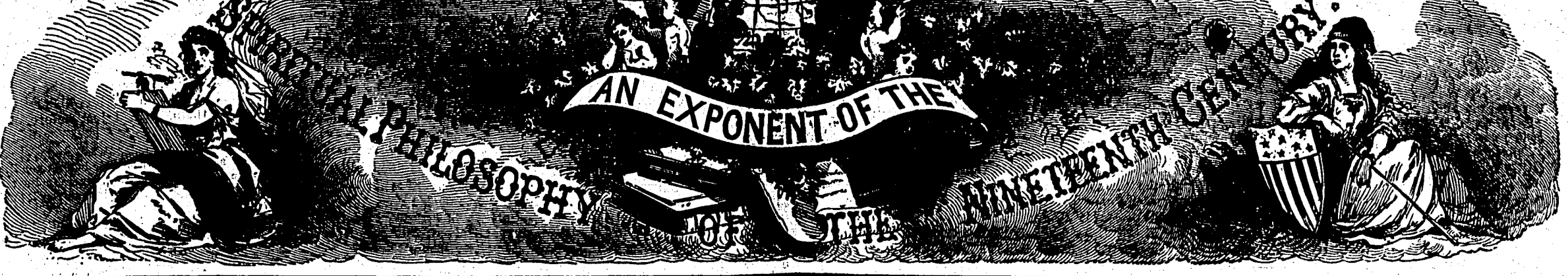


BANNER OF LIGHT.



VOL. LI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 3, 1882.

\$3.00 Per Annum,
Postage Free.

NO. 11.

CONTENTS.

FIRST PAGE.—Oriental Magic and Its Significance. Yearnings for the Departed.
SECOND PAGE.—Poetry: Under the Cloud. Western Locals. Spiritual Phenomena: Materializations at Albany, N. Y. The Reviewer: The Occult World.
THIRD PAGE.—Our Progressive Age—The Bottom Facts of a Case that Puzzled the Doctors. Book Advertisements.
FOURTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Mrs. J. W. Frost, Walter T. Bennett, Mrs. S. S. May, Nathan L. Woodbury, Mrs. Annie C. Madsen, Samuel Adams, Johnnie Hartley, John T. Loring, Walter French, and Lillian Peckham. Verifications of Spirit Messages.
FIFTH PAGE.—Free Thought: The Secular Press Bureau. Conclusions; or, What Spiritualism has Taught Me. Memorial Services. Presentation to Jesse Shepard.
SIXTH PAGE.—Speculation and Life. Assurance par Excellence! Evidently a Case of "The Double." An Amended Declaration, etc.
SEVENTH PAGE.—Spiritual Meetings in Boston. Berkeley Hall Meetings. Mr. Colville's Reception in Philadelphia. Movement of Lecturers and Mediums. Secular Press Bureau. New Advertisements, etc.
EIGHTH PAGE.—Banner Correspondence: Letters from New York, Pennsylvania, Massachusetts, California, New Hampshire, Illinois, and Texas. The June Magazine. A Noble Woman Gone Home! Passed to Spirit-Life.
NINTH PAGE.—Poetry: The Lost Hables. "Investigate Ourselves." New Publications. The Indians. Book Advertisements.
TENTH PAGE.—Rev. Dr. Lord's Six Objections. Praying for the Dead. Secretary Teller's Policy. List of Spiritualist Lecturers. Retail Agents for the Sale of the Banner of Light. Business Cards.
ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
TWELFTH PAGE.—Brief Paragraphs. Dr. Crowell's Criticisms Criticized. Memorial Sunday at the Ladies' Aid Society, etc.

Oriental Magic and Its Significance.

BY JOSEPH P. HAZARD.

To the Editor of the Banner of Light:

From what is known upon the subject, there is ample reason for the presumption that in primitive conditions of society, spiritual manifestations—so called—have ever been prevalent; and history states that these existed in the oracles of cultured Greece, and to a later period when most highly enlightened and distinguished Romans were augurs, whose function—a public and highly honorable one—involved spiritual mediumship.

The so called Holy Scriptures are based upon spiritual manifestations: are almost exclusively a history of them. They place Moses and Aaron in the same category with magicians and jugglers of the present day, and as possessing a preëminence that transformed common walking-sticks into serpents not only, but with capacity to swallow those of their rivals, and who were therefore regarded as especial agents and cherished favorites of God—of that same unchangeable God who, if those who to-day so modestly claim to be his especially appointed sole representatives and agents be not laboring under most serious delusion, looks upon such manifestations as the effect of a degrading hallucination. It is this view or belief that arrays the Christian churches of to-day in dire hostility to the spiritual phenomena of the hour, and establishes such apprehension of consequences, that it unhesitatingly denounces spiritual mediums as being (in the main) mere tricksters, though they may be found in half the families of the United States, including some of the most distinguished.

Professional mediums abound in most Christian countries, are invariably indigent, and few of them able to earn more than a very few dollars per day by their vocation; a large portion of them are miserably poor.

Very many ministers of the gospel know these manifestations to be genuine, but "the Church" would to-day give any of these poverty-stricken mediums a million dollars could he or she be, by such a gift, induced to expose the manner of their "trickery"; yet not one of them has yet been employed to do so, at least successfully—or in any degree to impair the position of Spiritualism. Why, then, if the Church believes its own statements, does it not offer some medium a life-annuity of one thousand dollars per year, on condition of explanation of means by which (as the Church declares), these wicked tricksters lead so many precious souls to hell? Certain it is that the clergy, as a rule, believe in the genuineness of these manifestations, though it is only in very rare instances they openly so confess, such is the power of organization. Military men are so drilled that they must stand by their murderous guns, however utterly unjust and wicked be their cause; so are they who have been drilled with a view to lead congregations, armies of the cross. Such is the effect of education; they are so compelled by a sincere sense of duty.

British conquests in India during the last hundred years have afforded access to the performances of Oriental jugglers, that all may see for themselves transactions transcending all "miracles" recorded, however sanctified those recorded events may have become in the estimation and interests of established priest-hoods.

In the open streets of Oriental cities and towns, in merest hamlets even, may be seen at this day performances of jugglers that are far superior to the ordinary affairs of life, and exceed our powers of comprehension equally as much as the fact that a man who had swindled his blind father could be justly claimed to be an especial friend of God; or that such a wretch as King David could have become an emblem of worth, not to say piety, or that his son, with a thousand wives, could have been the "wisest of mankind," or properly be a temple-builder, even to such a God as that of Moses of old and of Christians to-day.

The attention of the Christian conquerors of India appears to have been especially directed, and at an early period, to the class of jugglers who permit themselves to be buried alive, and for considerable periods of time; a circumstance so incredible that it could not be believed possible until a party of British officers tested its genuineness by inducing a person to be not simply ordinarily buried in the ground, but also to be encased, confined in solid walls of brick masonry at the bottom of the grave. The stipulated period of interment having transpired the juggler was disinterred, the wall found entirely intact, and the juggler still therein, and apparently well as ever.

We all know that no common mortal could endure this test of life; that, therefore, this juggler could not have come out alive had he really remained in that tomb six months, or even one.

Persons who are familiar with spiritual manifestations in the United States and Europe to-day, know that through so-called spiritual agency solid matter may be passed through solid walls, and also the most delicate flowers, as well as living birds, etc., etc., without incurring the least abrasion or impairment whatever to either the wall or the missive.

Such instances are constantly occurring at séances of those known as flower mediums. And the cases of Mrs. Guppy and others clearly demonstrate that men and women can be similarly transferred, and carried miles through the air to the scene of such performance, without either inconvenience or consciousness on their part. It is possible, then, that this juggler may have been released from his tomb by spirit-power at the moment of its enclosure, and duly returned thereto at that of its re-opening. I am inclined, however, to believe—in view of other considerations and well-known facts—that this party so interred and exhumed is not the juggler himself, but that a friend accompanies him in the form of a re-incarnated spirit, who is laid in the grave instead, and re-assumes his condition as a spirit immediately after interment, and being in rapport with future proceedings of the experimenters, simply re-enters the tomb when it is about to be reopened, and then again incarnates itself. The motive being that of a wag, perhaps, but more likely a desire of some one to assist a juggler, who may not only be often hungry, but also a friend, relative, or even child or ancestor of the substitute. Persons familiar with spiritual manifestations know that the recently dead usually appear to be far more anxious about friends they have left behind them than about themselves.

Multitudes of Europeans and not a few Americans, intelligent merchants and others, who have resided in India or China, or visited those countries, have seen the famous "Basket Trick," so called. This performance is yet common in India, but has become rare in China. This class of juggler appears in a street with a wicker basket that is very similar to that in which Irish potatoes were imported into New York fifty years ago. It is cylindrical in form, and of capacity sufficient to admit and contain an ordinary-sized boy of eight or ten years.

The performer, having selected a favorable location for accommodating a crowd, may be soon seen with keenly pointed rapier in hand, in pursuit of a boy who flies and screams in apparent terror of his pursuer. Of course the boy is soon caught, and despite apparently desperate struggles thrust into the basket, and its relentless lid closed upon him. The narrow sword finds ready passage through the open wickerwork, and blood is flowing therefrom in all directions. The boy is dead, of course—but soon reappears in good order for another course of the same treatment. This little fellow may be—probably is—actuated by filial relations; perhaps a son or grandson of the juggler, who having passed to spirit-life, benevolently re-incarnates himself in a country where millions of poor live on the verge of starvation.

A friend of mine who is well known in New England, and yet in his prime, and whose capacity for observation and ability to discriminate, none who know him will be likely to question, neither for a moment entertain a doubt of his veracity, lived many years in a large city of the Orient, and on one occasion was invited by a friend to attend, in company with another friend, a private exhibition of this kind, though in this case no basket was used.

At the appointed hour he and his companion were on the very broad, spacious and secluded piazza of their friend's home, these three comprising the entire audience. The juggler, prompt to his appointment, soon appeared, together with a woman; they came upon the piazza, bringing with them a screen, and also a China vase, the sole office of which was not over three inches in diameter. The woman took her position behind the screen and there remained. She was no doubt a spiritual medium, as was also the juggler; and her presence was essential to the success of the performance that was about to take place.

Very soon a little boy made his appearance upon the piazza; from whence was not explained. Shortly thereafter the juggler invited the attention of his employer's party to the vase. At the lower side of its orifice appeared what was, apparently, the top of the head of the little boy who had shortly before made his first appearance on the piazza. While standing by the vase became empty again—nothing could be seen.

After another brief interval, the boy reappeared upon the piazza, and not long thereafter the juggler deliberately laid this same nude boy upon his back, on the floor, and drawing a long, sharp, and keenly-pointed knife, applied it to the lower extremity of the child's abdomen,

with such effect that immediately laid the little victim's bowels upon the floor, together with a gushing flow of blood. Such was the shock of this terrible spectacle, that the host immediately fell upon the floor, entirely senseless, while one of his guests was suddenly attacked with a most fearful fit of vomiting, my friend being the only one of the three spectators that proved equal to the occasion—the others being "by the means deprived of the end."

The boy soon reappeared, apparently as sound as ever, and, doubtless, ready for another similar sacrifice, being, no doubt, merely a re-incarnated spirit of a boy, perhaps a deceased son of the juggler. My friend was unable to answer when I asked if the blood remained upon the floor; but there is no good reason to doubt that it all disappeared in a few moments by natural law, leaving the floor entirely as it was before, just as do the tables that hundreds of Christian merchants, and others, have seen to appear and disappear in Canton, which wonderful performance may be thus described: The juggler spreads a sheet upon the solid granite pavement of a street of that city. In a few moments commotion commences under the cloth, and gradually rises therefrom, until, at length, the juggler removes the cloth, and reveals a dinner table that is elegantly laid for four persons, with linen immaculately white, several covers, steaming hot, elegant decanters of wine, "chop-sticks," etc., etc. After a few minutes, the juggler replaces the cloth he had removed, and all then slowly settles down into and through the granite, apparently, until the cloth is again flat upon the pavement. The juggler takes up the cloth, and marches off for another scene, leaving the crowd to imagine, if it can, how this illustration of there being "more things in heaven and earth than are dreamed of in our philosophy" is accomplished.

As to disembowelment of boys without detriment: who is not familiar with statements concerning the "Grand Lama," Emperor and High Priest of Tibet, one of whose religious rites involves exactly the same form of sacrifice of a boy in presence of multitudes who assemble as do Christians at church, upon peculiarly sacred holy occasions—the boy being thus apparently murdered upon a large salver before their eyes, and then reconstructed, entirely restored.

That famous linguist, and most extensive and renowned of all travelers, Capt. Francis Richard Burton, together with his wife, have passed much time in Africa, where they became familiar with, at least saw much of the Arabs of some of its deserts, etc.

A London friend, who had seen a good deal of them, informed me that Mrs. Burton told him that herself and the Captain had seen Arabs transpire themselves with broad, sharply-pointed knives, through and through their breasts, the blades passing out at the back some two or three inches; this so often that the spectacle had not only ceased to interest them, but finally became tiresome, a nuisance. I should not be surprised if investigation of this subject should prove that the knife made no further entrance than would suffice to draw a little blood; that instead of passing through the body, as it appeared to do, the knife simply decomposed, and the point of it re-materialized at the apparent puncture through the back, for the purpose of giving the desired effect in the eyes of the observers. I feel thus confident, for the reason that I have myself witnessed cases that were similar though not exactly parallel.

About New Year, 1879, I received an invitation to a private meeting in London, at which Capt. Burton and his wife were present. Both of them had much to say concerning spiritual manifestations, Mrs. Burton earnestly avowing herself as a full believer in them, at the same time glorying in being a member of the English Church.

Capt. Burton freely admitted the "genuineness" of the so-called spiritual manifestations, but believed these phenomena might be capable of other solution, or remarked substantially to that effect.

At this same meeting Capt. Burton also stated that a gentleman, whose character was such that his statements must be regarded by all who knew him as being entirely sincere, had then lately informed him that he had made a visit to the city of Morocco, where he learned that by going out to the hills, only a few miles inland from that city, he might witness phenomena of a most mysterious and extraordinary character, to which, however, the presence of certain Arabs (spiritual mediums, no doubt), was requisite, and also the shade of night.

Capt. Burton proceeded to say that the gentleman availed himself of the information, and that soon after his arrival at the base of these hills he saw what appeared to be immense boulders rushing down their sides with great noise and apparent danger to those who witnessed the scene.

This manifestation having ceased, there soon appeared a mounted troop of armed horsemen with brandishing swords, swiftly riding through the air as if bent upon destruction of the spectators, and with such effect that several of the parties present took to their heels, and ran toward Morocco at the top of their speed. Capt. Burton said that his informant spoke of this scene as entirely transcending the similar narrations of the Apocalypse, and that any one might witness these phenomena by visiting Morocco.

