then she' cried again. I thought that wasn't half as good as playing with "Colie." My mamma's name is Nellie—Aunt Jennie sends her love to Nellie—that's my mamma—and wants her to know she is taking care of her little boy, and is going to make him grow up a nice, smart man. That's all, only my mamma lives

in Boston. [Do you think she will get your letter?] Auntie said she would. I hope she will come here; then if she comes per aps I can come. If I can't, auntie can if she wants to. Auntie says I must say "Thank you."

can to assist each one in the future. I was sixty-three years old when my earthly existence terminated. Chauncey Paul.

Séance held March 4th, 1881.

### George Moore.

It was on a Monday that I passed to the world of spirits, about four weeks since. I find I am drawn back, that I am attracted by friends of mine who are in the flesh, and so I cannot rest until I have manifested myself. I wish rest until I have manifested myself. I wish my friends to know that all is well with methat is, so far as can be expected. Of course, I am not as yet acclimated, as it were, to this new life and experience, and of course some things look rather shadowy to me now; but, taking all things into consideration, I am very well situated. We cannot expect to overcome the habits of a lifetime in a few simple days; we cannot expect to gain entire knowledge concerning a new existence when we have only entered into that existence a brief moment before: but if my friends can comprehend that I entered into that existence a brief moment before; but if my friends can comprehend that I
have found the way to return, and the means
of return to them, to send out just a word of
greeting and of affectionate remembrance, I
shall feel repaid. I also find that by returning
in this manner I shall gain an experience which
will assist me on ward in my search for light
and traveledge. I have friends in Massachu will assist me onward in my search for light and knowledge. I have friends in Massachusetts who, I feel, will see my message. They will be surprised that I have returned, but I hope the surprise will be a pleasant one. I send them my love. I have other friends in New York State, and I trust my message will be received kindly by one and all. I passed away from Castleton, N. Y. I was seventy-seven years of age. My name is George Moore.

Hannah N. Thresher. If I can bring but one word of consolation, but one expression of sympathy, and but one manifestation of love to him who lingers yet in the mortal form, I shall feel amply repaid for coming. I feel that, at this moment, when the shadow of death still lingers around the old home and around the hearts that remain on earth, nothing can be of so much blessing as the assurance of continued love and of continued existence beyond the mortal. It is some little time, I would say, since I passed from the material life, and yet one dear one has but recently been summoned home to the spiritmaterial life, and yet one dear one has but re-cently been summoned home to the spirit-world. I wish my husband to feel and realize that our loved daughter was met and welcomed to a new home of light and beauty by her moth-er, and that now she will rise above all the lim-itations which seemed to bind her when on earth. Weariness, pain and suffering will be known no more; in the light of a new life and in the beautiful surroundings of a new home, where love and peace reign, she will be able to unfold her inmost powers and expand her affec-tional nature as they have never been before: unfold her inmost powers and expand her affectional nature as they have never been before; and by-and-by, when she becomes strengthened, refreshed, and experienced in the higher life, she will grow to be an angel of light, of consolation and of peace to many a weary heart; for it will be her mission to bring to the suffering and the worn some strength and encouragement, some message of love and cheer that will invigorate them anew, and give them power to press onward with the duties of life. I bring our love, and I say the angel of death has come to your I bring our love and I say the angel of death has come to your and I say the angel of death has come to your midst; it has come to the weary heart; it has come to those who mourned and sighed; and yet may it bring only peace and rest; may it bring only blessing, and may it point your lives onward and upward; may it becken your spirits above the material cares and perplexities, and enjoyments even, of earthly life, to the grand spiritual perceptions of a higher and a purer state of existence, where your loved ones watch and wait your coming. To William H. Thresher, of Providence, R. I. Hannah N. Thresher.

### Otis Buckman.

I have a desire to manifest myself through mortal lips, and to arouse my friends to the knowledge of a future life, to awaken within knowledge of a future life, to awaken within their beings a desire to know something concerning the future, likewise to send back my love and greeting to all who care to hear from me, and to tell them that I feel satisfied and pleased with my life in the spirit-world. The first spirit, I may say, that I fully recognized upon my entrance to the spirit-world was my dear old father, who passed away before I did, who was a resident of Woburn, Mass., and by him I was introduced to other dear ones who had prewas a resident of wobtrn, Mass, and by him I was introduced to other dear ones who had preceded me to the other life. I found myself surrounded by a party of friends, all giving me welcome, and indeed it was a true spiritual welcome. I could perceive that every word expressed was meant; that every look expressed the feeling or emotion of the spirit of soul within I was made to feel at home. I was given in. I was made to feel at home; I was given strength and encouragement; I was told that I would be able in a little time to take up my would be able in a little time to take up my work; that I had not laid down all labors; that my mission was not fulfilled; that I was still to have an occupation of my own. And I have found it so; I have been enabled to go out here and there among friends in spirit-life and friends in earth-life; I have received through and from them between continuous and converges. them information, assistance and encourage-ment. I have been enabled to carry on certain plans and to perform certain work, and I feel to-day to rejoice that I am a spirit, and more than all to rejoice that I am a spirit, and more than all to rejoice in the power given me to return and express myself to my friends.

I was forty-nine years old when I passed from the mortal form. I resided in Dover, N. II. My name is Otis Buckman.

# Chauncey Paul.

I return, to-day, to the good old Banner of Light circle, to send out a few words to my friends, foremostly, and to say, I bless God for spirit-life. I bless him for the truths of Spiritspirit-life. I bless him for the truths of Spirit-ualism, and for the power of the spirit to return and manifest itself to friends. I knew what it was to accept the truth of Spiritualism, and to incorporate it into my life, and to at least strive to teach it in my daily actions; and I knew, at least, what I was to expect when I entered the spirit-world. I have not been disappointed, surely. I have found and have received all that I expected. It is true that I have seen and ex-perienced more than I expected to, yet I feel en-tirely satisfied and gratified with the change. I knew what it was on earth to pass through knew what it was on earth to pass through years of physical suffering and weariness, caused brough no fault of mine, perhaps, and yet by the treatment of others. I feel, to-day, to say, Father, forgive them, they knew not what they did; and I feel that it was through ignorance that they acted as they did, but by-and-by all such beings will realize what it is to allow full beings will realize what it is to allow full the statement of the statem liberty of expression unto others, as well as to claim it for themselves. But, as I said, I thank and bless God for Spiritualism, and for spiritife. I find that now I can expand my capabil-ties; that I can find opportunities for work and for action. On earth, perhaps, I may not be able to work as I have done in the past, yet as my opportunities enlarge I shall be able to accomplish something. Surely there is no slavery, no imprisonment, as such things are understood on earth, but there is mental slavery, mental darkness, and bondage and imprisonment, and if I can teach one word of truth or knowledge to spirits who are in these bonds of mental dark spiris who are in these bonds of mental darkress I shall feel that I am performing my work,
and fulfilling my mission. My death, for I feel
I must use the word "death," although I know
not really what it is, was caused by an accident,
which sent me out from the body suddenly, and
I am rejoiced that it was so, for I found myself
freed from the old worn-out tabernacle of clay,
I know that I can now work to the advantage I know that I can now work to the advantag of my friends; that I can bring back my influ of my friends; that I can bring back my influence and strength to cheer them on; that I shall, perhaps, be able to assist some earth-bound spirit who has need to break its chains, but knows not how to go to work. I passed away from Ancora, N. J. I wish to send my love and my sympathy, my encouragement and cheer to my friends in Ancora, and good old Vineland, that place which we considered the Acadia of Spiritualists in years gone by, and where, I may say, we expected to found a new society, where

Questions and Answers. Ques.—[By S. L. M., Providence, R. I.] Can I be informed why it is, when this medium and others are capable of giving, correctly, names, dates and places, I have been unable to obtain them through any medium, though I have sought many years to do so?

Ans.—This medium and the mediums who preceded her in this place have passed through strange and varied experiences; experiences which, although diverging widely on certain

which, although diverging widely on certain points, have been somewhat similar in many cases; experiences which have prepared this medium to occupy this place, and have also developed the particular phase of mediumship developed the particular phase of mediumship required by spirits returning to this place, anxious to send their messages and letters to friends on earth. The names of persons and places, also dates, are arbitrary. It is a most difficult task for spirits to impress these arbitrary facts upon the brain of mediums. The more sensitive the medium becomes, the more difficult, we may say, generally, it is for the spirit to accomplish this. The medium's mind is exercised, is troubled, lest a name, date or place should be misrepresented; and this trouble, bearing upon the medium's brain, affects the spirit; it beclouds the brain of the medium, as a vapor or mist would becloud the polished surface of a or mist would be loud the polished surface of a mirror, and consequently retards the reflection of the image upon the surface. There are many good mediums all over this country who many good mediums all over this country who have become developed in this particular phase of mediumship, and although your correspondent seems to have failed to meet any of these mediums, there are such, whom spirits can control, and through whom they can identify themselves thoroughly to their friends. It may be that they are unable to give the name of the place where they resided and passed away from earth, yet by the recital of facts occurring within the lifetime of themselves and friends, which cannot be explained by any theory of "guess-work," "chance" or "mind-reading," they prove their identity beyond question; and we consider that this phase of mediumship is just as practical and as useful as that wherein names are given. names are given.

Q.—[By the same.] If a child passes during infancy to the spirit-world, and there grows to maturity before the mother leaves this life, by what means does the mother recognize the child as her own?

child as her own?

A.—Spirits are not entirely dependent upon the five senses as are mortals. It is possible for the spirit of the mother, in passing out from the physical form, to recognize immediately the child who has grown in spirit-life to the stature of man. There is a sixth sense, which we call intuition, which opens up to the spiritual perceptions, and enables the spirit to perceive and to recognize these beings and objects in an instant of time. We think that the mother will have no difficulty in recognizing her child under any circumstances whatever. The child may have arrived at maturity, the child who has passed out in infancy, and yet the mother will welcome and recognize that child in a moment. The affectional nature is all alive withment. The affectional nature is all alive with-in the advanced or progressed spirit; it is im-possible for her to mistake one friend, one possible for her to mistake one friend, one loved one dear to her heart. At the same time, we have known instances where the mother was so desirous of seeing her child once more in the same form, under the same circumstances in which it passed out from her loving keeping, that the child has appeared to her in the form of an infant, or of a child of tender years, and in a moment of time, as it were, the appearance of the child has changed entirely, and taken upon itself the form and statue and taken upon itself the form and stature which it wears in spirit-life. There are many ways by which the spirit may be identified to its friends; but, rest assured, the mother, or any tender spirit, will recognize immediately the form and features of the one beloved.

O.—[By W. H. H. Learned, Port Townsend, W. T.] Why is it that, at private seances, the medium is usually controlled by Indian spirits, who are total strangers to us, while our own personal friends, whom we are very desirous of hearing from, seldom make themselves known?

A.—An Indian spirit possesses great positive will force—great magnetic strength or power; he is untrammeled by old prejudices, old ideas, or the painful anxiety to communicate with friends in the mortal, which retard, ofttimes, the movements of your spirit-friends and render them unable to control a mediumistic organism. An Indian spirit for these passess and he ism. An Indian spirit, for these reasons, and be-cause he is entirely a child of nature, his spirit when our own friends are seldom known to do so?" But we think he is mistaken, as the entire body of Spiritualists all over the country will attest. It may be impossible for his spirit-friends to manifest in person, but it is not impossible for them to make their presence known, as the frequent messages transmitted through Indian spirits to mortals will attest.

# Thomas Greene Mitchell.

A strong desire comes surging over my soul to return to earthly scenes, and to manifest to those friends who still reside in mortal forms, and I feel that I am blessed in this privilege of returning and being allowed to express myself, while there are so many anxiously seeking to return, through such avenues as this, to friends

in mortal life.

This is a day of great moment to this nation—one in which I am deeply interested. It would seem that I would naturally find myself, at this hour, present in our good city of Washington, but it is not so. My old friend, Salmon P. Chase, is there, and he kindly invited me to attend the meeting with him, but I felt it to be of more importance for me to return and manifest myself through the avenues provided for the return of the spirit; and I would have my friends know and realize that I am to-day deeply interested in the welfare of this nation, that I would see the Commonwealth of the United States placed upon a firm and substantial basis. I placed upon a firm and substantial basis. I know that it is considered so by many, but I can see many ways where darkness enters in, where the light of truth is excluded, and I wish where the light of truth is excluded, and I wish to see this darkness vanish, I wish to see the light streaming in broadly, grandly and freely upon all mankind, and to this end I am working. I desire to see a broad, universal education prevailing throughout the United States, and I believe that the time will come when mankind, especially in this part of the world, will become educated in all the laws pertaining to their welfare and to their being, physically, spiritually, mentally, and morally. physically, spiritually, mentally and morally. I find that we have a great and mighty work to perform. I have attended, in days gone by, many, many courts of jurisprudence; I have seen the workings of the law; I have known of seen the workings of the law: I have known of much that has occurred which has not been to the advantage of the people, and I feel to raise my voice and to ask of my compeers that they will do all that is in their power to educate the people, for in that way will they reform those who are in need of reformation. While ignorance is creeping along through alley and lane, while ignorance is being transmitted from father to child, and from generation to generation, there will be wrong, there will be vice, because wrong and vice are the violation of natural laws and the violation of divine laws. They laws and the violation of divine laws. They who are educated truly, not only in an intellectual sense but in a spiritual sense, will desire to live in accordance with all law.

sire to live in accordance with all law.