Here is presented quite sufficient testimony to the genuineness of St. John's account of what he saw of so similar a character. Yet how few "consistent" Christians will be likely to give credence to ideas that suppose what John saw nearly two thousand years ago can possibly have taken place to-day—especially such as are seen by hundreds of thousands of persons every day in Oriental countries—to say

nothing of the "miracles" wrought by that great high priest, who for generations has ruled the grand Empire of Tibet, and so of repeats, as a religious ceremony, the disembowelling of children, such as I have mentioned, and without detriment to the subject of it.

How few Christians are able to believe the genuineness of the so-called tree-growing feat, that is so common in various portions of Asia. I have witnessed this performance twice; once at Calcutta, and again at Bombay. In the first of these cases the juggler and his attendant were summoned to a private house, where I had been kindly invited to witness the performance. In conformity with my suggestion, the juggler was not allowed to manipulate in the experiment, further than to place the seed of the kind of tree to be grown (a Mango) in the earth, with which a common earthen flower pot of about six quarts' capacity had been filled, and the laying a thick cotton sheet over it—for exclusion of light, no doubt. Having performed these offices, the juggler retired to a door (about thirty feet distant) that led from the house to what I supposed to be its yard in the rear—the house being so constructed that the juggler was nevertheless in plain sight all the time. The master of the house assigned the care of the operation (so far as attending to and raising the covering to note progress) to a male Hindu servant, his office being simply to raise the sheet about once a minute to see if the plant had yet made its appearance above ground—a command that he obeyed with evident trepidation.

The juggler and his attendant, or companion, having retired to the position at the door, as directed, they commenced a musical performance, by which I learned that music is as desirable to the end of the Indian "juggler" as to the Christian "medium."

In a few minutes thereafter the servant commenced raising the sheet about once per minute, and having reported no plant, nor experienced accident, his fears appeared to have already vanished.

The juggler was evidently disappointed at so long delay of the plant's appearance, and (as if apprehending the darkness was not sufficient) he laid an additional sheet over the flower-pot, and immediately joined his companion by the door and resumed the music—which certainly was not music to my ear. Still the report continued to be in the negative, and the juggler's anxiety had become quite obvious, when he stepped into the yard and returned with half-a-dozen bricks and laid upon the edges of the sheets in a manner that pressed them closely to the floor, and with a care that clearly indicated that he apprehended it was access of light that threatened to entirely defeat the purpose of his attendance.

Still no tree appeared, and the volume of the music having been increased to the utmost capacity of the instruments, and the darkness being as complete as it was possible to make it, the case appeared to have become desperate. I had been struck with the anxiety of the juggler's countenance, and his strenuous effort to increase the jangle of his pipes, etc. Happily a tree was announced at last; but only a very small one, not more than eight inches high, and with only six leaves, these being of a sickly-looking character—imperfect, green and livid, with yellow spots. The juggler permitted me to pluck, and I took two for preservation. They fell almost at my touch.

I have never been able to fully believe that these plants absolutely grew, but am disposed to think they are the result of mere spiritual transposition, as are the products of "flower mediums" in America, where I have known at least two bushels of flowers and plants to descend upon a table in a single moment, one of these being a plant about sixteen inches high (a sea-shore calla) with a cluster of beautiful little shells and sand about its roots that were saturated with salt water, and which I had only mentally desired should be brought to me especially, and from an island that was two thousand miles away. I am prepared to clearly demonstrate that there are no such shells within six hundred miles of Philadelphia (where this incident occurred), and I am awaiting intelligence from the island indicated, by which I hope to be able to show that they actually came the two thousand miles indicated.

I have two cases of this kind, the other being the transfer of a flower of the gigantic Stomatum of the tropics, that I had mentally asked for (only a few evenings previous to the receipt of the calla), and which was almost immediately laid before me—a lily-white trumpet, as unsold and unmarred as it could possibly have been when it was plucked from a mass of plants of spontaneous growth that stands by graves of New Englanders who are buried near the corner of a cathedral that is situated upon one of the most beautiful islands in the West Indies, and upon which ancestors of mine and numerous relatives were buried long, long ago. That such transportation can be deemed possible by other than one who has witnessed it cannot reasonably be supposed; but those who have witnessed such or similar flower-séances in America will not be likely to doubt the genuineness of the "tree-growing" in the Orient.

At the commencement of this séance at Calcutta two of the gentlemen present happened, unfortunately, to become involved in discussion as to the manner of producing the expected result. One of these assumed that the juggler was a mere impostor, trickster; the other felt very sure that he was merely a spiritual medium. This conflict was quite animated and long continued, nor did the tree appear until after it had ceased. The juggler of course could not understand the language of the disputants, but he, as any other "medium" would be under like circumstances, was evidently subject to the effects of inharmony that in spiritual circles always mars the purpose of the circle or meeting, and often quite defeats it.

[Concluded in our next.]

Yearnings for the Departed.

To the Editor of the Banner of Light:

Sometimes we are told by religious teachers that it is wrong, sinful, to indulge in any yearnings for communion with our friends who have passed within the veil. Cold-hearted divines will solemnly assure us that we should still all natural affection toward the departed, and that all desire to know of their state and learn of their experiences in the wonder-land, is an "impious prying into things which are not revealed."

Nevertheless these sinful yearnings do sometimes spring up in even the most devout bosoms, and they find occasional expression in impassioned language. An instance appears in a recent number of the New York Christian Advocate (April 13th), from the columns of which (editorial, if I mistake not) the following passages are clipped—italics mine:

"The dead—our dead—are gone; they no longer dwell with us; they cannot visit us; or, if they do, a wall impalpable, but impenetrable and insurmountable, intervenes between them and us. Faith would we meet them, but we know that we never shall. No pilgrimage would be too long or painful, nor voyage too perilous to enlighten us, could we but hope for one hour of communion. But no answering tone responds to the cry, no heart-beats in unison with ours are felt. Here the imagination becomes frenzied, and occult phenomena may be taken for spiritual intimations, or the bereaved become the prey of mercenary traders in delusive hopes. If hope deferred maketh the heart sick, hope destroyed will drive the soul mad. Nature and friends and home and life lose their charms; a gloom increasing till no ray of light can pierce it, a chill as of death which no touch of the living hand can warm, a darkness that can be felt, envisions the soul, and old age becomes more cheerless than an Arctic winter; for that may have stars and strange flights shooting athwart the sky and reflected from every snowy peak or mountain of ice. Not so with the winter of a hopeless old age which has no promise of spring."

After speaking of the relief afforded by the hope of a future life, inspired by the resurrection of Jesus, the writer proceeds:

"Our dead are not dead; to them, to die was and is gain; they are with Christ, which is far better. They are not to be found by searching the continents; the cemetery does not contain them, the tomb is not their habitation, but, like the stone above it, merely a memorial. We shall see them and be with them, for they are with Christ, and where he is, there shall we be also."

These passages not only illustrate the intensity of yearning often felt toward the loved departed, and the danger of frenzy and madness where no hope of reunion exists, but also the blinding power of educated belief, and the lack of common-sense reasoning from premises which are fully accepted. This writer believes that "our dead" are "with Christ"; and, no doubt, in common with all Christians, believes also that Christ is always at hand, able and ready to hold communion with those who desire it, as he promised to do. Now if "our dead" are with him, why should they not also be near at hand as he is? Where else, indeed, can they be? And if they are "like him," why should they not also be able to commune with us? A little thought on these points should convince all Christians not only of the possibility, but the probability of spirit communion. Why, then, do they not recognize and enjoy it? Mainly because they have been educated to believe, with this writer, that a wall, "impenetrable and insurmountable," intervenes between the departed and themselves. They think they "know" that we shall never meet. Thinking thus, they make no effort to penetrate or surmount that imaginary wall. And when their departed loved ones signal to them from behind it, or address them through such instrumentalities as can be used, they only turn an incredulous ear, or shout, "It is electricity, or the devil!" For aught they know, these same "occult phenomena" which this writer appears to despise, may be the "answering tone" they so long to hear. A. E. N.

Materializations in Presence of Mrs. Ross.

To the Editor of the Banner of Light:

I have attended nine of Mrs. Ross's séances during the last four weeks, at which there have been an average attendance of twenty to twenty-five of as intelligent ladies and gentlemen as I ever had the pleasure of meeting. Nearly every one of them were called to the cabinet, and have generally recognized friends or relatives. Two spirits at a time have issued from the cabinet, a distance of from one to four feet, several times at every séance. The medium has also appeared locked arm-in-arm with a spirit at every séance, with only one exception, and in full view of each person in the room. On five occasions, at least, either the spirit or the medium locked arm-in-arm with me after emerging from the cabinet and advanced toward the circle of investigators amid exclamations of surprise and wonderment.

As there is no knowing how long this medium may be able to continue these most convincing séances, I am exceedingly anxious that the facts be so thoroughly established as to forever set at rest all doubt concerning genuine materialization of spirit-forms.

J. W. CADWELL, Mesmerist.
Aldrich House, Providence, R. I.,
May 27th, 1882.

The Woman Suffrage Association held a convention in Lyceum Hall, Winchester, Mass., Thursday afternoon and evening, May 25th. The first session was devoted to the discussion of the question: "Is it Right or Expedient that Women Should Vote." In the evening addresses were delivered by Miss N. W. Covell, and others. Letters were received from Albert Palmer and Mrs. Caroline H. Dall, expressing regrets at not being able to attend.

"Does poultry pay?" asked a stranger of a city dealer. "Of course," was the reply, "even the little chickens sell out."

UNDER THE CLOUD.

BY GRACE LELAND.

Hush, soul, be still!
For in the shadow of thy loss
God's purpose shines, so sure and clear,
That, even while bending 'neath the cross,
Thou should'st be calm, and know no fear;
How to his will.

He knoweth best!
For every wound there is a balm;
From every tear a flower will spring;
After a storm there comes a calm,
And to the storm-tossed soul He'll bring
The needed rest.

Sink not, nor fear!
For sorrow fills the air around
With waiting comforters from Heaven;
Know that thou stand'st on holy ground,
And blessings out of sight are given!
For Heaven is near!

WESTERN LOCALS, ETC.

Michigan.

Vicksburg—The Free-Thinking Element—The Lesson of the Hour—Need of Unity—Miscellaneous Items.

Vicksburg is a thriving little town on the Grand Rapids and Indiana Railroad. The *Banner of Light* plenipotentiary had the pleasure of meeting the local Spiritualists and Free Thinkers on Sunday, May 14th. Large audiences assembled in Tremont Hall, and the utmost attention was paid to what was said from the platform. R. Baker, a veteran Spiritualist, Mr. Fraser and others cordially cooperated with the itinerant journalist in his work of increasing the subscription list of the *Banner of Light*.

THE LESSON OF THE HOUR.

The lesson of the hour is unity. There are thousands of people who have outgrown and discarded the old views of God and Salvation; but their influence is not felt in any effective way through organic work.

Privately, individuals will say: "We want the new gospel preached; we are desirous of aiding in the creation of a powerful public sentiment that shall react on existing institutions; we want the light of the new to supplant the darkness of the old."

Yes! that is good, sensible talk, dear friends. Now, begin to show your sincerity by taking the *Banner of Light* into your homes, so that you can keep posted relative to what is going on in the vineyard of Spiritualism; and then go to work and ask the Liberalists and Spiritualists in your neighborhoods to unite in creating a little fund so that you can send for competent speakers to aid in securing the public sentiment to which you have been referring. Hire a lecturer and pay him—and pay him generously—for his work. Spiritualist lecturers cannot live on air. As a rule, the responsibility rests upon a few kind-hearted souls in each town. There ought to be a grand rally everywhere for unity, and an effort should be made to equalize the financial burden—then progress will be the order of the day.

CHIPS.

There is a revival of interest in the spiritual science.

C. W. Stewart, of Lafayette, Ind., lectured in Grand Rapids, Mich., May 21st. He is ready to answer calls in any part of the country.

Mrs. Emma Jay Bullene, of New York City, delivered two very able lectures in the Free Church, Sturgis, Mich., on Sunday, May 21st.

R. Baker, Esq., a prominent merchant of Vicksburg, Mich., will look after the interests of the *Banner of Light* in his section from this date.

There will be a large attendance at the June meeting in Sturgis, Mich., 16th, 17th and 18th insts. Dr. J. M. Peebles will speak on the 16th and 17th.

Dr. E. D. Babbitt, of Cincinnati, Ohio, was greatly pleased with the lectures which O. P. Kellogg and Rev. J. H. Harter recently delivered in that city.

The great attraction at Onset Bay is the grand old ocean. Many Western Spiritualists will visit this charming resort during the present summer.

Jesse Shepard talks of inaugurating a series of grand musical festivals at Lake Pleasant in August. This famous musical psychic is one of the wonders of the age.

The human mind instinctively seeks an explanation for all visible phenomena. Spiritualists are followers of the method of induction; they observe phenomena.

"When we are looking at a picture we give it the advantage of a good light. Should we not be as courteous to our fellow-creatures as we are to a picture?"—Mrs. Addie Austin.

A. J. Fishback, of Mo., and Mr. York, of Cal., have lectured to good acceptance in Vicksburg, Mich. W. Harry Powell has given exhibitions of his powers as medium in that locality.

Lecturers and mediums should be on the most friendly terms with each other. The success of one is, indirectly, the success of all the rest. There is no need of jealousy, for there is room enough for all.

The lot of land near Lansing, Mich., referred to heretofore in this correspondence as being in the market, has been purchased by the Spiritualists. The name of the new town will be Nomenka (No-me'-ka).

The recent Convention in Lockport, N. Y., was very successful. C. E. Watkins held numerous sances, which afforded great satisfaction to the sitters. The speaking at the meeting was of a high order.

To Orthodox ministers: Well, how do you like the surrendering of dogma after dogma by your eminent preachers and editors, and leading writers among the laity? Will there be a plank left for you to stand on?

Moody and Sankey, Hammond and the rest of the revival "combination" should read Miss Elizabeth Stuart Phelps's article in the May number of the *North American Review* on "What Does Revelation Reveal?"

C. Fannie Allen has been very successful in her Western tour. She will be cordially welcomed on her return to this region. Mrs. Allen left Grand Rapids, Mich. (where she had been addressing crowded houses), May 15th, for the East. Her permanent address is Stoneham, Mass.

A. B. French, of Clyde, Ohio, will lecture in Ottkee, O., June 4th; in Stone Bluff, Ind., June 11th and 12th; in Minneapolis, Minn., June 18th and 25th; he will then journey East to the different Camp-Meetings in New York, Pennsylvania and Massachusetts. Mr. F. is a busy man.