I send out my greeting and my remembrance to my friends. I assure them that I am interested in their welfare, as in the past. I would meet them upon an equal plane, and if they will give me an opportunity of return I shall be glad to respond. I was born in Nantucket, Mass., but early in life my father's family removed to Cincinnati, Ohio, where I was reared, I may say, and educated, and where I passed away. My father was interested, years ago, in this State, in the business of whale oil. I find that there are friends in this State who would be glad to hear from my family, and unto them Spiritualists in years gone by, and where, I may say, we expected to found a new society, where love and peace universal should reign. And yet, I feel that in Vineland you can find more real liberalism, tolerance, and peace-loving people, than you can in many old places on this continent. I resided in Vineland for a few years, after which I made my home in Anoora, where my friends, most of them, at present, are to be found. I trust I shall be welcomed and received by them all. I feel that I will, and I come, happy and free, promising to do what 1 Mass., but early in life my father's family removed to Cincinnati, Ohio, where I was reared, I may say, and educated, and where I passed away. My father was interested, years ago, in this State, in the business of whale oil. I find that there are friends in this State who would be glad to hear from my family, and unto them I send out these few words, for I come as a representative of the old family. My name is Thomas Greene Mitchell. You will please to spell the Greene with a final e, as it is an old family name in the State of Rhode Island.

#### Alice Wilder.

I have been assisted to come by a spirit who old home; but for this, I feel I would not be able to express myself to-day. I wish very much to reach my friends, if possible, and I think I can, through this means which you have

offered to me, Mr. Chairman.

I wish to say that I bring my love, and that I have come from the spirit-world in order to call my friends' attention, and to ask them to open a means of communication with the spirit-world. Their friends on the other side are auxworld. Their friends on the other side are auxious, deeply auxious, to return and manifest—
to make their presence known, and to bring
assurances and knowledge of the higher life.
We have come thronging back: many times
have we rapped about the old door, which we
could not open; we have been kept outside. It
seems to me I shall gain power by coming here,
whereby I may be able to enter into the old
home, and to reach the spiritual presence of
my friends yet on earth; and if so, I shall feel
indeed that I am happy and blessed. I was
very feeble for some time before I died, and it
seemed that my brain was somewhat affected.
My lungs were pronounced gone by my physi-My lungs were pronounced gone by my physician, and he wondered why I held on to the cian, and he wondered why I held on to the earthly life so long; but at last the spark was extinguished, and I was freed from the body. I wish my friends to know I have been growing in strength and intellect since my departure. I do not mean to say that I was feeble in intellect, but for a few months before my departure my brain was clouded to a certain extent—so much as that I lest amount a proper is named. much so, that I lost remembrance of names and places, and was unable at times to recollect facts and circumstances. Now this has all passed away, although I feel somewhat clouded In returning; but I hope to come again, when I shall be able to give more. At present I send my love, and that of my father, mother and Charlie. They are all well. We live together in a happy home. I am from Frederick Co., Md.—my name, Alice Wilder.

#### William A. Haynes.

I feel, friends, that I must return, to-day, to send out a message from the spirit-world. This is to me almost an anniversary, the anniversary of my spiritual birth, and I feel that no greater privilege can be mine at this hour than to return and speak to friends, that my voice may once more be heard in the mortal, and that I once more be heard in the mortal, and that I may send forth assurances that I am living in a world of practical activity, and where all may become happy and blessed. It is a year since I departed to the spiritual world, and I have been actively engaged during the past year, in striving to realize something of my surroundings. I would have my friends and associates know that there are institutions in the spiritual world of there are institutions in the spiritual world of benevolence. I may call them Good Samaritan Societies, Benevolent Societies, and yet they are not confined to a few people. We are not obliged to meet in a hall or a temple, but the meeting-place is the whole universe. We are known to each other not perhaps by any outknown to each other, not perhaps by any outward sign or symbol, but by that stamp upon the countenance which shows the true state of the countenance which shows the true state of the spirit within, and it is the work and pur-pose of these spirits, or the members of these institutions, to go forth, here and there, down into the depths, into the mud and mire, so to speak, if need be, to help out some unfortunate who is in need of assistance; and while looking into these institutions and striving to become into these institutions, and striving to become one who is worthy to associate with the missionaries of light, who, I find, are around me, I am busily engaged from day to day.

am busily engaged from day to day.

This is a strange experience to me, to return and speak through another organism, yet I feel that I shall benefit perhaps my friends, and assuredly my own spirit. I was a dry goods merchant in New York. Many friends, and many who were not friends, but who have heard of me, I feel will recognize my name, and perhaps be glad to learn that I have returned. I passed away from earthly scenes in Florida. My name is William A. Haynes.

### Jennie D. Reed.

My father and myself return hero this after-noon that we may send our words forth to friends who are in the mortal form, and I feel that this who are in the mortal form, and I feel that this is a pleasure indeed to me, for I do so much desire to send my love, and to assure each one that I am happy, that I am at peace in the spiritworld. I know that I passed away from earth young, and without many experiences, which perhaps I might have acquired for my benefit, and yet I find that I can return frequently to the side of those who are congenial to me, and through whom I can receive experiences which are of instruction and benefit to me as a spirit; therefore I feel that I have not lost anything by passing to the other life, but that I have rather being adapted to nature and nature's laws, is fitted to become an intermediary or messenger spirit between the mundane and the spiritual spheres. Your correspondent asks, "Why is it that an Indian spirit can return and manifest,"

Father wishes me to send his love, and says, we do not use titles in the spirit-world, we are known as we are, not by any outward distinction, and consequently I may just call him David. He was the first to welcome me to my spirit-home, and how glad, how happy I felt to see his dear, kind face, and to feel that I was indeed welcome to a because the state of the second to see the second to second deed welcome to a home where I might feel at rest and peace, and where I can gain strength to go forward with a new work. I lived twenty-two years in the mortal form; and I do not know as it is a great many months since I passed away; I have kept no account of your earthly ed away; I have kept no account of your earthly time since that day; so I cannot speak positively, although I think it is somewhat more than a year. My greatest sadness seemed to be to leave my darling precious mother. I felt that it was indeed heart-rending to be taken from her; that she was to live on the mortal side, and that I was to pass away from her; but oh, how joyful I was when I found I could come close to her side, and could minister to her spirit, and seek to smooth away the little difficulties in her path; and, best of all, that I could prepare the way for her to the beautiful home which she shall inhabit with me when she too is called to the spirit-world. Her name is Margaret A. Reed. My name is Jennie D. Reed. I lived in Malden, Mass.

MESSAGES TO BE PUBLISHED.

March 4.—George A. Riley; Lydia Langlands; Doveeye, March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs, March II.—Ella W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

March 15.—James Bowen; Henry A. Jenekins; Lizzle F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Abigall Cushing; Herbert Bleknell.

March 18.—Elisha Spaulding; Nelle E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

March 22.—Clev. Eliphniet P. Crafts; Marion White; William Jennings; George S. Beals; Enoch Plummer.

March 25.—Col. C. C. Benton; Hattie Ames; Jerome Morrili; Wilder Bush; James Beard; Kate Seeley.

March 20.—Idv. Eliphniet P. Hibbard; Shining Star.

April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd; Allee.

April 5.—Sanuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lowis; George W. Hall; Selah Lovejoy; Maria Coflin; Eliza Ann Long.

April 12.—M. L. Massoy; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzle Welch; Charles IB, Brown.