Whisper it softly: At a meeting not long ago a wealthy farmer—an alleged Spiritualist—recklessly threw one (1) cent into the hat as his contribution for the maintenance of the new theory. This man loves to go to meeting. In the next world he had better keep away from the lecturers' sphere if he wants to enjoy himself.

The study of the old faiths is prosecuted only by a tedious journey along a road clogged by superstitions and conflicting historic data. The study of Spiritualism is a pleasant task which is conducted in a world of beauty, with the saints of the new cause before us as our brothers and sisters.

The splendid "Testimonials" Dr. S. B. Collins, of La Porte, Ind., is presenting to the public, through the advertising columns of the *Banner of Light*, are creating great interest in all parts of the country. The "Painless Opium Antidote" is certainly a wonderful specific; it has cured thousands of the appetite for opium.

There will be a grand meeting in Schoolcraft, Mich., during the summer. An effort will be made to secure the services of Robert G. Ingersoll. The ministers of this country have heard of Mr. Ingersoll; he formerly practiced law in Peoria, Ill. Mr. Ingersoll is not a first cousin of Rev. Mr. Talmage, of Brooklyn, N. Y.

The work of the emancipated preacher who desires to foreshadow the coming Gospel is to point out, with precision and enthusiasm, the great fact that the now absorbing interest in intellectual and scientific pursuits is not incompatible with our best spiritual interests—with the welfare of true religion.

A feature: Three of the best public test mediums in the country will be at the Lake Pleasant (Mass.) Camp-Meeting in August. Edgar W. Emerson will give public descriptions of spirits from July 30th to August 12th, inclusive; J. William Fletcher from August 13th to 24th, inclusive; J. Frank Baxter (in all probability) from August 25th to the close of the meeting.

Special advices from Cincinnati, O., state that Dr. R. W. Sour's sances for full-form materializations are largely attended, and that the manifestations are very satisfactory, the materialized spirits frequently drawing aside the curtain of the improvised cabinet, so that the medium can be plainly seen. Recently Dr. Sour met a party of skeptics in a private club room; he was thoroughly examined and then donned a suit of clothes just from the tailor's (which he had never handled). Several materialized forms appeared during the sance, and the investigators were satisfied.

Let religion—divested of the old theology—advance to her work. The individual is now approachable. In the exciting battle of investigation many may have drifted away from all religious gatherings; there may have been an eclipse of faith; the idea of God may have been obscured. But now that the field has been scanned, in outline; now that we all see that progressive scientists and rational religionists decline to be dogmatic and bigoted; now that a sublime Spiritual Philosophy is making rapid advances among all grades of thinkers, souls that have wandered away will return, not to the old, but to a disenthralled faith. The old fraternalities can be reestablished, but on a broader basis; the old charities can be renewed, but in a more unsectarian spirit.

The Niantic (Conn.) Camp-Meeting: This new venture appears to have a most flattering prospect for the future. The Association is officered by veteran Spiritualists—E. R. Whiting, of New Haven, Conn., being President; D. A. Lyman, of Williamantic, Conn., Secretary; and J. E. Hayden, of Williamantic, Conn., Treasurer. Among other officers are E. M. Lyman, of Springfield, Mass., Frank Sisson, of New London, Conn., Geo. W. Burnham, of Williamantic, Conn., Sadie Kingsley, of Putnam, Conn., Mr. Comstock, Mrs. Loomis, etc., etc. There are over four hundred lots, twenty-five by fifty feet. The grounds are owned by the Association. The facilities for reaching the place are good. Send to D. A. Lyman, of Williamantic, Conn., for a circular. The Camp-Meeting will be formally opened July 12th, and continue until August 20th. Niantic is surrounded on three sides by water, and is within half a mile from an ocean view. Fishing and boating will be among the leading recreations at this resort. Able speakers will address the meeting.

Lake Pleasant Camp-Meeting: In reply to many questions from Western people, relative to routes of travel to this famous Camp-Meeting, the writer desires to say: Reduced rates have been secured as far West as Buffalo, via New York Central and Troy and Boston Railroad. Fare, round trip, (tickets good from July 15th to Sept. 10th), from Buffalo, \$12.75; from Rochester, \$10.75; Canandaigua, \$10.25; Geneva, \$9.75; Auburn, \$8.75; Syracuse, \$7.75; Oneida, \$6.75; Rome, \$6.25; Utica, \$5.75. Trains leaving Buffalo at 5 A. M., 2:20 and 8:40 P. M., make close connections to Lake Pleasant. Ask for tickets via Troy and Boston Railroad. The indications are that there will be a very large number of Western visitors to Lake Pleasant in August. The *Banner* reporter is posting hundreds of inquiries as to the best routes. The route East via New York Central, Troy and Boston and Fitchburg lines is superior to all others. The Lake Pleasant Meeting will begin July 30th and close Aug. 27th. Superintendent ADAMS, of the Fitchburg Railroad, is doing all in his power to secure a success, so far as railroad matters are concerned. Reduced rates will be given over the Fitchburg Railroad and all connecting lines. The Lake Pleasant circulars are being distributed in the Western States.

CEPHAS.

It is sad indeed to think of the loss we have sustained in the premature death of Zöllner. Among those whose fame commands respect for statements which the world usually pooh-poohs, he stands preeminent for brave and unflinching proclamation of truth. His patient observation of phenomena, and acute philosophical suggestions of theory, led to the hope that he would illuminate a subject which is beset with difficulty on every side. Few have opportunity, and fewer still are mentally qualified to deal with the problems that Spiritualism presents. As time goes on and our experience widens, these press for solution, not merely as questions to be dealt with on the plane of science, but on that of morals also. Zöllner's facts are the important legacy which he has left us. Similar occurrences have, no doubt, been observed by others, by many others. But his compact series of thirty sittings enabled him to record with scientific accuracy a singularly complete series of phenomena; and his European fame gave to his appended name a weight that few others who could so testify can claim to possess, or can even hope to acquire.—"M. A. (Oxon)." in *London Light*.

Professor to classical student: "If Atlas supported the world, who supported Atlas?" Student—"The question, sir, has often been asked, but never, so far as I am aware, satisfactorily answered. I have always been of the opinion that Atlas must have carried a rich wife, and got his support from her father."

\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.

Spiritual Phenomena.

MATERIALIZATIONS AT ALBANY, N. Y.

To the Editor of the Banner of Light:

For the past two weeks Mrs. Mary Hinton of Chittenden, Vermont, has been holding materializing sances in this city with great success. For one week they were held at my house, and attended by lawyers, legislators, bankers and merchants, and took place under such conditions that deception was impossible. The forms of our loved ones who had departed to that bourne whence it has been said no traveler returns, did come back to greet their friends, and give them proof of a future existence. Men, women and children appeared as in life, and were recognized by their friends. At each succeeding sance some new manifestation took place to satisfy the reason and convince the judgment that the mind and spirit of man survives and lives and loves beyond the grave.

Among the many tests given I will relate but one, which, to say the least, was quite convincing. The spirit of George Dix, who materializes, appears and converses with the auditors at Mrs. Hinton's sances, and assists other spirits to do the same, was present at each sance, excepting that held on Saturday night, May 6th. On making inquiry of Mrs. Hinton as to the failure of this spirit to appear, she replied that he frequently left her sances to attend those of other mediums, mainly those of her brothers, Horatio and William Eddy, and that she understood that her brother William was then holding sances in Buffalo, N. Y., and probably "George" had gone there. The next night being Sunday, George again appeared, and on being asked to account for his absence the night previous, said that he was at the sance of Alice Warren at Proctorsville, Vt. On my stating that we thought he had gone to Buffalo to attend one of William Eddy's sances, he replied that William was not now holding sances there. He said: "Mr. Pratt, you can write to Azro Spaulding, of Proctorsville, Vt., and you will find out that what I tell you is so."

Accordingly the next morning I wrote a letter as directed, and on the Saturday morning following I received the subjoined letter by mail:

"PROCTORSVILLE, May 11th, 1882.

MR. A. B. PRATT—Dear Sir: Your letter concerning Mrs. Mary Hinton was duly received. On Saturday night, May 6th, the spirit George Dix came to my home (one mile from the home of Mr. Azro Spaulding), and, controlling my organism, gave one of his many poems, with unusual power. He remained during the entire evening, assisting others to obtain control, ever speaking of his desire to progress still higher. On Sunday night, at the home of Mr. Spaulding, his absence was felt, and deeply regretted.

Your letter came to us here as another test of the strong evidence that, in the world of spirits, our own still live and love.

Yours for truth, ALICE WARREN."

Before the announcement made by this spirit, George Dix, I did not know of the existence of any such persons as Alice Warren and Azro Spaulding.

The sances of Mrs. Hinton have awakened greater interest in the matter of spirit manifestations than those of any medium that ever visited Albany. I know that the manifestations occurring in her presence are genuine, and yet she has been "exposed," notably at North Adams, Mass., when a minister of the gospel, aided by others, followed a spirit to the cabinet, and finding no one there but Mrs. Hinton, who was securely bound with a rope, seized this woman, and maltreated her until her person was black and blue. To recount the trials and hardships of Mrs. Hinton since she became a medium would require a volume, and would add another to the dastardly record of man's inhumanity.

I have read much of late about what have been termed "exposures of mediums," and am sorry to find many so-called Spiritualists hurling their poisoned arrows at these sensitives. When we remember that these mediums are the passive instruments in the hands of the controlling spirits, and that the character of the spirits that are brought about the medium depends mainly upon the character of the controlling element among the auditors, and that a small minority of evil disposed persons often furnish the controlling element, it is not to be wondered at that mischievous spirits come to aid in producing fraud, for like attracts like in such matters. Good persons Christians pretend to believe that the devil is often more than a match for the Lord; hence we may infer that bad spirits, partaking of like propensities as some of the sitters at a sance, may easily furnish evidence, which at first thought might appear very damaging to the character of the medium. While I am no apologist for any medium who will perpetrate a fraud, yet I believe we should hesitate in pronouncing a verdict before thoroughly understanding the case.

The fulminations of cloud-climbers and fanciful theorists against the patient plodders after truth and the eternal laws of nature, are of little moment. Wisdom dictates that we should make secure the foundation of our ladder upon the earth before we attempt to scale the battlements of heaven. The lawyer who fancies that by the power of his eloquence, or the facility with which he can build air-castles, he can win any case, labors under a fatal delusion. What we want are the facts first, and fancy afterwards. That principle in the nature of man that induces the child to ask the why and wherefore of things, has led to the most marvelous and valuable discoveries that have been made since the world began. The spirit of inquiry, backed by intelligence and sound practical common sense, and impelled by a profound desire to elicit the truth, has been the main-spring that has revolutionized the arts, sciences and religions of every age; and the history of the world does not present an epoch when that spirit has been so general and potent among the civilized masses of mankind as the present. Miracles have become but the synonym for ignorance of nature's laws, and now fade away before the dawning light of intelligence, like the mists before the rising sun.

Why was man endowed with intellect by his Creator, if not that he might by the light of reason trace out the misty mazes of his being in every stage of his existence? We are all conscious of our existence here upon earth, and realize the fact that in a few short years our bodies must moulder to dust. But is the body all there is of man? Is it the body of our friend that we love, honor and respect? Not at all; it is the heart, the mind, the soul. It is the nobility of his manhood that challenges our respect and wins our admiration and love. Then if by investigating the subject of Spiritualism we find reasonable proof of a future existence, and can learn how to live here in order that we may have a good capital to start with hereafter, it becomes every rational mortal to turn his immediate attention to the subject with a right spirit, cease all bickerings about minor matters, and work for the good of all.

A. B. PRATT.

Albany, N. Y., May 15th, 1882.

The Rebeiver.

THE OCCULT WORLD. By A. P. Sinnett. 16mo. cloth. pp. 172. London: Trübner & Co., Ludgate Hill. Re-print: Colby & Rich, Boston, Mass.

We are informed by this book that Occultism is a school of philosophy which modern culture has lost sight of. Further: that by what the author terms a "fortunate train of circumstances," he has "come to know" that while modern metaphysics and modern physical science have been groping for centuries blindly after knowledge these philosophers have enjoyed it in full measure, and that they are heirs of a greater knowledge concerning the mysteries of Nature and humanity than modern culture has yet evolved; they "understand more about electricity than Faraday, more about physics than Tyndall," and we might say, judging by the claims made in this book, more about everything than God. That this most astounding system of philosophy should be lost sight of by modern culture, and, in fact, by the whole world, is no cause for wonder since we are told that its disciples have secluded themselves in inaccessible retreats among the fastnesses of the Himalayan Mountains, where, assuming their claims to be true, they have wrapped in a napkin and hidden the napkin under a bushel, the talent with which they have been entrusted, and have made it the study of their lives to keep strictly to themselves all they know, though as the author of this volume intimates, a fractional part of it would, if divulged, redeem a world whose loftiest intellects are "groping in blindness," from the thralldom of ignorance, and bless mankind with a wisdom akin to that of the gods. The inquiry will naturally arise in the mind of every reader, why a truth of so great value should be kept in such profound secrecy; and the author, anticipating the interrogatory, remarks at an early stage of his work:

"It is no business of mine to defend the extreme tenacity with which the proficients in occultism have hitherto not only shut out the world from the knowledge of their knowledge, but have almost left it in ignorance that such knowledge exists."

Thus at the outset he assumes a relation to his readers that weakens their confidence in what the book may contain in its subsequent pages, giving no encouragement whatever that if they read the book to its end they will know any more of what they really wish to learn than they did before they took it in hand.

Those who are said to be "adepts" in this philosophy constitute a Brotherhood or secret association which ramifies the Eastern world, "but its principal seat," says Mr. Sinnett, "for the present I gather to be in Tibet." The expression "I gather," employed here and frequently throughout the book, seems to indicate a degree of uncertainty regarding every statement made, as though the writer taking things at second and third hand, and questioning, though perhaps faintly and reluctantly, the authenticity of his source of information, was not so fully assured as he would like to be of its truth. There is not a page of the book that does not show that with him his subject is a matter of belief, not one of knowledge.

There are three persons who are prominent in this book, or rather two, one of the three never having been seen by the others, nor by any one else, so far as we have any knowledge. These three individuals—two visible and one invisible—are, A. P. Sinnett, Madame Blavatsky, and Koot Hoomi Lal Singh, the latter being an adept in Occultism, and too sacred and knowing a personage to leave his Retreat in the Himalayas and associate with our ignorant world. This "Koot" performs all the wonders, but all transactions and communications with him occur by and through Mme. Blavatsky, a fact that is rather remarkable, and will be taken as quite suggestive of a clue to the solution of the mystery with which the author endeavors to invest his subject. As before said, the headquarters of the Brotherhood is in the Mountains of Tibet. The door, we are told, is always open to the right man, "but the road that has to be traveled before the door is reached is one which none but very determined travelers can hope to pass." The perils are so great that the author says it is impossible for him to describe them. It appears, however, that Madame Blavatsky braved all these perils, and passed seven years in one of these mountain retreats.