B. Brown,

April 15,—Ransom M. Gould; Jessle Dunbar; William
Knight; John B. Pike; Nancy Goodwin,

April 22,—Lucy Alcott; Mrs. Flora Keeney; William T.
Norris; Capt, James G. Fledler; J. Bartloy; Mrs. Emma Carter.
April 20.—Lizzle A. J. Palmer; William Alderson; Edle
B. Campbell; Henry Keep; Mary E. Henderson.
April 20.—Rov. George B. Jocelyn; Benjamin Moulton;
Paline Mortis; Stephen Thatcher; Elisha Hathaway; Hattie J. Rigelow.

rauine Morris; Stephen Thatcher; Ellsin Hathaway; Hattle J. Bigelow.

May 3.—Elijah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pitman; Mary M. Cutter; Charles Peckham.

May 6.—Joste Williams; Charlle Russelt; Freddie Fitch Bullard; Lulu Sheppard; Lawrie E. Corthell; Tommie Ray; Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie Bramhall.

May 10.—Henry M. Anglin: Bridget Twomey; Charles Miller; Nellie L. Goodwin; J. P. Simmons; Charlie

A. Attler; Nelle L. Goodwin; J. P. Simmons; Charle Silliee,

May 13.—Rosanna C. Randall; Bernard Brennan; Mamie French; Julia B. Morrill; Richard G. Alexander.

May 20.—Father Cleveland; Joseph Turner; Lizzle Rice; Josiah M. Coxan; Andrew Frank Little; Flying Arrow.

May 21.—Daniel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winter; John Kennedy.

May 27.—John Leathers: Laura M. F. Thaxter; Solomon B. Parker; Annie Mayo; Richard Martin.

May 31.—Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hale; Carrie Lane; Charles Emorson.

June 3.—Oliver B. Eldridge; Mrs. Reuben Jeffrey; Samuel W. Young; Capt. George Taylor; Mattie Williams;

Abigail Thompson.

June 7.—James S. Harold; Agnes Brown; Henry Pope;

Henry S. Lake; Mina, to her medium; Henry Aplin.

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Jan. 8.

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Feb. 12.

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April 7.

Boston, Mass. April 7.

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Newcastle-on-Tyne, England, 29 Blackett street, Aug. 7.

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May 28.—iw

# THE SPIRITUALIST NEWSPAPER.

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Jan. 4.

Mediums in Boston.

#### HEALING BY

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April 16.—13w\*

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MRS. M. C. BACLEY, TEST, BUSINESS AND MEDICAL MEDIUM, 376 Shawmut Avenue, Boston. Office hours from 10 A. M. to 4 P. M., except Saturdays and Sundays. 2w\*—June 12.

AUGUSTIA DWINELS,

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MRS. L. W. LITCH,

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MAGNETIC PHYSICIAN, Test Medium, 94 Tremont June 18.—1w\* MRS. CLARA A. FIELD

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June 11.

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"ATHE universe is governed by law," were words fitly spoken by the immortal Humboldt, Every He is the completion of a design, drawn at the conception and birth of the land of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will kappen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will happen by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ver did or ever will happen by the hand of Nature and the inspiration of the deduction of the dead of Nature and the inspiration of

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THE VOICE OF SUPERSTITION takes the creeds at their toord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary.

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Ninth edition—with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled heards.

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# "NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has traffed lead dusky robes. The clasped hands, upiturined countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustud, earness prayer. The sun has gone down. Neither the explicing candle nor the moon, "cold and pate," shifting through the rifted clouds and the partially curtained whichow, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and flowds the soul by its sacred moments of true devotion.

# THE RETAIL PRICE IS \$2,50. "LIFE'S MORNING AND EVENING."

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES.

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current the time-work bark of an aged Pligrim. An Angel accompanies the boat, one hand resting on the beint, while with the other she into toward the one scatter and the resting of the beauty of the control of the other she into toward the open scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of his land of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of his little flowers wreathed scraph drops roses and buds which in their descent assume the form of before and work that whisper to the youthful pligrims on the shore, "Bo kind," Near the water's edge, mingling with the sand graves, it flower letters we read, "God's love," Just beyond sits a humble wait for face radiant with innocence and law, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Mon." Further on to the left, "So live" almoniscing a that would thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has fallen open the beave, the boat, and is the voyager's bright intering of faith. "Tailing in the water from the side of the boat is the sand in the leaventy we ill waft him o'ver." The boy, playing with his toy beat, and his sister sanding near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 LHCHES. THE RETAIL PRICE IS \$2.00.

# THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel-World. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, oright sky along the horizon. Innoticed, the heat became deducted from its fastenings and floated out. On the form shore. Outekly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and though that death was inevitable. Suddenly there came a wondrous charge in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the roge that key her side, when to her surprise the beat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," • • • from the church tower bathed in sunset's fading light, "Tho lowing herd winds slowly o'er the lea," toward the innible cottage in the distance, "The plowman honeward plots his weary way," and the thred horses look ragerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds which flowers, in the other grass for "my colt," Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poot writes, "And heaves the world to darkness and to me," "Now fades the glimmering landscape on the slight. This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is net a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

# "FARM-YARD AT SUNSET."

The Companion-Fiece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading thay in the barn. Horses released from harness are being cared for by the proprietor. Grandia fields a boy baby, who foundly caresses "Old White," the favorite forse, that is drinking at the trough. The milkmald stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Ozen driven by a lad are approaching with a load of hay. A youngster on the fodder-shed is proventing his cat from preying upon the doors. Cattle, sheep, lambs and colt. together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this cloquent Art Poem of thrifty and contented American farm-life.

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size, 22x28.

# THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professor John, the distinguished inspirational Artist, visited Hydesville, in Arcadia township. Wayne County, N. V. and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and analying mission of light and love. The artist being a painter of high order, with his soul in tuil accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art I To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of fliny texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant fland the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windias drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a jath leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the bill, its hearnshow of N. Hyde, from whom Mr. Fox rented this honse. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

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SUBSCRIPTION are entitled to one of the above Premium Engravings.

COLBY & RICH.

# Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1881.

#### Western Locals, Etc.

OH10.
The Meeting at Brady's Lake, May 20th—Eloquent Speeches by A. B. French and O. P. Kellogg—Tributes to the Ban-across Light—Memoranda.

On Sunday, May 29th, an adjourned meeting of the Committee appointed to consider the matter of starting a Spiritualist Camp-Meeting in Northern Ohio was held at Brady's Lake, three miles from Ravenna. Here is an admirable locality for a Camp-Meeting-the natural advantages being very desirable and the facilities for reaching the spot being exceptionally good, as the Atlantic and Great Western and Cleveland and Pittsburgh lines cross each other within half a mile of the lake. The members of the Committee, however, intend (as is eminently proper) to move slowly, and thoroughly canvass the northern portion of the State before they decide upon a location. The Camp-Meeting Association will be a chartered body, and the intention is to conduct a first-class meeting which shall reflect credit upon the cause of Spiritualism.

#### VETERAN WORKERS.

On Saturday, (May 28th) Dr. Underhill, A. B. French, Ira Lake, Mr. Fish, O. P. Kellogg, Corwin Curtis, and other veteran workers, gathered at the hospitable residence of Mr. Noah Merrill, owner of the lake. The matter of the utility of Camp-Meetings was carnestly discussed. Frequent references were made to the success which has attended such enterprises in the East, and the desire was manifest that Ohio should not be behind Massachusetts, Pennsylvania and other Eastern States in that respect.

# THE MEETING.

At an early hour the people began to assemble in the grove at Brady's Lake. A platform and quite an array of scats had been hastily extemporized, and everything was in readiness for a public exposition of the truths of Spiritzeli at

D. W. King called the meeting to order, and spoke at length upon the prospects for a Camp-Meeting in Northern Ohio. He also touched incidentally upon the work in the line of organization which had been accomplished in Mantia, and called attention to a neat little pamphlet which the Mantia society had pub-lished. He said be hoped the speakers would enlighten the people on the question of Camp-

#### THE ADDRESSES.

O. P. Kellogg was then introduced. He said substantially: "We are living in a thinking age. substantially: We are nying in a tunking age. Men are becoming more philosophical: superstition is dying out. Formerly humanily looked to the past as the time of a golden age: again, many to-day picture the paradise of the future. We have a new teuth to announce, viz: the value of the eternal now. The present is worth living for. The old battle-cries are losing their varue of the eternal now. The present is worth living for. The old battle-cries are losing their power; a new word has supplanted them. Once the word 'Mahomet' called the people together; 'Jesus' has been the shibboleth of thousands; the new word is 'Progress.' Under that banner we rally. Evolution is a word full of significance. It pertains not only to progress in material things, but also in the realm of thought. Religion must be put into the category of universal development. There is no place for the mirrodulous. The conservative clergy are making desperate efforts to find a place for the old theory of miracles. They meet failure on every band. The old faith is dying; what will take its place? It is not enough to say one world at a time. Practically carried out, that thought would kill progress. Why should the astronomer seek to discover new planets? One planet is enough—that is the cry. No; we rejoice over the impulse to explore and acquire knowledge of other planets. Just so in religion; we have the capacity to enjoy another life. It could speak at great langth, on that single knowledge of other planets. Just so in religion; we have the capacity to enjoy another life. I could speak at great length on that single thought. On this point of holding a Spiritualist camp-meeting—Lam in favor of it. We want something to stir the religious fires; we want enthusiasm. Too many Spiritualists are like the Methodist whose boy was asked the following question; 'What is your father?' The answer was: 'He is a Methodist, but he does not work in our Spiritualism. We have a gospel which is in lagmony with Nature. I was formerly prejudiced against camp-meetings, but my experience at Cassachaga, N. Y., destroyed that prejudice. We can make our camp-meeting an make our camp-meet.

inst prejudice. We can make our camp-meetings a great power for good. Let us do all we can to bring about this end."

A. B. French was the next speaker. He said, in substance: "I am glad to be present to-day, and I most heartily concur in what my friend has said relative to the necessity of an awakening of zeal on the part of the Spiritualists of the whole country. I would speak, at the outset, with special emphasis concerning our duty to the press. It is a powerful layer and has acwith special emphasis concerning our duty to the press. It is a powerful lever, and has accomplished wonders for our movement. A reporter of the Banner of Light is with us, and I hope he may secure a long list of subscribers. I am not prejudiced in any direction, yet I feel like saying that the Banner of Light has stood notly through the long storm of opposition; it has been true to its position; it has held its colors aloft in a most steadfast manner; it has been consistent. Spiritualists, subscribe for your papers—stand by the journalism of Spiritualism! In reference to camp-meetings: We need just such catherings. Man is by nature a social being. His best powers, his finest sensibilities are deadened by an isolated, exclusive life. In the East Spiritualist camp-meetings life. In the East Spiritualist camp-meetings are very successful. Vast congregations listen to our speakers, and Spiritualism is explained to the people. Let us be fraternal. I do not fear contamination from any one. I will try and do all the good Leaw."

and do all the good I can."

Dr. Underhill stated that measures would be taken to secure a charter for a Northern Ohio Spiritualists' Camp-Meeting. He was anxious for the movement to succeed.

# IN THE AFTERNOON

There was a greatly augmented audience. The Chairman, D. M. King, said a good word for the Banner of Light, and technical spiritual publications generally. He then introduced Mrs. Mead, of Michigan, who read very acceptably are wighted been

an original poem.

A. B. French then delivered the opening A. B. French then delivered the opening speech. He said: "The longer I live, the more I read, the more I think, the larger becomes the region of the unknown. In youth we are inclined to suppose that our knowledge is comprehensive: in adult life we are more modest. With humility we say our knowledge is limited. There are three channels through which we seek to gain knowledge: 1, science; 2, philosophy; 3, religiou. In science new departures are taken; no one should assume to know it all. Who knows about the essential qualities of matter? In geology new truths are being all. Who knows about the essential qualities of matter? In geology new truths are being revealed. So in philosophy—from Plato to Emerson—change, modification, reclaboration is the order of the day. When you come to religion this is even more apparent. The warring seets disturb our equanimity. Their clannish cries are discords to our ears. I do not believe any system is wholly true or wholly false. Each system is true, so long as it displays fidelity to the cause which produced it. Each system, in the last analysis, rests upon a fundamental verity. Brotherhood, independent of sectarianism, is the ideal of the future." anism, is the ideal of the future."

# THE CLOSING SPEECH

Was made by O. P. Kellogg, who elaborated in a unique and eloquent way the thought of charity and brotherhood.

MEMORANDA. The June meeting in Sturgis, Mich., the 17th, 18th and 19th, will be largely attended.

In Cleveland Thos. Lees stands by the flag of Spiritualism. He is one of the old guard.

The premium engravings given with each yearly subscription to the Banner of Light are greatly admired.

Lake Pleasant, Neshaminy Falls and Onset Bay will be visited by many Western Spiritualists this summer.

ists this summer. The Banner scribe desires to return thanks

for the cordial greeting which was extended to him at the Brady's Lake meeting.

Mrs. Cobb, of Mantua, recently developed as a materializing medium, is held in high esteem by the people. Her seances are largely attended.

Mrs. Rockhill, of Alliance, Ohio, secretary of the Independent Society of that place, was an interested listener at the meeting at Brady's Lake.

Messrs. Fish, Lake, Merrill and others, are confident that E V. Wilson appeared to them at one of Eddy's scances for materialization re-

Liberal Christians are quite fraternal with Spiritualists all through Northern Ohio. Mr. French was recently invited to attend a Uni-

corwin S. Curtis, of Rayenna, Ohio, an enthusiastic Spiritualist, will take subscriptions for the Banner of Light; he will also forward orders for books. Give him a call.

William Eddy has been holding materialization scances at the residence of Mr. Merrill (men-tioned above), meeting, it is said, with excellent success. Mr. Brainard, of Rayenna, declares that these seances are accomplishing a grand work for Spiritualism.