"When she reappeared in the world [from which it seems the 'retreat' is out of the world, and we are inclined to think it is, if it is anywhere], she was dazed as she met ordinary people going about in commonplace benighted ignorance concerning the wonders of occult science, at the mere thought of the stupendous gulf of experience that separated her from them. She could hardly at first bear to associate with them, for thinking of all she knew that they did not know, and that she was bound not to reveal."

St. Paul was once told that much learning had made him mad; and we should think the learning this lady acquired during her seven years' retrance, and which induced such feelings toward all mankind, must have been similar in its nature to that which it was thought made a lunatic of the apostle.

A great degree of wonder is exhibited by the author over what he terms "the phenomena of Occultism," as though what he describes as such had no existence outside of its mystic realm. In reference to it he says:

"Occult phenomena must not be confused with the phenomena of Spiritualism."—p. 12.

Certainly not. The phenomena described in this book are, presumably, as good illustrations of "occult phenomena" as can be given. This being so, they will never be confused with those of Spiritualism because perfectly in accord with them; the two in name are one in reality.

Broadly speaking, there is scarcely one of the phenomena of Spiritualism that adepts in occultism cannot reproduce by the force of their own will, supplemented by a comprehension of the resources of Nature."—p. 12.

That is pure dogmatism; mere assertion without one ray of proof. There is not given in the entire book a single instance of "occult phenomena" that did not have a "medium" present for its production. We are given more of these assertions on page 13:

"The old original spirit-rap, which introduced the mightier phenomena of Spiritualism, has been manifested in a countless variety of ways, and under conditions which render the hypothesis of any spiritual agency in the matter wholly preposterous."

Not until his "conditions" include an infallible knowledge of all the laws of the spiritual universe, all the most subtle operations of those laws, and the ability of spirits to control and influence mortals, and operate on and through material objects; in a word, not until he is omniscient, omnipresent and omnipotent will Mr. Sinnett, or any other person, be qualified to make such a declaration. On page 42, under the heading, "Recent Occult Phenomena," he begins to tell us of his experience with the raps. He says, alluding to Madame Blavatsky:

"She was allowed to show that raps like those which Spiritualists attribute to spirit agency could be produced at will."

And how was this to be done? Why, in the same way that it is done by all other mediums: "Raps would always come at a table at which Madame Blavatsky sat with a view of obtaining such results."—p. 44.

As if to show that his method of obtaining the raps was identical with that by which Spiritualists obtain them, he had just before, on the same page, said:

"Spiritualists are aware that when groups of people sit round a table and put their hands upon it, they will, if a 'medium' be present, generally hear little 'knocks' which respond to questions and spell out messages."

Just so; "when a medium is present," and never without; and if Mme. Blavatsky, or some other person present when the raps were heard by Mr. Sinnett, had not been a medium, the raps would not have been produced, his opinion in regard to the powers of the Brothers in the Himalayan Mountains to the contrary notwithstanding. But we beg to correct one error he makes in the above statement, and to inform him that it is not the "knocks" that "respond," but the spirits in communication; they merely using the "knocks" as a means of doing so. And here, in connection with the passage quoted, let us remark that with Spiritualists it is not requisite, as Mr. Sinnett would lead his readers to infer, that in order for them to obtain the raps they must "sit round a table and put their hands on it." On the contrary, the raps frequently come on the walls of the room, on the floor and ceiling, on objects in the room at times when the medium is about his or her ordinary occupation; at unexpected times, without any sitting or pre-arrangement of conditions, as in the case of Madame Blavatsky, "with the view of obtaining such results."

"Fraud-proof," "crucial test conditions," similar to those that were applied thirty-four years ago at Hydesville, and a countless number of times since in all parts of the world, were resorted to by these occult experimenters with that delight that exhibits itself in one who has made a new, and, as he thinks, an astounding discovery. Mr. S. says, p. 45:

"A half-glass door put ajar was at once seen to be a very good instrument to choose, because it was easy to stand opposite Madame Blavatsky in this case, to see her bare hands, or hand, (without any rings) resting motionless on the pane, and to hear the little 'knocks' come plainly, as if made with the point of a pencil, or with the sound of electric sparks passing from one knob of an electrical apparatus to another. Another very satisfactory way of obtaining the raps—occasionally employed in the evening—was to set down a large glass clock-shade on the hearth, and get Madame Blavatsky, after removing all rings from her hands, and sitting well clear of the shade, so that no part of her dress touched it, to lay her hands on it. Putting a lamp on the ground opposite, and sitting down on the hearth, one could see the under surfaces of the hands resting on the glass, and still under these perfectly satisfactory conditions the raps would come clear and distinct on the sonorous surface of the shade."—p. 45.

Such a statement in a book of such great pretensions as this "Occult World," upon being read by any one in the least familiar with the spiritual manifestations of the past thirty-four years, must inevitably draw forth an audible smile, unless the reader possesses a nature as stolid as that of a New England boulder. Following this it is said:

"It was out of Madame Blavatsky's power to give an exact explanation as to how these raps were produced."

Why should Madame Blavatsky be asked, or expected to be able if asked, to explain, after we are informed (p. 34) that when she graduated at the end of her seven years' course, and "reappeared in the world," the great cross she bore among "people going about in commonplace, benighted ignorance," was the thought "of all she knew that they did not know, and that she was bound not to reveal." The reader cannot have progressed thus far in a study of this book without having learned that he knows nothing about this wonderful system of philosophy called "Occultism," and furthermore that he never will.

We must give one more extract from what our author experienced with the raps to show they are identically the same as those of Spiritualism, produced in the same way and with the same results:

"The fact that the raps were obedient to the will was readily put beyond dispute, in this way amongst others: working with the window-pane or the clock-shade, I would ask to have a name spelled out, mentioning one at random. Then I would call over the alphabet, and at the right letters the raps would come."

After describing other but similar rapping phenomena he remarks:

"Not was this done only at our own house with our own tables. The same thing would be done at friends' houses to which Madame Blavatsky accompanied us."—p. 46.

Most certainly so: a medium in one place, a medium in all places; and Madame Blavatsky being a medium wherever she was, the raps, if the bodily conditions were provided—passiveness, the placing of hands, etc.—were produced.

Several pages are occupied in arguments to prove that the raps are not produced with the thumb-nails, cracking of joints, or an artifice concealed in the hand, as was suggested by some might be the case. These arguments are the same as those employed in 1849 in this country, and from that time until continual additions to the variety of manifestations did away with all efforts among intelligent people to account for them by attributing them to mechanical appliances, for no sooner had one form been "explained" or "exposed" than another came to more than ever confound the investigators and finally force them to admit the truth in the matter, as Mr. Sinnett will himself be in due time.

The next phenomenon that occurred was one with which Spiritualists have been for many years familiar—the sudden appearance of flowers. A party—of whom it consisted, in addition to the author and Madame B., we are not told—were sitting in the hall of a house at Benares one evening, when

"Suddenly three or four flowers—cut roses—fell in the midst of us—just as such things sometimes fall in the dark at spiritual sances; but in this case there were several lamps and candles in the room."

An effort is here made to give the reader to understand that at spiritual sances such phenomena occur only in the dark; which is far from being the truth. Besides, if "three or four flowers" were all that were received at a spiritual sance it would be thought a most unsatisfactory one, there being often received from fifty to a hundred, and, in some cases, a bushel or more. Mr. F. J. Briggs recently stated in our columns that he has held sances in his house at which, in broad daylight, himself and all present saw articles descend from the ceiling, all the doors being closed and locked, and it is no uncommon event for similar phenomena

na to take place with the sun's rays pouring into the apartment. Not only flowers, but potted plants, living fish, doves, canary birds, fruits and other articles are brought; and this frequently in fulfillment of promises made by those who, once our relatives and friends on earth, continue to be now that they have passed to the world of spirits, the identity of whom has been proven by the most indisputable evidence.

"By some modification of the force employed to produce the sound of raps on any object, Madame Blavatsky can produce in the air, without the intermediation of any solid object whatever, the sound of a silvery bell—sometimes a chime."—p. 56.

Here it is stated that Madame Blavatsky employs an occult force which she modifies to produce varied results, doing all these wonders by her own power; but on page 53 we find this:

"It has long since become quite plain to me, that wherever Madame Blavatsky is, there the Brothers, wherever they may be, can and constantly do produce phenomena of the most overwhelming sort, with the production of which she herself has little or nothing to do. One can never have any exact knowledge as to how far her own powers may have been employed, or how far she may have been 'helped,' or whether she has not been quite unimportant in the production of the result."

According to this, nothing is known; that seems to be the great virtue one who aspires to become adept in occultism must cultivate, and the less he knows of the plans and purposes of occultism the more of an adept he is. Madame B. does not know whether she does anything or not; phenomena are produced by her will, and yet she is not conscious of employing her will in their production. It is lamentable to realize by one who seeks to obtain information in such a case that those who are alone able to give it are interdicted from doing so, for on page 53 we are told: "Precise explanations of this kind are quite contrary to the rules of occultism."

But it matters little by what means Madame Blavatsky causes the sound of bells; it is well known that she is but one of tens of thousands in whose presence such sounds are heard, the only difference between herself and them being that while she claims to produce them by some occult power with which she, as a highly privileged being, is invested, they have the honesty to give the credit of their production to those to whom it rightly belongs—the denizens of the spirit-world. Attendants upon spiritual séances have heard not only the sounds of bells, but scores of other sounds given as means by which to identify their spirit-friends. We have heard the sound of straining masts and creaking cordage to denote the presence of one who followed a seafaring life when on earth; the planing and sawing of boards to indicate that one who was a carpenter is present; an Indian girl invariably made known to us her presence by a sound as of the shaking of a necklace of shells, and thus we could go on enumerating various forms of manifestation. They are remarkable, but not uncommon with Spiritualists; but in this book the single manifestation of a tinkling bell is recorded as a wonder of wonders, and as a proof that occultism is the most astounding system of philosophy ever vouchsafed to man on earth!

The remaining phenomena described by Mr. Sinnett are: Sending and receiving letters to and from the Brother Koot Hoomi Lal Singh; finding of a cup and saucer by digging in the earth that matched others brought for use at a picnic but of which one more was required; finding a diploma of the Theosophical Society, one being required for a gentleman who suddenly concluded to unite with that institution; filling bottles with water; finding a brooch that had been lost many years, a proposition having been made by Mad. B. that a lady should think of something she would like to have brought to her.

We do not deny that these things took place; perhaps they did; they are possible with a mediumistic person such as Mad. Blavatsky is shown to be. Whether they did or not, we know they have occurred, for we have seen spiritual phenomena almost identical with them, and have received authentic accounts of many yet more wonderful. Our columns have contained many of these as recently as during the past two years, and hence we need not particularize them here. But in every instance the most irrefragable proof was given that they were produced by those who once lived on this earth as we now do, but who are now inhabitants of another world, unseen by us.

It is claimed that communication by letter was had with Koot Hoomi, copies of some of those received from that mysterious personage being given. When a letter was to be sent it was handed to Madame B. and she disposed of it; if received it came to her and was given by her to Mr. S., or was found in some place previously indicated by her. The letters said to have been received are for the most part in defense of the principle of secrecy maintained by the Brothers. In Mr. Sinnett's first letter he suggested that as a test phenomenon there should be placed in his possession a copy of the *London Times* bearing the date of the day on which he should receive it. He argued that with such evidence in his hand he would undertake to convert everybody in Simla to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of ordinary science.

A few days after he had handed this letter to Madame Blavatsky, he found on his writing-table one in reply in which it was said: "Precisely because the test of the *London Times* newspaper would close the mouths of skeptics" it was inadmissible. An ordinary mortal would have concluded that for this very reason it would be most desirable. Brother Koot went on to say that every one who witnessed the phenomenon "would be thrown off his balance, and the result would be deplorable"; this for the multitude. As for Madame Blavatsky, the notoriety it would create "would prove very soon a trap—and a fatal one, indeed, for her." Very likely; but the admission is significant. "The old lady," as our author says Madame B. was called, was in little danger of having her powers put to such a test after this warning of the fearful consequences that might ensue. Brother Koot battles science, and because scientists want proof of the truth of a theory he refuses to give it even though he can, for that very reason, namely, because they want it. Mr. Sinnett in a subsequent letter argued that the European mind was less hopelessly intractable than Koot Hoomi represented. The latter in his reply resented this intimation that he might be mistaken, with some display of indignation. "We will be at cross-purposes," he says, "in our correspondence until it has been made entirely plain that occult science has its own methods of research, as fixed and arbitrary as the methods of its antithesis, physical science, are in its way. . . . The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed-for day when our religious philosophy becomes

universal." The "longed-for day" will probably be a long time coming if it is to be brought by the methods adopted by the Himalayan Brothers—keeping all knowledge of their "religious philosophy" to themselves as an inviolable secret.

In the same letter, Koot says: "Your desire is to be brought to communicate with one of us directly, without the agency of either Madame Blavatsky, or any medium." He then states what he thinks to be Mr. Sinnett's motives in making this request:

"(1) The desire to see positive and unimpeachable proofs that there really are forces in nature of which science knows nothing; (2) The hope to appropriate them some day—the sooner the better, for you do not like to wait—as to enable yourself, (a) to demonstrate their existence to a few chosen Western minds; (b) to contemplate future life as an objective reality built upon the rock of knowledge, not of faith; and (c) to finally learn—most important this, among all your motives, perhaps, though the most occult and the best guarded—the whole truth about our Lodges and ourselves; to get, in short, the positive assurance that the 'Brothers,' of whom everyone hears so much and sees so little, are real entities, not fictions of a disordered, hallucinated brain."

These very reasonable motives for making a very reasonable request were denominated by the Himalayan philosopher "selfish," and for that reason the petitioner was given leave to withdraw. Hidden in their mountain retreats, these reclusive brethren are waiting, as have their ancestors for thousands of years, for the world to be better before they make an effort to improve it; ready to bring it help to advance after it has advanced without their help and has no need of it!