Chippewa Lake is a place spoken of as being

well adapted for camp meeting purposes. On July 2d and 3d Bros. French and Kellogg will address the people there. Leave the Lake Shore Road at Elyria—distance about thirty miles by rail—over Tuscarawas and Black River

Road.
O. P. Kellogg, of East Trumbull, Ohio, is a speaker of over twenty-five years' standing. He is held in the highest esteem by his fellowtownsmen. He is a lecturer of marked ability; indeed, there is but one Kellogg for wit, originality, a unique way of stating propositions, a touching pathos and thrilling eloquence. The East should know this good brother, who has labored for so many years in a quiet, unassum-

ing manner.
There are indications of a revival of interest among Spiritualists everywhere. Old animosi-ties are being burled; mediumship is being enthrough as the door leading to a knowledge of immortality. Its laws are being studied, its revelations are being prayerfully and reasonably considered; unity is being defied. Herein lies the pathway to victory. Let us pledge ourselves anew in fidelity to the truth as we see it, and to each other.

ourserves anew in intenty to the truth as we see it, and to each other.

A. B. French, of Clyde, Ohio, has sold his extensive business interests, and will now devote his whole time to lecturing. Last summer, in this correspondence, the writer referred to Mr. French as one of the leading orators of the Societical Marganent. At Nashaminy Falls Bro Spiritual Movement. At Neshaminy Falls Bro. French was enthusiastically received. He is in the prime of manhood, and brings to the platform a cultured inspiration which will be productive of most beneficial results among the people.

CEPHAS.

### Spiritualist Meetings in Boston.

New Era Hall. - The Shawmut Spiritual Lycoum meets a this hall, 176 Tremont street, every Sunday at 10/2 A. M. J. R. Hatch, Conductor.

3. 16. Hatch, Conductor.

Paine Memorial Hall,—Children's Progressive Lyceum No. 1 holds its sessions every Sanday merining at this ball, Appleton street, commenting at 65 o'clock, The public cordially invited. F. L. Union, Conductor.

Berkeley Hall,—Freet Spiritual Meetings are held in this hall, 4 herkeley street, every Sunday at 10½ A. M. and 3P. M. Vesper Service first Sanday in every month, at 7½ p. M. The public condiady invited; President and Lecture, W. J. Colville.

three, W. J. Colville.

Highland Hall.—The Roybury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 75 P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are hold at this hall, 616 Washington street, corner of Essex, every Sunday, at 195 g. A. and 25 and 75 P. M. Excellent quartette singling provided.

Mr. J. William Fletcher.

Pythian Hall, 176 Tremont street, "Meding every sinday attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon at 2", 0" chock. Dr. N. P. Suith, inspiration attermoon and 2", 0" chock. Dr. N. P. Suith, inspiration at 2", 0" chock. Dr. N. P. Chock. Dr. N. P. Suith, inspiration at 2", 0" chock. Dr. N. P. Suith, inspiration at 2", 0" chock. Dr. N. In Temple of Unity 2", 10" chock. Dr. N. In Temple of Unity 2" and the discourse upon It was certainly very warmly received by the andlence.

The largest audiences ever a chief the Law" further street, w. J. In Temple of Unity 2" and the discourse upon It was certainly very warmly received by the andlence.

The leaftest and the discourse u

Our friends will bear in mind that there will be only two more sessions of the Lyceum previous to the summer vacation; also that upon Friday, July 15th, the annual picule will be held at Highband Lake Grove.

On Tuesday evening last, by invitation, our pupils enjoyed a pleasant entertainment at New Era Hall. Ice cream, cake, and dancing were in order until a late hour. Many thanks are due Miss Dawkins and Mr. C. B. Marsh for providing music free of expense.

The Lyceum wishes to acknowledge, through the kindness of Messrs, Colby & Rich, a gift from B. T. Young, of Chicago, of copies of "Scattered Leaves from Summer-Land," which were distributed among our children, and many thanks are returned for the same.

J. B. HATCH, JR.,

Scoretary Shawmut Spiritual Lyceum. Our friends will bear in mind that there will be only

Secretary Shawmut Spiritual Lyceum.
Boston, June 13th, 1881.

PAINE HALL.-We had a good attendance to-day. All were at their posts of duty at the appointed time, and the consequence was that the details went smoothly, and the session was not as protracted as usual. After a fine selection by the orchestra the regular exercises commenced. The Silver Chain recitations and song were characterized by harmony and were well rendered. The Banner March was, as usual, good, and after a second selection by the orchestra, the literary exercises, interspersed with speeches, were given as follows: Song by Miss Jennie Smith; recitations by Sadie Perkins and Alice Souther; song by Louis Buctiner; recitations by Mrs. Whittier and Lizzle Wilson; a plano solo by Annie Bauer; cornet solo by Mr. O'Brien; a selection (burlesque), an extract from Hamlet, by a visitor (name unknown), was well received. Remarks were made by Dr. Currier, which were appropriate for Decoration Sunday, but adapted for the present occasion; Dr. Richardson, who is always ready to speak for Lyceum No. 1, gave notice of the meeting to be held in Shawsheen Grove on the 3d of July, in which our Lyceum is to take a prominent part. After the calistienics, led by Miss Helen M. Dill, and the Target March, the Lyceum adjourned.

\*\*E.L. Omond, Cor. Sec.\*\* Children's Progressive Lyceum No. 1, 1
\*\*Boston, Sunday, June 12th, 1881.\*\* {

Pythian Hall, No. 176 Tremont Street.—An and the consequence was that the details went

PYTHIAN HALL, NO. 176 TREMONT STREET.-An interesting meeting was held in this hall Sunday afternoon, June 12th, under the management of Dr. N. P. Smith, who gave a very interesting discourse on the "Philosophy of Modern Spiritualism." Remarks were also made by Dr. Eames, Dr. Wheelock, and Mr. Fred Heath, the blind medium—who also improvised and rendered a song upon subjects given by the audience. Singing was also furnished by a select choir, under the direction of Mr. C. B. Marsh. Next Sunday, June 19th, Dr. Smith and others will speak and eight sets; in this . Smith, and others, will speak, and give tests in this hall at 3 P. M.

# The Cleveland Lyceum.

In the course of a letter the residue of which we shall print next week, our correspondent, T. Lees, of Cleveland, O., speaks as follows of the Children's Progressive Lyceum (of which he is Conductor), and its purposes for the immediate future:

purposes for the immediate future:

"The Lyceum for several Sundays past has been ably presided over by Mr. Chas. Collier, the Assistant Conductor, your humble servant taking control again on Sunday, June 5th; and it was pleasant, I assure you, to spend a portion of Sunday in the Lyceum with the little ones, and listen to their songs of 'Welcome Home,' led by the oldest scholar in the Lyceum, and now musical director, Mrs. Ella Williamson.