Of Madame Blavatsky, who is the head and the do all, the grand, visible, central figure of this book, the author says (p. 61): "The marvelous, in forms so stupendously marvelous that they almost elude the grasp of ordinary conceptions, has been the daily food of her life for a great number of years," a statement of the truth of which any one who reads the volume will not doubt; but the marvel of all is, that her influence should be powerful enough to lead a man to write it. And still greater marvel, that dependent on the agency of intelligences of the spirit-world, as Madame B. and the author are, whatsoever opinions they may profess to hold in regard thereto, for the very facts they narrate, for all the wonders they attribute to a person on earth whom they have never seen and never will see, Mr. Sinnett in this book entirely disowns all knowledge of or relation to that world, and takes an early opportunity to give place to this statement:

"It may ally some hostile prejudices to make clear at the outset that occultism has nothing to do with Spiritualism; that 'the spirits' count for nothing at all in any of the abnormal experiences I shall have to relate."

From the specimens we have given of Mr. Sinnett's experiences our readers can determine the relative proportion of truth and error in the above; and we could give many more; in fact, had we space, we could take every single experience in the phenomenal line narrated by him, and by a comparison of those experiences with scores of experiences recorded in the history of Modern Spiritualism, show beyond the shadow of a doubt that they are all identically the same, and that a host of witnesses that may be numbered by millions are convinced that they who are chiefly instrumental in their production are the spirits of those who once dwelt upon earth, but are now residents of the spirit-world. It is singular, indeed, that this book did not appear until Spiritualism and its phenomena had been known to the world for a third of a century!

If Mr. Sinnett had lived in this country during the past twenty or more years, or even a dozen, and investigated and studied the teachings of Spiritualism, witnessed the demonstrations of spirit-power, he would have been a Spiritualist; but instead of that he was in India, became interested in the phenomena of Spiritualism under another name, and became an occultist.

Railing the manifestations of Spiritualism as "wonders," in like manner as he does the events ascribed to occultism, he records nothing that in any degree approaches the formalizations, independent voices, slate-writing, the fire test, the passing of solid matter through solid matter, the tying of knots in an endless cord, the transmission of a human being from the quiet of her own fireside to the closed room in which a séance was being held at a distance therefrom, and scores of others that are matters of history.

Occultism, as set forth in this book, is the old, old story—"the mystery of godliness." Establish a system of religion or philosophy invested with this; place it in the keeping of a priesthood or brotherhood claiming to hold secrets which God has revealed to them and withheld from everybody else, but a knowledge of which at the same time is requisite for the salvation of all, substantiating their claims by the working of divine "miracles" or occult "wonders," and you have a power that has in all past times held mankind in mental bondage and consequent physical slavery; has deluged earth with the blood of war and sacrifice. But, fortunately, the age of these things is past, and Modern Spiritualism is here to reveal all secrets and to proclaim on the house-tops that which was whispered in the closet, and man is made happy on earth and assured of an eternity of happiness hereafter.

An organization has been established in New Jersey, and incorporated by the State under the name of "The Vineland Reform Burial Association." Its object is to discountenance extravagant display at funerals, the members believing it to be morally wrong both in principle and practice, tending to distress the poor and in no way benefit the rich. The originator is R. M. Adams, of Vineland. The Association already numbers over fifty members.

We would call the attention of our readers to the advertisement of the *Banner of Light*, on the fourth page. It is the oldest and best paper on the Spiritual Philosophy. Some of the best articles and most splendid lectures are to be found in its pages. A single copy is often worth a year's subscription. Read the advertisement.—*Weekly Tribune, Hornellsville, N. Y.*

The religious editor of the *New York Press* is moved to inquire, "Is it a little singular that Peter, who had been in the habit of going a-fishing, should have been so staggered at the lies told by Ananias and Sapphira?"

"Do boldly what you do at all." Boldly do we affirm that Kidney-Wort is the great remedy for liver, bowels and kidney diseases. Rheumatism and piles vanish before it. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravelly deposit in the urine, or milky, ropy urine from disordered kidneys, it always cures.

Our Progressive Age.—The Bottom Facts of a Case that Puzzled the Doctors.

It is not usually the custom of newspaper publishers to devote much of their space to sounding the praises of physicians, without a liberal recompense, or much of their time to searching after facts relating to remarkable cures, as the former course would not pay and the latter are so uncommon that too much time would be wasted before a reward could be obtained. These days of extensive advertising people have become incredulous, from the fact that when they read of wonderful cures they are located in some other State, or perhaps out of the country altogether, thus leaving more or less of doubt in the mind of the reader as to the truth contained in the highly colored testimonials. But we are pleased to notice that there is occasionally an exception, and noteworthy cases do come under the observation of the reporter within the limits of our own city. On the 11th inst., while perusing the columns of the *Vox Populi*, our attention was arrested by an item designated by the very suggestive caption, "A Puzzle for Doctors." On learning, by its perusal, that the particulars as set forth, although meagerly and in a few instances incorrectly, had reference to a wonderful cure performed upon a young lady now attending the Green School in our city, we were anxious to get a fuller account of the case, and, if possible, how this fraternity of modern sages could be puzzled. The result of our investigation being so thoroughly satisfactory, we have been induced to give the public the benefit of the interview, with such a fullness of detail, as related by the intelligent young lady herself, that a shadow of doubt cannot remain in the mind of the most skeptical. The young lady in question is Miss Mattie Tolman, who is at present an attendant of the Green School, where she is dearly beloved by every schoolmate with whom she has formed an acquaintance. She is the daughter of Mr. Henry S. Tolman, a prominent business man and respected citizen of Greensborough, Vt., is in her seventeenth year, and resides, for the time being, with Mrs. M. E. Bartlett, at No. 130 Suffolk street. Being visited one day this week by the writer, Miss Tolman, who had seen the *Vox Populi* article, expressed an interest in the case, and, after a few moments' conversation, she related the particulars of her affliction and cure substantially as follows:

"One afternoon four years ago this spring, while in school at my home in Greensborough, I suddenly became unconscious, and would have fallen to the floor had it not been for the assistance rendered by some of my schoolmates. I remained in that condition for some time, and after recovering consciousness, I reached my home with considerable difficulty. These bad spells continued with increasing frequency, having seven of them during the week following, and each time they were deeper, giving more cause for alarm. A number of physicians were called in, none of whom seemed to fully understand the cause, as their medical works afforded nothing to aid them in making a diagnosis. After a brief cessation, perhaps two or three months, they came again, and in the course of seven or eight weeks, I noticed that my clothing was too small for me in consequence of the bloating of my body. The physicians of the place pronounced my case incurable and declared that I could not live more than two weeks. I did, however, and after a miserable existence of nine or ten weeks, and at this time with the skin so extended that it was expected to burst at any moment, relief came to me in the discharge of a solid mucus three or four inches long, and when put into a glass of water it swelled up like a bladder, and was as hard as adamant for a long time. This mass formed a perfect cast of the alimentary canal, being somewhat cone-shaped, and was supposed to have commenced its formation at the pit of the stomach. Other pieces soon followed; one of which was about one-fourth of a yard long and the doctors were at a loss to understand how life could be sustained while in such a condition. Dr. S. L. Covey, of Greensborough, a well-known physician in that section, pronounced it a marvelous case, and one having no parallel in the history of diseases.

This peculiar phase of the disease continued to manifest itself until one year ago last fall, when the case became even more complicated by the development of a paralysis of the lower limbs. This feature of the case first manifested itself in the toes and gradually extended to the body, the limbs not only became weak but began to waste away, and in a short time locomotion became to me impossible, and the left limb was two inches shorter than the other. About the 1st of September, 1881, the wife of a clergyman well known to our family, related her experience as to how she had been cured of paralysis of the left side by Dr. S. J. Damon of this city, and urged my parents to put me under his care. Every ray of hope had vanished, and my anxious mother and father, in their despair, after some correspondence, bled me to this city. On my arrival I was scarcely able to take a step, but in ten days after the paralysis had disappeared, and the power of locomotion was restored, so that I walked from this, my home, to Pawtucket Falls and back, which I think is about one mile. My weight was ninety-eight pounds when I put myself under his care; but when I had been seven weeks I weighed one hundred and twenty-nine pounds, and my perfectly healthy body was now one hundred and forty-seven and one-half pounds. I have been visited by physicians and others since I became cured, and all are free to congratulate me on my recovery, and do not hesitate to pronounce it a remarkable case."

In order to make our account of this singular case more complete in fulfillment of the promise made in the introduction of this article, the writer concluded to call upon Dr. Damon, thinking that he might be able to give other important details. The doctor, on being confronted by a newspaper reporter, who at once made known the object of his mission, declined to divulge, fearing his patient might interpose objections; but on being assured that the particulars were contained in the note-book already opened before him, and that they had been taken from the lips of the young lady, he consented, and after corroborating her statements in regard to the question, if he did not feel somewhat elated over his success in the treatment of this case, "Yes, sir, I do, for I consider it one of the most remarkable on record; in fact, I have never heard of one similar, although I have consulted some of the most prominent physicians of this and other cities. When she arrived in Lowell, and was submitted to my care, I must say my faith in my own ability faltered, for not one organ in her body was performing its natural function." In the treatment of her case, but little medicine was used, her cure was effected in three weeks, and to-day she is able to do her work as well as ever in her life. These are only two of the many remarkable cures performed by Dr. Damon since he came to our city.

Without earnest convictions, no great or sound literature is conceivable.—*Lowell.*

Hop Bitters gives good digestion, active liver, good circulation and buoyant spirits.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

New Books.

FOURTH EDITION.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

WITH
What a Hundred Spirits, Good and Evil,
Say of their Dwelling Places.

BY
J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?" "Conflict between Spiritualism and Darwinism," "The Christ of the Corner-Store of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, 8vo., rich in descriptive phenomena, held in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world, ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles' publications. This volume contains twenty-one chapters, and treats of

The Nature of Life.
The Attributes of Force.
The Origin of the Soul.
The Nature of Death.
The Lucidity of the Dying.
The Spiritual Body.
The Garments that Spirits Wear.
Visits in the Spirit-World.
The Hells crammed with hypocrites.
Sights Seen in Horror's Camp.
Volatility of Spirit Locomotion.
Other planets and their people.
Experiences of Spirits High and Low.
John Jacob Astor's Deep Lament.
Stargazers Exploring the Heavens.
Quakers and Shakers in the Spirit-World.
Indian Hunting-Grounds.
The Apostle John's Home.
Brahmins in Spirit-Life.
Clergymen's Sad Disappointments.
Fountain of Light City.
Fountains, Fields and Cities.
The Heaven of Little Children.
Immortality of the Unborn.
The Soul's Glorious Destiny.
The General Teachings of Spirits in all Lands.

Large 50, cloth, beveled boards, gilt sides and back. Price \$1.50, postage 10 cents.

For sale by COLBY & RICH.

THE OCCULT WORLD.

BY A. P. SINNETT.

CONTENTS.

INTRODUCTION.
OCCULTISM AND ITS ADEPTS.
THE THEOSOPHICAL SOCIETY.
RECENT OCCULT PHENOMENA.
TEACHINGS OF OCCULT PHILOSOPHY.

The Boston Commonwealth says of this work that "it is a strange story from that land of wonder—India. It introduces us to marvels that we, like Hamlet, could not believe without seeing. It discloses any connection with spiritualism, but holds that there is a science of soul that surpasses all the gains of our material science. It is enshrouded in mystery—the light gleams through the cracks in the wall to this secret chamber. It whets the appetite to know more about this terra incognita."

Price \$1.00, postage free.

For sale by COLBY & RICH.

Guide Posts on Immortal Roads.

BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the Bible that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not upheld by an honest desire to serve humanity, could have written this book into the Orthodox world, and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their life, the writer of this brave little book accepts the probable results of her convictions.

Paper, pp. 74. Price 25 cents.

For sale by COLBY & RICH.

THE RELIGION OF SPIRITUALISM;

Its Phenomena and Philosophy.

BY SAMUEL WATSON,

Author of "The Clock Struck One, Two, and Three," "Thirty-Six Years a Methodist Minister."

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious pursuit of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spiritualist phenomena, through a period of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humbugs," and a purpose to expose and destroy it. The conviction that it is a far more transcending all others in value to mankind. The book here presented will prove one of inestimable worth, not only to Spiritualists, but to those who are not having witnessed the phenomena, have no information of the facts which form the immovable foundation on which Spiritualism is based, and not merely a belief, but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faiths and forms of the Church incline them to have nothing to do with the subject when written by a true.

New edition, twenty pages added, also a spirit-picture as frontispiece.

Cloth, 399 pp., 12mo., Price \$1.25, postage 10 cents.

For sale by COLBY & RICH.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTON.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

VARIOUS REVELATIONS:

With an Account of the Garden of Eden, and the Settlement of the Eastern Continent,

As related by the leaders of the wandering tribes, from the Age of Enosh, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Confirmation of his Crucifixion and Resurrection, as related by Pilate and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed.

Cloth, pp. 32. Price 50 cents, postage free.

For sale by COLBY & RICH.

The Gist of Spiritualism.

Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by W. H. CHASE, author of "Life Line of the Lone One," "The Fugitive Wife," and "The American Crisis."

This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied.

Paper, 50 cents, by express free.

For sale by COLBY & RICH.

New Books.

Great Reduction!!

\$1.00---Price---\$1.00

Former Price, \$1.50.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of Leipzig, etc., etc.

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

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

CONTENTS.

Translator's Preface.

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

CHAP. I.—Gauss and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Slade. True Knobs produced upon a Cord with its ends in view and knotted together.

CHAP. II.—Magnetic Experiments, Physical Phenomena, Slate-Writing under Test Conditions.

CHAP. III.—Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Slade's Abnormal Slates, Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Beings.

CHAP. IV.—Conditions of Investigation, Unscientific Men of Science, Slade's Answer to Professor Barrett.

CHAP. V.—Production of Knobs in an Endless String, Further Experiments, Materialization of Hands, Disappearance and Reappearance of Solid Objects, A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations, Projected Experiments for Proof of the Fourth Dimension, The Unexpected in Nature and Life, Schopenhauer's "Transcendental Fate."

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

CHAP. VIII.—The Phenomena suitable for Scientific Research, Their Reproduction at Different Times and Places, Dr. Fries's and Professor Wagner's Experiments in Confirmation of the Author's.

CHAP. IX.—Theoretical, "The Fourth Dimension," Professor Hare's Experiments, Further Experiments of the Author with Slade, Coins Transferred from Closed and Fastened Boxes, Clairvoyance.

CHAP. X.—An Experiment for Skeptics, A Wager, Slade's Scruples, A Rebuke by the Spirits, An Unexpected Result, Captious Objections.

CHAP. XI.—Writing through a Table, A Test in Slate-Writing Conclusively Disproving Slade's Agency.

CHAP. XII.—"A Fault" in the Cable, A Jet of Water, Smoke, "Fire Everywhere," Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension, A Séance in Dim Light, Movement of Objects, A Luminous Body.

CHAP. XIII.—Phenomena Described by Others.

APPENDICES.

APPENDIX A.—The Value of Testimony in Matters Extraordinary.

APPENDIX B.—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C.—Admissions by John Nevill Maskelyne, and other Professional Conjurers.

APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS.

FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were conducted.

PLATE I.—Experiment with an Endless String.

" II.—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

" III.—Experiment with an Endless Black-Rubber Band and Wooden Rings.

" IV.—Result of the Experiment.

" V.—Ditto, on an Enlarged Scale.

" VI.—Experiment with Coins in a Secured Box.

" VII.—The Representation of Conditions under which State-Writing was Obtained.

" VIII.—State-Writing Extraordinary.

" IX.—State-Writing in Foreign Languages.

" X.—Details of the Experiment with an Endless Band and Wooden Rings.

Large 12mo. Illustrated. Cloth, tinted paper. Price \$1.00, postage free.

IN ENGLAND THIS WORK SELLS FOR \$4.00.

We have received a few copies of the English edition of the above work, which we will send by mail for \$1.00 per copy.

For sale by COLBY & RICH.

Enlarged from Eight to Twelve Pages.

BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH,

Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER,

LUTHER CLARK, EDITOR,

JOHN W. RICH,

mates called him Bart." Mrs. Lilly said he designed being an Episcopal minister, and passing into another room brought in to me quite a large picture of him. Every one in town knew of his sickness and death, and they knew not what to say or do. Is it possible to hear from one after he has gone from this life? Is the question on all sides. Respectfully yours,
Mrs. J. LANE.

NORA LILLIAN THORPE.

To the Editor of the Banner of Light:

It has been over three years since our daughter, NORA LILLIAN THORPE, passed to the higher life, and we have been looking for a message from her. When I read the names to be published I was agreeably surprised to see her name in the list. I cannot tell you how greatly pleased I was to read the name, which I did many times before we received the *Banner of the 11th of February* containing the message. I feel that language is not adequate to express our thankfulness that we live in this glorious era—an era that brings to us the knowledge that our loved ones, although invisible, are around and waiting to receive us when the allotted time arrives for us to be born again. As we have a material birth, we must have a spiritual birth; as we have a material body, we also have a spiritual body. When I read the message I found her much advanced from the girl she was. Her delight was to care for children, and as she says she is engaged in taking care of two young children, I have no doubt that it is from my daughter. The only discrepancy is in spelling "Lillian." We spell it Lillian, which is of minor importance. She passed on from Missouri Valley, Iowa, and her mother's name is T. V. Thorpe, as she says. There is no greater proof of life and immortality than the Message Department of the *Banner of Light*. Near twenty thousand messages given therein should impress any reasonable mind beyond the shadow of a doubt that if a man dies he shall live again. Glory to God in the highest! Peace on earth and good will to man is proclaimed through the mouths of the spirits. The fear of death is obliterated; man can breathe free, that nothing void is filled, that uncertain bourne found, and our departed do return, bringing joy and comfort to the bereft.

FRANKLIN THORPE.

Santa Fe, N. M.

DR. MOSES B. KENNEY.

To the Editor of the Banner of Light:

In your issue of March 25th I find a communication from an old and true friend, Dr. MOSES B. KENNEY, through the mediumship of Miss Shelhamer, which was so characteristic of my mother, I wish to attest to its truthfulness. The official position he spoke of holding in Stockton, Cal., was that of the highest—viz., Mayor. He was also largely interested in mining interests; but the ill-health of his wife, who wished to return to good "old New England," was enough for his noble soul, and foregoing all honors that had or might be conferred upon him, and the prospects of increased worldly wealth, he gladly turned toward his old home at Lowell. Shortly after his return he visited and consulted with me and my former associate, Dr. A. Welsh, the result of which was that for many months they were members of my family, and were loved and respected by all for their devotion to each other, and the principles, Mr. Editor, you so long have advocated and defended. After his wife passed away, Dr. K. entered the Eclectic College at Philadelphia, and graduated therefrom. He then married Mrs. I. Abbott, one of the most kind, as well as the best of our speakers and healers, and the two have labored to bless humanity through their united labors. May the communication from Bro. K. be a consolation to Sister Shelhamer; and may it give each added power in pursuing the work yet before them.

J. H. CURRIER.

71 Leverett street, Boston, Mass.

Free Thought.

The Secular Press Bureau.

To the Editor of the Banner of Light:

The reply of Judge Nelson Cross, in the *Banner* of 20th May, though bespangled with rather too many glittering generalities and avoidances, I accept as a tolerably fair answer (with several little exceptions) to my queries proposed to him, as Secretary of the Secular Press Bureau, in the *Banner* of the 6th inst. If I understand the Judge correctly, he means to install Dr. Brittan and Mr. Hazard as the two prominent authorities for the conducting of the Secular Press Bureau, which shows him to be a most sensible man and a good Spiritualist, provided he permits those accomplished gentlemen to act in separate departments, Dr. Brittan confining his "authority" to the phenomena that occurred during the first twenty years of Modern Spiritualism—at about the expiration of which period the Doctor became so full to repletion of good things, that there seems to have been no room left in his organization for the acquisition of anything more—while Mr. H., whose stomach is of greater capacity, kept on learning until after the crowning advent of all, viz.: the phenomenon of "form-materIALIZATION," in regard to the *modus operandi* of which Mr. H. is doubtless as well or better versed (though I say it) than any other man or woman in America or Europe, which no doubt led the Judge to place him "side by side with the name of S. B. Brittan" at the very apex of "the roll of honor," all of which, let me again remark, goes to prove, conclusively that Judge Nelson Cross is a most sensible man and a good Spiritualist.

I am glad to learn that the public utterances of the Committee are to be taken and considered to be the voice of the Bureau as a "unit," so that should any one member of the Committee, like Mr. Kiddle or Judge Cross, put in a word in the defense of our sorely misunderstood and slandered materializing mediums, Spiritualists generally agree to understand it is done with the full accord of all the members, including the unnamed Secretary of the Alliance, and Samuel B. Brittan, Henry J. Newton and E. B. Goodrich. So far so good; and I hope and trust that Judge Cross will see that this provision is fulfilled to the letter, and that when proper occasion occurs the whole Committee, as a unit, will join in defending our materializing mediums from the attacks of their enemies, whether these be prompted by ignorance of spirit laws, malice, envy, jealousy, or all combined; and so, vice versa, should any other member see fit to assail mediums of any class whatever, every member of the Committee must be held responsible for their communications.

In conclusion I must say that I apprehend the Judge has rather strained matters in answer to my last query, as I think I could prove by sufficient testimony if obliged to do so in a court of justice, but I will let this pass in consideration of his having bestowed such an honorable distinction upon me in connection with his friend Dr. Brittan on the question of "authority," so with once more expressing my belief that the Judge is both a sensible man and a good Spiritualist, I will sign myself his and the *Banner of Light's* friend,

THOMAS R. HAZARD.

Vaughan, R. I., May 21st, 1882.

✱ The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. Only 10 cents.

CONCLUSIONS;

OR,

WHAT SPIRITUALISM HAS TAUGHT ME.

BY JOHN WETHERBEE.

IV.—I set a high value on phenomenal Spiritualism, or the spiritual manifestations. They may be trifles in themselves, but not trifles in their connection with unseen intelligence. They are the accented feature of the subject. Practically, phenomenal Spiritualism is the whole of modern Spiritualism, or its only distinguishing feature. Modern Spiritualism defined, means sensuous proof that man survives death, and communicates with his fellowmen who are still living in the form. Otherisms claim a faith, at least approximately, in a future life, more or less vague, as a sentiment, a hope, or a belief; some have the idea intuitively, but most people rest on Bible revelation, or the education growing out of it. I think even that approximate idea has been greatly strengthened, even into rationality in the church, by the spreading of Modern Spiritualism, without recognizing the source of this rationality. It is wholly the phenomena that make the sentiment, or hope, or belief, a matter of fact. Intuitive and hopeful people take comfort, or try to, in an emergency, in the expressions of revelation such as these for instance, "I am the resurrection and the life," "because I live ye shall live also," and others; but matter-of-fact men, which class includes most men of this age, say or feel otherwise, and point to Rachel refusing to be comforted because her children are not, and say, there is the fact, no glittering generalities can dry those tears, and everybody outside of Spiritualism knows that is true.

A man of thoughtful observation hears some mysterious raps, not made by mortals, he knows he is not deceived; these raps respond intelligently, and interpreted read, perhaps, like this: "I am your sister Adeline that you followed to the grave, but I have never died, and am as alive as when I used to walk and talk with you in the form." In the light of that phenomenon such expressions as I quoted from revelation become luminous with truth, become actual facts; the sentiment is supplemented with demonstration. The "ye shall live also," after the dead and buried Adeline has reported herself, becomes more than a sentiment, or a hope, it becomes a living presence, an actuality. Very few realize what a great discovery it was when the raps proved to be intelligent.

Therefore, as we have said, spirit-communication, spirit manifestation, or what is called phenomenal Spiritualism, is the great feature in this subject. There are some who consider it cheap and trivial, and would consign it to a back seat, and bring to the front ethical teachings or a well-ordered and progressive life. I am not one of such. I have been more deeply moved by a few ultra mortal raps than by incarnated eloquence; not that I love education, life and progress less; far from that; but I like the phenomena more; because they, and they alone, have extended life and progress beyond the grave. Shut that door, the phenomena, and the gates are not ajar; shut that door, and you shut out the light of Modern Spiritualism. If you make it as it would be then, wholly ethical, it would be but one ism more, and hardly a modification or an improvement upon current liberal religious thought; it would lack even the culture that has grown up in and around the earlier established orders.

I am not forgetting inspiration and influence that has almost suggested a royal road to eloquent knowledge. Without the phenomena these high-toned moments could hardly be claimed as spiritual manifestations, in the modern sense; but the phenomena admitted and recognized, then the inspirational efforts become a part of the general whole, or a phase of the spiritual manifestations. Such inspirations and influences are as often seen in the common walks of religious life as in the walks of Spiritualism. The Spiritualist knows from his experience and observation that the law exists for it, and that the light shines through the thin places, or cracks in the curtain between the two worlds, whether the "thin places" or the "cracks" know it or not.

Phenomenal Spiritualism, then, is a step up in knowledge. A man who has positive knowledge of an invisible intelligence, as Saul had when he held a sitting with the woman of Endor; or as the servant of Elshia had, when for a moment and for a purpose he had the gift of clairvoyance; or in more modern phenomena, as I had in my first experience, where little raps by an unseen power told me it was my sister, and told me some of the details of my life as clearly as the prophet did to the woman of Samaria; or, as it happened to me lately, when a spirit-friend through a medium in Philadelphia (that I had not seen for over a year) sent me a special message referring to a matter of business that I am connected with, and that communication, identifying and connecting with messages through two other sources, unknown to each other—one through Mr. Emerson, of Manchester, the other through Miss Shelhamer, the *Banner* Circle medium—making it a triangular demonstration; a man, as I have said, who has positive knowledge of an invisible intelligence, is certainly on a higher outlook than the rest of the world in this important direction; thus is an experience in phenomenal Spiritualism a step up in knowledge. I therefore set a very high value on it; not that I would let it eclipse the ethical, or in any sense be a substitute for a right life; it takes both to make a rounded out Spiritualist. Without the distinguishing feature of the phenomena, Modern Spiritualism would be what Tim Linkwater said the figure 9 would be without a tail—it would be nothing (0); that is, without the phenomenal, there would be nothing distinctive left of Modern Spiritualism; for this new light that has come into the world in our day and generation has not the monopoly of either ethics, morals or religion.

V.—From the following ambiguity I trust the thoughtful reader will be able to extract my "conclusion." A bright young spirit, very mature, however, in wisdom, in answer to a question (the subject was dollars), said he loved his medium, and she wanted some dollars for their uses, so this spirit wanted some for himself, and he got them. He had the dollars but could do nothing with them. He tried various ways for the possession of what he wanted, and offered his dollars in exchange, but nobody—or no spirit—wanted any dollars; they wanted love, truth, sympathy, wisdom, and for any of these they had returns to make; but dollars nobody wanted, and, in the language of earth, he had an elephant on his hands and did not know what to do with it. This interview was quite interesting, but not easily extended into words except at great length. It suggested some ideas on the subject of wealth, from a spirit's standpoint, which mankind in this age are all striv-

ing for. The button of my thought will appear, I think, in the crucible, even with the superabundance of flux or scoria that I may from choice or necessity mix it up with.

Many people, struggling under difficulties and against odds, wonder why the spirits who loved them and added them when in the form do not do so now when out of the form; it certainly would be easier to do, one would think, than materialization; simply an influence; perhaps they do, but I will not now take that view. Spirits certainly take an interest in us, and would naturally, one would think, be happy or unhappy as we are happy or unhappy. I am very sure, did they not see some "glorious beaming star" too far o'er yon mountain's height for mortal vision, they would be. In some cases, in my own experience, I am sure it can be explained that way, but I will not use the *argumentum ad hominem*. It is evident that the soft and wealthy conditions of this life do not come to the most deserving; rather the reverse. Strip from the wealthy their accumulations, they would hardly hold their own by the side of those more or less stripped by the chances and circumstances of life, as lovable, sympathetic people. When they are thus stripped, as all will be in the undress of the spirit, when this mortal coil is shuffled off, there will be a re-grading of souls, and very different from the current one of mundane life; it will not be surprising if many first should be last, and many of the last first—many a millionaire become a street-sweeper, and some of mean estate here fit on the purple there.

I think in a world where wealth is goodness, spirituality, thought, wisdom, love and such, that the denizens in reaching their friends who are still in the form lose their estimate of wealth that is so appreciated on earth. We who are adults have seen children play with marbles with all the earnestness of business life, as if it was their life in all; happy in possession, quarrelling even for accumulation; and we can hardly see the value to make so much fuss about, except by remembering we were children and had marbles once ourselves. Spirits have about the same idea of wealth as we adults have of the marbles and baubles of youth; thus the Goulds, Vanderbilts, Astors, Sages, Fields, &c., are simply children who have great accumulations of marbles through luck and skill; and we, or rather the spirits, can simply wonder what they will do with them when they are done playing. I am not forgetting the bearing and influence that wealth may have on one's soul, or mental qualities; I am not forgetting the independence of thought affluence sometimes gives. I know many men who have been brave in expression beyond their fellows, who would not have been thus leaders of thought but for their inherited or acquired wealth. True, there are exceptions; let not the "money-bags" of life flatter themselves that these exceptions are the rule, for, as a whole, wealth narrows most men, or else the quality of narrowness, caution, cold-bloodedness, selfishness are (combined more or less with luck) the essential factors of accumulation.