According to custom, the Lyceum will adjourn its meetings during July and August, closing Sunday, June 26th, with extra services, in which prominent musical and dramatic talent of the city will participate.

pate.
PICNIC-—The Fifteenth Annual Lyceum Plenic will take place a few days after adjournment to which the Spiritualists of Cleveland and vicinity are cordially invited. Geauga Lake, on the N. Y. and P. O. R. R., will probably be the place of holding it. A large turnout and the usual good time is expected."

Talmage "rises to explain" that in his view the new revision of the Testament is "a mutilation and a profanation, pedantic, capricious and empiric."

# W. J. Colville's Meetings.

On Sunday, June 12th, W. J. Colville's inspirational discourse in Berkeley Hall, at 10:30 A. M., was on "Nature's Trinity in Unity, or the Threefold Nature of Man." In tracing the history of the doctrine of the

discourse in Berkeley Hall, at 10:30 A. M., was on "Nature's Trinity in Unity, or the Threefold Nature of Man." In tracing the history of the doctrine of the Trinity he remarked that the pervading ideas in Christendom with regard to it had sprung entirely from the perversions of ancient faiths at the hands of bigoted priests, whose interest was to exalt man at the expense of woman. In their arrogant thirst for sole supremacy they mutitated the true idea of the trinity of lather, mother and child, changing it into the wholly unnatural conception of Father, Son and Holy Ghost. The creeds of Christendom state that the divine spirit proceeds in from the Father and the Son. Whoever knew of Nature working entirely through masculine agencies? The divine emanation proceedeth from the father and the mother, and that it is the divine child seems to accord entirely with our knowledge of the procession of life. In ancient Egypt the Trinity did consist of the father (Osiris), the mother (Isis), and the child (Horus), these three divine personages representing Love, Wisdom and Power.

All over the Orient the Triangle as well as the Circle has been held sacred, and a correct reading of Genesis must convince any careful reader that the doctrine of the divine duality resulting in the trinity is there taught. "Let us make man in our image." "Male and female created he them." If these passages are carefully studied in relation to the context, we shall find that before anything is said of a Garden of Eden, men and women had been created together and multiplied on earth, the second chapter of Genesis being an allegory of Egyptian and Persian extraction. We ought to introduce a pronoun into our language signifying he and she whenever we mention God or an angelic being. Aftercontending that it was of great importance to deity motherhood as well as fatherhood, in order to secure equal respect for both sexes in the world, the speaker treated his audience to a very interesting dissertation on the threefold nature closed with a fine poem

are requested to be present.

#### Highland Hall, Warren Street.

This pleasant and commodious hall will be opened for Sunday meetings on Sunday next, June 10th, services to commence at 7.45, at which time W. J. Colville will deliver the first of a course of inspirational lectures on the New Testament and its recent revision, the special consideration of the evening being, "The Gospel of Matthew." Every seat will be free, and the expenses met entirely by voluntary collections.

and the expenses met entirely by voluntary collections.

Mr. Colville invites all readers of the Banner of Light to his receptions at 94 Pembroke street, on Mondays and Fridays; he has been kindly offered the use of the hall of the Chelsea Spiritual Society, and will occupy it Thursday, June 23d.

Mr. Colville can be engaged to attend funerals on any week day within a reasonable distance of Boston, and is open to engagements for public or parlor lectures on Tuesdays and Wednesdays, also for camp and grove meetings on any day except Sundays. The services in Berkeley Hall will close July 10th.

Mr. Colville will lecture six consecutive Sundays in Republican Hall. 55 West 33d street, New York, commencing July 17th; at Sunapec Lake August 28th, and at Lake Pleasant September 4th, after which date he expects to be employed in a new field of labor.

#### Mr. J. William Fletcher.

Geo. A. Fuller's Meetings.

Geo. A. Fuller attended the Convention held at South Troy, Vt., the 4th and 5th of June, and lectured guite frequently. Many able and eloquent speakers were present, and the meeting accomplished a good work. We have an official report of all its sessions from the Secretary, which we shall soon publish.

Mr. Fuller and Miss Jennie B. Hagan spoke at West Randolph, Vt., Saturday evening, June 1th, and the morning, afternoon and evening of Sunday, June 12th. Many subjects were presented by the audiences, and Miss Hagan pronounced fine inspirational poems upon them. Mr. Fuller lectured in the afternoon upon "The Setting Faith and the Rising Knowledge," and in the evening upon "Immortality"; and Miss Hagan gave a lecture in the morning upon "The True Home."

Next Sunday, June 19th, Mr. Fuller lectures at Morrisville, Vt.

#### Spiritualist Meetings in Brooklyn and New York. BROOKLYN

The Spiritual Society Conference Meetings are held at Everett Hall, 385 Fution street, every Saturday evening at 5 o'clock. After those speakers who have been hytted to attend the Conference and take part in the exercises have stoken, any person in the audience will be at liberty to speak pro or con., under the ten-minutes rule. J. David, Chairman.

The Spiritual Fraternity Confevence Meetings will be held until further 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. Minth street, near Grand, every Sunday, at 7/2 P. M. D. M. Cole, President. The Eastern District Spiritual Conference meets every Wednesday evening at Phoenix Hall, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

# NEW YORK.

The People's Liberal Spiritual Conference meets every Sunday evening at 80 clock at Frobisher Hall. No. 23 East 14th street. The first speaker is allowed twenty minutes; after that, those first recognized by the chairman ten minutes each, ladies and strangers having the preference, George F. Winch, Chairman.

#### New York City. To the Editor of the Banner of Light:

In last week's Banner of Light you announced that Prof. J. R. Buchanan was to speak in the hall hitherto occupied by the Second Society of Spiritualists (23 East 14th street), "for the development of religion and philosophy." This is an error; our hall is to be occupled by Henry E. Sharpe in the mornings, who will lecture for the development of practical life-his subject for next Sunday, June 19th, being: "The Religion of the Future." In the evening the People's Liberal Spiritual Conference meets as usual, and is expected to continue every Sunday evening during the summer. ALFRED WELDON.

23 East 14th street, New York City, June 13th, 1881. [Dr. Buchanan writes us, June 13th, regretting the error above corrected, which from some inexplicable cause has crept into print, and stating that his course on "'Divine Philosophy," at 205 East 36th street, New York, every Tuesday, concludes by lectures on June 14th and 21st."-ED. B. of L.]

NEW MUSIC RECEIVED .- From Geo. D. Newhall, 50 West Fourth street, Cincinnati: "Say Not Adleu," Ballad, words by John Keystone, music by G. Operti. "Good-By! I'm Gone," song and chorus, by Will. S Hays. "Black Lulu," song and chorus, by Geo. W Symonds, arranged for plano and orchestra by C.M. Currier. "Pledge Waltz," by Will E. Bates, jr.: "School Girl's Dream." No. 2, Caprice Galop, by J. C. Meinin-

From the Harp Publishing Co., Berea, O., "Musical Harp," for June.