It is better to have hope without wealth than to have wealth without hope; better still to have both. There is much truth in the orphic remark of Emerson, "that a man takes from his soul what he puts into his money chest." I am a little interested in a spirit who is unhappy, and has been so several years; he put in his spiritual appearance some six years ago, and has done so several times, as if I could give him relief, or do what he ought to have done. I feel very sure he comes for a purpose, perhaps by the permission or aid of higher or happier spirits, not for me to do what he neglected, because I cannot, for that would be my own benefit and not his, but to get the fact understood as a warning to like conditions while, as the saying is, they are still on praying ground. I can hardly see what claims that spirit has on me. To be sure I knew him and pitied him when on earth, and more now; I certainly would have done his duty under the same circumstances, having his bank account; but alas for him! there are no letters of credit from the land of souls, no negotiable unit of value between summer-land securities and mundane consols. If there was it would astonish the thoughtless what a removal of deposits would take place; the specie adjustment of national balances would be nothing in comparison. I do not know but it is better as it is. I am very sure there are many rich men in the spirit-world lifting up their eyes, being in torment, who see Abraham afar off, or some one who seems to have an intelligent connection with the souls of men on earth. These rich men are from all classes, religious and irreligious, but having the individual in my mind that I have referred to, I will confine myself to him, and to Spiritualists, for they have sinned against the light that they knew from experience was in the world. "Being in torment" does not mean hell fire, but such not having done what was their duty with their wealth, they are unhappy in the consequences. I can pick out men in our ranks that I tremble for. I would not dare to be a millionaire, large or small, if it had got to freeze the genial current of my soul; and nine times in ten it does that.

I think the rich Spiritualists as a class are rather mean than generous; certainly no better than materialists or religionists; hardly so generous as the latter classes named. Perhaps it is owing to the feeling of security that Modern Spiritualism has introduced, the ancient hell and devil being one of the lost arts; but it would be well to remember that the worm dieth not even if the fire is quenched. I think the middling interest, and even the struggling class of Spiritualists as a whole, are apt to be generous beyond their means—they are the ones that do the most good. Rich Spiritualists pay their way, give a little in charity, pay mediums for a sitting even generously, hoping perhaps for a value received in proportion; but what is \$3 or \$50 from a full chest? The widow's mite weighs it down. So do the middling classes give, and being a hundred times as many, do in the aggregate a hundred times as much of that kind of retail charity.

I am aware rich men are apt to be bored, often have to snub the solicitor, have to keep such at arm's length, on the excuse that they would have nothing else to do but make donations, and yet the probability is they do not do anything, to speak of; certainly this spirit that I speak of being in torment did not do his duty, and I know some who are not yet spirits that are of the same pattern, and ere long will be lifting up their eyes, being in torment. There are no Harvard Colleges, or church organizations, or spiritualistic charities to remember or endow at the point of death, when one has got to drop his baggage; but seems to me I could call to mind a hundred people, doing good by voice and pen, who under endowment in some guarded, well-considered way would have in-

creased power and influence by judicious aid. It was a suggestion I made to a man of this kind, who was wealthy, without children, and all his near relatives were rich; he loved wealth and could not part with it. I suggested what I would do if I were he, but he could not; what I suggested would have turned up as Summer-land securities in that world of light and beauty. He did not do it, and he slept with his fathers, and awoke up poor, not only poor, but lifts up his eyes, being in torment. This was about the lesson I got from that young but wise spirit that I mentioned at the beginning of this "conclusion." I have preferred to express his thought with an illustration from my experience, and so have used the case that I have referred to, and I feel as though the spirit wanted me to do so, and yet with the man "who giveth Abraham afar off," I don't suppose his brothers and sisters, meaning the money-lovers and savers, will right about face, though one has come from the dead to move me to write out this "conclusion."

(From the Cleveland (O.) Herald of May 10th.)

Memorial Services.

AN IMPRESSIVE EVENT AMONG THE SPIRITUALISTS.

The exercises at the Children's Lyceum, in Weisberger's Hall, yesterday morning, were unusually interesting, and witnessed by a large number of spectators and friends, the occasion being memorial services of Birnie Shaw, aged nine years, a member of "Lake Group," who recently passed to spirit-life.

Special pains had been taken to decorate the rostrum, it being literally covered with the choicest of plants, shrubs, and exotics of the rarest kind. An elegant bouquet adorned the speaker's stand, the gift of Charles Pease, Esq., of East Rockport. The Lyceum banner was tastefully draped in white crepe, as was also the table of Lake Group, of which class she was a member. In the front and center of the rostrum, reposing amid the most gorgeous vernal beauty, was a handsomely framed and draped tablet bearing the following inscription:

IN MEMORIAM

Birnie Shaw, of Lake Group, who passed to spirit-life April 27th, 1882, aged 9 years.

The entire decorations and appointments were such as to reflect great credit on all who had prepared such delightful surroundings for the beautiful exercises that followed. At the tap of Conductor Hatcher's bell the services commenced with singing, Charles W. Palmer officiating as musical director; then followed a highly spiritual invocation by Mrs. Emma Jay Bullene, trance medium, of New York, after which came a musical reading, Mr. Thomas Lee, of East Rockport, reciting *Halcyon*. "There is no Death," the choir chanting between the verses. A "Silver Chain" was then read by the same gentleman, the entire Lyceum joining in the responses; then came one of the most interesting features of the morning session, "mottos," from the children, commencing at the little ones of four and five years of age in "Fountain Group" to the adults in "Evangel Group." The following are a few of the most appropriate and beautiful original mottos given:

"Death is the transition of the spirit from the body to the higher life."

"We have one more friend to greet us over the river."

"Another may take Birnie's place in Lake Group, but she will keep her place in our hearts."

"Let us hope that little Birnie's voice will help to make angels' whispers heard here."

"There is one less in Lake Group, and one more in the spirit world."

"No matter what is in the future, nothing had can follow a well spent life."

"There is one vacant chair in Lake Group which we always fill with happy memory."

"Dear little Birnie, though we cannot see you, still we feel your presence near."

Mrs. Lizzie Gray, teacher of Lake Group, paid a fitting tribute to her lost scholar by saying:

"A loving child, an attractive scholar, an affectionate classmate, a pure and truthful heart; who can doubt the welcome Birnie received when going home?"

Mr. W. Whitworth, of Evangel Group, gave the following:

"She is not dead; only her tired body lies sleeping in the warm ground, where green grass grows, and the dill brown seeds spring up in its beautiful flowers. Our dear schoolmate, like the flowers, has grown up in beauty out of the hard trials of earth-life to blossom in the happy world above."

Space precludes the possibility of giving one-half the good things said. After singing, by a very pretty little miss in white, Mamie Shepard, of "We Love the Father," the entire Lyceum responding at intervals, Mr. William Hatcher, the present Conductor of the Lyceum, proceeded with the following appropriate remarks:

CHILDREN AND FRIENDS: It is indeed a sad event that makes it a duty to set apart the exercises of this morning as memorial, in respect to the memory of one of the brightest and most promising members of our Lyceum. It grieves me to know that we shall no more see her bright face in her accustomed place among us. We, as mortals, are subject to many changes; the change called death is common to all, and is looked upon as an unwelcome visitor, for however much our senses may gain by it, we are apt to look on the dark side. We ought, with the help and knowledge of Spiritualism, to be enabled to take a more philosophical view of these things. If we could in this case look upon the removal of our little friend as we would upon the transplanting of some beautiful favorite plant from a cold, harsh, disagreeable climate to one warm, genial, and adapted to the development of the flower to its fullest capacity and grandeur; or as the birth (as it really is) of a new life, a new life, higher, brighter, and far more beautiful than this—if we could understand these things as they really are, and realize that our little friend is still able to visit us in spirit, even if she cannot make her presence known—if we could think of her as being in a new life, a new life, we might take a brighter view of this great change called death. Longfellow has very truthfully and appropriately said:

"Life is real, life is earnest,
Dust thou art, to dust returnest,
Was not spoken of the soul."

Mr. H. was followed by Mr. Whitworth, who drew a beautiful comparison of human life to the flowers around him, closing by quoting from Longfellow's beautiful poem:

"As a mother, when the day is o'er,
Leads by the hand her little child to bed."

Mr. Charles Collier, Assistant Conductor, then eulogized the departed one, closing his remarks with an original poem:

"She's gone on a journey we all shall go,
To that beautiful City of Light,
Where the roses bloom in the freshness of morn,
Where the day larks sing naught of the night."

Then started on the journey that Birnie has gone, With a pathway all pleasant and bright,
Where angels will greet her, and soon we shall meet her
In that beautiful City of Light."

Time being short, Mr. Thomas Lees contented himself by reading a beautiful poem entitled "Our Little Ones in Heaven," supplementing it with a few remarks on the growth of children in the Summer-Land.

Then came the principal speaker of the occasion, Mrs. Bullene, who on becoming entranced stepped to the front, where, surrounded by the lovely flowers before spoken of, she appeared not unlike one from "The Spicers"; in fact, the whole scene was suggestive of the "Summerland." The speaker detailed in an eloquent and impressive manner the transition of death, and how we are received by the spirit when we leave the earth-life. Here the control changed, and "Angela the Spirit" (an Italian flower girl) gave a graphic description of her life and death. Mrs. Bullene is a fine speaker, and was listened to with breathless attention by old and young. The services concluded with Mamie Shepard, who was appropriately dressed and adorned with flowers, singing "Birdie's Spirit Song," accompanied by Miss Flora Rich, who also in the absence of the Guardian, Mrs. Williamson, led the singing.

The usual Lyceum march then took place, in which the entire school, old and young, joined. Mrs. Bullene then dismissed the friends with a benediction, and all departed feeling they had been benefited by the services. The parents of

the departed, Mr. and Mrs. Shaw, were both present, and seemed much overcome at the sympathy expressed, as were many of the relatives and friends of little Birnie Shaw.

Presentation to Jesse Shepard.

To the Editor of the Banner of Light:

On the night of Thursday, April 27th, 1882, at the residence of Dr. Dennis, Fourth street, in this city, some thirty ladies and gentlemen assembled at a séance given by the medium, Jesse Shepard, and a "miracle" exposition and interpretation given by Judge Carter. The séance was one of the most successful yet given, consisting of the highest and best vocal and instrumental music, and various other demonstrations and tests of a superior order. As usual, whenever the spirit *Hermes Trismegistus* can find an interpreter of his Greek and Latin, he was present, and conversed most intelligently and prophetically in those languages with Judge Carter, who interpreted for the company. The grand Egyptian and the Arabian March were performed, also two solos on the piano, by Donizetti and Gottschalk; and Catharine Hays, Gulla Gris, Maria Felicia Malibran and Lablache sang most beautifully. The spirit-voices were plentiful and abundant. The two hours' séance closed with a grand duet by Malibran and Lablache.

Immediately after the séance the gas was put on, and the friends listened attentively to the explanation, exposition and interpretation of these marvels, recently executed by this spirit-band of the medium. The explanatory discourse of Judge Carter astonished all, while the exhibition of the results shown by him to each one of the assembly absolutely amazed them.

The accounts through with, Mr. O. P. Kellogg, who had been speaking for the Spiritualist Society, in behalf of the friends of Jesse Shepard, presented him with a splendid Waltham gold watch, with chain. Jesse took the valuable gift in perfect surprise, having had no intimation of what was to be done, and after a moment's hesitation and confusion ventured to remark that "he knew his friends in Cincinnati, and would have remembered them all just the same with the watch or without it." The watch bore the following inscription:

A TOKEN OF ESTEEM

PRESENTED TO JESSE SHEPARD

BY HIS CINCINNATI FRIENDS.

APRIL 27TH, 1882.

A merry time was then had, and at a late hour the pleasure party dispersed.

Yours truly, A. G. W. C.

Cincinnati, O.

Heaven is losing its reputation faster than any place we ever heard of. Why do the spirits of the dead, every murderer who has been hung for years has publicly asserted that he was going straight there on a cut ticket.—*The Judge*.

* The term *hydra* may be used to represent any manifold evil. If you would battle successfully with this many-headed monster of disease, you will find it expedient to keep Mrs. Pinkham's Vegetable Compound always at hand.—*Dr. Hanning*.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1—All Things Made New.

Delivered Sunday Morning, Sept. 15th, 1881.

No. 2—Why was our President Taken Away?

Delivered by Spirit E. H. Chaplin, Sept. 25th, 1881.

No. 3—President Garfield Living After Death.

Delivered Sunday, Oct. 24, 1881.

No. 4—The Spiritual Temple: And How to Build It.

Delivered Sunday, Oct. 9th, 1881.

No. 5—Houses of God and Gates of Heaven.

Delivered Sunday, Oct. 16th, 1881.

No. 6—The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 29th, 1881.

No. 7—Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered Sunday, Nov. 6th, 1881.

No. 8—In Memory of Our Departed Friends.

Delivered Sunday, Nov. 6th, 1881.

No. 9—The True Gift of Healing: How we May all Exercise It.

Delivered Sunday, Nov. 20th, 1881.

No. 10—The Restoration of the Devil.

Delivered Sunday, Nov. 20th, 1881.

No. 11—The Blessedness of Gratitude.

Delivered Thursday, Nov. 24th, 1881.

No. 12—The Tares and the Wheat.

Delivered Sunday, Nov. 27th, 1881.

No. 13—Natural and Revealed Religion.

Delivered Sunday, Dec. 4th, 1881.

No. 14—The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday, Dec. 11th, 1881.

No. 15—What kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday, Dec. 18th, 1881.

No. 16—The Origin, History and Meaning of the Christmas Festival.

Delivered Sunday, Dec. 25th, 1881.

No. 17—The New Year, its Hopes, Promises, and Duties.

Delivered Sunday, Jan. 1st, 1882.

No. 18—Death in the Light of the Spiritual Philosophy.

Delivered Sunday, Jan. 8th, 1882.

No. 19—The Coming Physicians and Healing Institutes.

Delivered Sunday, Jan. 15th, 1882.

No. 20—The Coming Race.

➤ An interesting letter by "Cephas," in exposition of the advantages and attractions which are to characterize the next session of the Lake Pleasant (Mass.) Camp-Meeting, will appear in our next issue.

Onset Bay.

We call the attention of our readers to the advertisement this week of the Grand Excursion and Basket Picnic, on the 15th of June, the opening day at Onset Bay Grove. Excursion tickets, good only for that day and the next, are placed at \$1.50 for the round trip. Fill up the train.