# Foreign Correspondence.

#### LONDON LETTER.

To the Editor of the Banner of Light :

The friends of our latest martyr to Spiritualism are under deep obligations to the American journals which have so generously taken up her cause, and we hope that a strong force of feeling and opinion may soon be brought to bear upon the head of the Home Department, who, I have reason to believe, will give to any memorial sent from America a friendly considera-

In yesterday's papers we read that a new summonshad been granted by Sir James Ingham at Bow street, against Mrs. Hart-Davies for perjury. Last night it was reported that it had been withdrawn. There must be some queer influences at work to make a magistrate play fast and loose in this fashion.[\*] It is hard that prosecutors should become partisans. That Mr. Justice Hawkins set himself to convict, one may easily believe. That he should take means to provent any review of the case by a prosecution of the only important witness on whose truthfulness he said the whole case depended, is not unlikely. Not long after he was made a judge he sentenced four persons to be hanged, whom many believe to be innocent. The Home Secretary compared the purishment to one hanged. retary commuted the punishment to penal servitude—an evident compromise.

But what can be the interest in keeping Mrs.
Fletcher in prison? Mr. Montague Williams,

Fletcher in prison? Mr. Montague Williams, the Government prosecutor, appealed to the jury to convict her in order to crush out the pestilent heresy of Spiritualism—but even Montague Williams ought to know that heresies are not stamped out in that fashion. Even the whipping-post or whipping-cart did not crush out Quakerism in Old England or New England. It was not until Quakers were tolerated and honored that they began to die out. It is probable that Spiritualism needs a certain amount of persecution, both to call more attention to its phenomena, and to keep its adherents from quarreling with and persecuting each other. I am glad to see that American Spiritualism.

tion to its phenomena, and to keep its adherents from quarreling with and persecuting each other. I am glad to see that American Spiritualist writers, not too friendly to each other, can unite in demanding justice for Mrs. Fletcher. I trust that, whatever honest differences of opinion there may be, not always so courteously expressed as one might desire, there will be united action in a strong protest against the persecution of Mrs. Fletcher.

The facts which had no weight with a British jury and the British press must influence American Spiritualists, and ought to influence everybody. What was Mrs. Fletcher's motive in coming to England last February? Simply and only to meet a charge against her which she thought would be injurious to the cause of Spiritualism. So far as I can see this was her sole motive. During the long trial, from her first entering the criminal's dock in Bow street to her sentence in the Old Bailey, her only thought was to secure a full and fair trial—not for her own safety, but for the honor of Spiritualism. She had neither a full nor a fair trial. No defense was made—perhaps none would have been admitted. The money expended might as well have been dropped into the sea.

I do not see that anything will be done with the prosecution for perjury. It would cost some thousands of dollars. English lawyers work for money. Often they pocket large fees, and do absolutely nothing to earn them. No money paid to a harrister is ever returned. If business or an accident prevents a barrister, who lass received a large retainer, say, two to

business or an accident prevents a barrister, who has received a large retainer, say, two to who has received a large retainer, say, two to five thousand dollars, from appearing in a case, it is against the ctiquette of the profession to return the fec. It would be setting a bad example. Justice is so costly that only the very rich can hope to buy it. The poor have no

rich can hope to buy it. The poor have no chance whatever.

Then the most important witnesses are crowded out. In France, the first persons examined, after the prosecutrix, would have been Mrs. Fletcher, Mr. Fletcher, and Col. Morton The latter would be the most important vitness against Mrs. Hart-Davies, if she were on trial for perjury. He is anxious to come to Lbndon, but is advised that he cannot do so with safety. I despair of any justice from the courts of law. There is no appeal in criminal cases. In France there is a Court of Cassation. In England, the only hope of a criminal sentenced to death is in an appeal to the Home Secretary for commutation or pardon.

For the imprisonment itself, beyond the deprivation of liberty there is not much to complain of. Mrs. Fletcher cannot help making friends of all who are near her. Her conduct is most edifying: The "hard labor" is in no way irksome or repulsive. The diet is not lux-

is most edifying. The "hard labor" is in no way irksome or repulsive. The diet is not luxurious, but her tastes are very simple, and it is intended to be healthy. She is in a great prison through which several thousands of women pass every year. In such a prison there are many who are as innocent of crime as those outside the walls. Courts and juries are astonishingly obtuse or capricious. I have seen the innocent convicted and sentenced, even to death; and I have seen the undoubtedly guilty criminal acquitted by a jury without leaving their seats. We do not know what is moving upon the minds of men in these cases. Mrs. Fletcher was made to accept that woman—to come to England—to meet her fate. In time we shall see what will come out of it.

You were surprised that Mr. Eglinton should

You were surprised that Mr. Eglinton should so soon return to England. His guides took him to America against his will and for reasons known only to themselves. They are bringing this lively is the same transfer. him back in the same way. He is obliged to trust them. I doubt if he would venture to dis-obey. I should not, for I have found them wise. obey. I should not, for I have found them wise. When he has done what they wish him to do here, where such a medium is just now much needed to satisfy a growing demand, he may return to America.

Mr. Harry Bastian is having a good time in Vienna, where the highest nobility are greatly interested in spiritualistic investigations. We award him here about the last of lyne and

expect him here about the 1st of June, and I may have something interesting to tell you of both mediums. Yours truly, T. L. NICHOLS. both mediums. Yours truly, T. L. 32 Fopstone Road, London, S. W., May 24th, 1881.

[\*Regarding this singular action on the part of the authority referred to, Light, of London, for May 28th, has the following editorial paragraph:

"Sir James Ingham does not seem to know his own mind. On the application of Mr. E. Dillon Lewis he granted a summons against Mrs. Hart-Davies for perjury; and then—when asked for a warrant, because Mrs. Hart-Davies had failed to appear—he refused the application on the ground that the 'Information' on which he had granted the summons did not set out the same charges as those which Mr. Dillon Lewis had made when the summons was applied for. A Iresh 'Information' was accordingly sworn, and on this Sir James, having taken two days for consideration, granted another summons on Saturday last; but within four and twenty hours, as we are informed, the worthy magistrate repealed once again and revoked his expressed decision. We say nothing about the merits of the case which recently occupied attention at the Gentral Crimbal Gourt. Our duty, as journalists, is to be strictly impartial, But the racillation which is somanified a feature in the proceedings at Bow street, is certainly ill-calculated to increase 'our respect for magisterial wisdom."]

# To Correspondents.

AD No attention is paid to an only mous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

B. K. N., CHARLESTON, S. C .- Because the sheet you allude to is a mercenary concern, as, while it professes to be democratic in principle, it is conducted by republicans. H. B. P., NEW YORK.-We are obliged to decline you rticle, solely on the ground that we have on file sufficient matter, already promised, to last the next six months.

# Grove Meeting.

Grove Meeting.

There will be a Grove Meeting, under the auspices of the Michigan State Association of Spiritualists and Liberalists, on Sunday, June 26th, 1881, on the boating grounds at Four Mile Lake, four miles west of Paw Paw. Cephas B. Lynn, of Massachusetts, and Geo. H. Geer, of Minnesota, are engaged as speakers. A ten cent admission fee for each adult will be taken to help defray the expenses.

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every day.

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which only arguments, winged with incisive facts, can impart.

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