The excursion rates for the entire season begin on Thursday, June 1st, and continue until October 31st. All the usual trains will stop at Onset Station. The price from Boston to Onset and return through the season will be \$2.15. From way stations at proportional rates. The Old Colony R. R. Co. publish a time-table and excursion rates from way stations, which will be out on June 10th. See that for all particulars about trains. The Onset programme will be ready for distribution in a few days, we understand. Dr. H. B. Storer, Clerk of the Association, will send them to all applicants as soon as issued. Address 23 India a Place, Boston.

Mr. James A. Bliss has been engaged of late in holding developing circles in places adjacent to Boston with remarkable success. At one of them an estimable lady, at present a member of one of the principal churches, gives every indication of soon becoming a materializing medium. Mr. Bliss is prepared to make arrangements for holding these circles at any point within twenty miles of Boston, on any evenings except those of Thursday and Friday; circles to consist of not above fifteen members. His terms are placed at a low figure, in order to enable all to avail themselves of the opportunity to become developed for public or private service in the cause of Spiritualism. Mr. Bliss's address is 73 Hanover street, Boston.

THE NEW ENGLAND MANUFACTURERS' AND MECHANICS' INSTITUTE announce their Second Annual Exhibition-Fair in the specially constructed building, the largest in the United States, in this city, to commence September 6th and continue until November 1st. As it is the only Fair of its kind to be held in Boston it will undoubtedly be largely patronized. Artists, inventors, mechanics and producers throughout the world are invited to contribute. No charge is made for space, and the Treasurer, John F. Wood, 38 Hawley street, Boston, will furnish blank forms for application for space to all who write to or call upon him for them.

Mr. Asa Bushby, well known to the public as a highly-gifted artist and skillful photographer, has resumed business at 13 Temple Place, Boston, and has associated with him two assistants, who have been in his establishment twelve and six years respectively—the firm name being: Bushby, Maury & Fritz. Mr. Bushby will continue also to execute life-size pure crayon portraits. Speaking from our own past experience, we have no hesitation in saying that those desiring photos or crayon likenesses will be sure of being pleased if they give Mr. Bushby and his coadjutors a call.

A gentleman doing business in this city—Mr. J. C. Street—having his attention called to the spirit-message of ZADOC STREET, printed in the *Banner of Light* of May 27th, called at our office to make inquiries about it. After reading the communication he said he was a relative of Mr. Zadoc Street, and knew him well; and considered the message, for its correctness of statement, identity and characteristics of the individual, as very remarkable, and did not doubt but that it came from the source it purported to.

The account headed "Our Progressive Age," etc., from the Lowell (Mass.) *Morning Times*, which will be found on our third page, furnishes a potent and unanswerable argument against Allopathic "Doctors' Plot Laws" in whatever form presented or what frame of mind conceived. The account is no sensational rumor, but we are personally assured by parties in whose testimony we have full confidence, that it embodies the truth in every particular.

W. J. Colville closed his engagement with the First Association of Spiritualists, Philadelphia, Sunday, May 28th. The hall, corner 8th and Spring Garden streets, was thronged both morning and evening. The subjects dealt with by his guides were at 10:30 A. M., "How to Secure the Fullest and Freest Communion with the Spirit-World"; at 7:45 P. M., "The Ending of the Old and the Commencement of the New Epoch."

Dr. J. M. Peebles has been of late very successful in his lecture course in Cincinnati, O. While there he has enjoyed the hospitality of Dr. E. S. Walker, 237 West 4th street. The "Pilgrim" talked to the Cincinnati Spiritualists years ago, and is evidently a favorite with them now. From Cincinnati he goes to the Sturgis (Mich.) June meeting, thence to Grand Rapids for two Sabbaths.

The *Phrenological Journal*, in reply to a correspondent who asks whether the advocates of Spiritualism have generally supported Phrenology, copies a reply given at our Public Free Circle to a similar inquiry, and published in our Message Department, March 4th, adding, "This is a very clear exposition, as far as it goes, of the doctrine of personal responsibility."

W. D. Gunning's popular brochure, entitled "Is It THE DESPAIR OF SCIENCE?" etc., has been thoroughly revised and somewhat enlarged as to contents, and now approaches the public in the form of a new edition, which deserves to be widely read. See what is said of it on our seventh page.

A. S. Hayward, magnetic physician, 11 Dwight street, Boston, will, after June 12th, discontinue office treatment during the summer, and confine himself to magnetized paper treatment and visiting patients by letter appointment as per advertisement.

"A Review of Astral Theology," by Mr. F. J. Briggs—number one—will be published in the next number of the *Banner*. Number two will appear in the following issue.

We believe women are as competent as men in every respect, and that the time will surely come when woman will stand at the right hand of man, his equal. May it come speedily.

Mr. J. WILLIAM FLETCHER closes his office July 1st.

Mrs. Jacob Myers was a religious convert at Mount Vernon, O., through the evangelism of a Mrs. Robinson, who urged upon her the duty of also becoming a revivalist. Mrs. Myers obeyed, but the rebuffs which she received excited her greatly, as she was naturally very modest and retiring, and her mind gave way. She informed her husband one day that she would kill him if he did not instantly repent; and a few hours later she attempted suicide.

The difference between being perfect, and constantly trying to be so, is the difference between an angel in heaven and a good man on earth.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets every Tuesday evening at 7:30, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

THE SHAWMUT SPIRITUALIST LYCEUM, conducted by the late of this Lyceum, meets at 21 Dorchester street, after 7 o'clock, on Tuesday evening, at 8 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

PAINE HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10:30 A. M. The public cordially invited. F. L. Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence 30 Worcester square); Treasurer and Secretary, Timothy Higelow, 31 Hancock street. The public cordially invited to all the services.

Science Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 2:30 P. M. E. H. Colby, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

30 Worcester square.—The Ladies' Benevolent Union meets every Thursday evening at 7:30 P. M. Spiritual, musical and literary. At 7:45 P. M. **Harmony Hall.**—Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M. and 7:30 P. M. On Sunday at 10:30 A. M. and 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All are cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Spiritual Bethesda.—36 Hanson street. Meetings: Tuesday, 3 P. M.—Social for Conversation, with no formal exercises. Wednesday, 8 P. M.—Conference for the discussion of the most important questions of the day. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Circles. The center of the circle is the welfare of the world. On Sunday evenings the hall can be obtained on easy terms for any worthy and acceptable religious or spiritual service. On Sunday evenings the hall can be obtained on easy terms for any worthy and acceptable religious or spiritual service. On Sunday evenings the hall can be obtained on easy terms for any worthy and acceptable religious or spiritual service.

Ladies' Aid Parlor.—715 Washington street. The Spiritualist Ladies' Aid Society meet in their parlors every Tuesday evening at 7:30 P. M. for social and religious exercises. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

Chelms.—The Spiritual Association holds meetings at 3 and 7:45 P. M. in the Temple of Honor Hall, 444 Fellows' building, opposite the Bellingham Car Station. Next Sunday afternoon, conference in the evening at 7:30 P. M. Mr. Loring will speak and give tests.

LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon and evening at 7:30 P. M. at the Lyceum. Mrs. A. E. Dodge, Secretary.

SHAWMUT LYCEUM opened on Sunday, May 28th, with a large and appreciative audience, and as the beauties of nature were portrayed without the beauties of spiritual teaching were exhibited by our children to all within. The exercises opened by singing and reading of the Silver Chain recitations. After the Grand March was performed, and a few choice selections by Miss Dawkins's Orchestra; the usual half hour was devoted to the instruction of the young in spiritual existence. Then followed recitations by Edith Murrell and Bessie Brown; song by Louise Hall; dialogue by Harry and Frankie Hall; duet by Sophie and Annie Wetmore; recitations by Daisy Leland and Emma Ware; duet by Lizzie and Fannie Keif; recitations by Charles Pray and Gracie Burroughs; piano solo by Jennie Firby, followed by a number of songs and duets by little Gertie and Master Carl, assisted by their teacher, Miss Almond. Remarks by Mr. Hatch. The physical exercises and dances closed the session.

As has been our custom in previous years, Shawmut Lyceum will celebrate the first Sunday in June (June 4th), as Floral Sunday; upon which occasion, through the kindness of friends, we hope to be able to decorate our hall with the beautiful flowers of early summer, fitting emblems of the purity and sweetness of childhood, as well as precious symbols of the beauty and bloom of the eternal land of sunshine. What is more beautiful in the eyes of children than the fragrant blossoms that spangle field and meadow, or gem the cultivated gardens of earth? And what more calculated to awaken in the growing mind a love of the pure and good, a taste for the beauties of life, and a desire to become sweet and gentle, than the sight of these same perfumed flowers? And because we feel that by setting apart one day in the year as a Floral Sunday, when the lesson of the flowers is taught, and some of the sweet blossoms are bestowed upon the little ones, others sent to cheer the sick amongst us, and yet others to the hospitals of our city, we are doing a good and needed work, we call upon the friends of Shawmut Lyceum and the friends of children and of the sick, to assist us in our celebration of the advent of summer, by donating to us on Floral Sunday, June 4th, such quantities of flowers as they feel disposed to send.

(Those friends who intend furnishing us with flowers on that day will please bring them to our hall, 176 Tremont street, Boston, as soon after 9 o'clock on that morning as possible. Friends out of town who cannot get their flowers in on Sunday, can send them to the Chairman of the Committee, Mrs. Maggie Polson, No. 2 Hamilton Place, Boston, on Saturday, or to the address of the Secretary given below. All contributions of flowers for our floral festival will be gratefully received, while our earnest thanks as well as the thanks of the friends who watch over our school will go to the kind donors, who by their gifts will thus make the little ones joyful and good.

Most respectfully offered,
J. A. SHELLAMER,
Secretary Shawmut Spiritual Lyceum,
81 Montgomery Place.

PAINE HALL, MAY 28TH, 1882.—A large audience greeted us this morning, with D. N. Ford in the chair. Singing, reading, and marching by the children and leaders, followed by recitations by Freddie Stevens, Eva Gardner, Flora Walter, Mamie Havener, Gertie Murch, Allie Frazer, Mabel Chambers and Aaron Lowenthal. Songs by Emma Parr and Eva Morrison. Piano solo by Etta Parr. Mr. Conant, a member of Prof. Bond's Orchestra, gave a fine violin solo (with encore). Readings by Miss Hattie Ruggles, Mr. Fred D. Cooley. Dialogue by Miss Jennie Bicknell as Spiritualist, and Alonzo Danforth as Materialist.

Next Sunday we shall observe as Memorial Sunday. We shall do our best on that day to commemorate the lives and services of those who have labored by pen and by the flesh for the setting of the world. As there have been martyrs in all ages who have laid their lives upon the altar of humanity in defense of the truth as it appeared to them, they have only paved the way for us to follow and improve, and to take up the pen and wield it in defense of new truths that are coming constantly to us.

Services appropriate for the occasion from the children, and it is hoped from the older ones who have borne the front and force of the battle for so many years, will be with us on that day, and give us that hope and cheer that will enable us to continue the fight so well begun and carried on so many years in the cause of Spiritualism and Free thought; and as "Flowers are the alphabet of the angels,"

Wherever they write on hills and plains mysterious truths,

we hope our friends will provide all they can to be used on the platform on that day.

ALONZO DANFORTH, Sec. Gen.
Children's Progressive Lyceum No. 1.

NEW ERA HALL, 176 TREMONT STREET.—Mrs. A. L. Pennell, the well-known inspirational speaker and test medium, will occupy the desk afternoon and evening the first three Sundays in June. Other good speakers and vocal and orchestral music will combine to increase the interest of these meetings.

J. E. HALL, Chairman.

BENEFITS.—The Ladies' Aid Society proposes to have a meeting at its parlors, 715 Washington street, on next Sunday afternoon, for the benefit of Mrs. M. O. C. (Mrs. O. C. D.), the well-known medium, who is at this time prostrated with sickness, having had a shock of paralysis from which we are informed, she is not likely to recover. Some of the most popular mediums have volunteered to be present. The admission will be ten cents.

On Wednesday evening, June 7th, the Ladies'

Aid Society gives a Benefit to Mrs. PENNELL, the test medium. Mrs. P. has been very useful to the society, and has given her services when required; and it is hoped by the management that the members and others will remember it, and be present on the evening referred to, so that she will have a full house.

Berkeley Hall Meetings.

Capt. H. H. Brown supplied Mr. Colville's place again last Sunday. His theme in the morning was "A Study in Psychological Development," speaking from the words "I and my Father are one."

He began by saying: "Last Sunday morning we considered 'Spiritualism as Religion.' We now propose a study of it as Science and Philosophy, for, rightly considered, it is the science underlying all sciences and the philosophy of all philosophies." He then considered the nomenclature of Spiritualism, and said: "The first step in science is a right understanding of terms; scientific terms have a definite meaning, and until that understanding is possessed by us we cannot say we have taken any positive step in formulating a science of Spiritualism." He insisted that the definitions of the word Spiritualism, remarking that as yet there is no settled definition of the word. He deprecated the use of the word Spiritual for Spiritualist, and societies should, he thought, call themselves Spiritualist societies and not Spiritual societies. This latter word belonged with equal right to any religious body. The adjective, Spiritualistic, should no more be used than Methodistic and Unitarianistic.

He next took up the instrument, and found it to truly mean an instrument. But it was used indiscriminately to cover clairvoyance, healing, clairaudience, psychometry, inspiration and mediumship. Clairvoyance, clairaudience, inspiration, psychometry, intuition, enthusiasm and love are manifestations of the power of the incarnate spirit, and are not mediumship. The term medium is not a term for these, and should only be used in cases where the phenomena are the result of incarnate spirits. For all these manifestations of the spirit's power let us use the word psychic.

He next turned to mediumship. He claimed that the phenomena of mediumship, seership and psychometry were the scientific basis of Spiritualism, and among these as the most valuable to investigators was mediumship; but he did not regard mediumship as the more valuable to the possessor. He regarded mediumship as only the primary channel of spiritual communication, and mediums should cultivate the powers of their own spirit and outgrow mediumship as soon as possible. A primary school is an excellent thing to enter, and also an excellent thing to graduate from; and so with any phase of mediumship.

He dwelt at quite a length upon the cultivation of our powers to a high moral standard, with fidelity to our own conscience, and said the psychic economy thus in harmony with the law of spiritual connection. It is a medium (or instrument) but a co-worker with them, and can say with Jesus, "I and my Father are one."

The Captain was enthusiastically applauded several times during the address and at its close. His theme in the afternoon was "Is Life Worth Living?" and was handled in his usual able manner. Good houses greeted him at both sessions. He returned his thanks to the Society for the opportunity of addressing them, and announced that Mr. Colville would be with them next Sunday.

Capt. Brown spoke in Quincy on Friday, and Sunday evening addressed an enthusiastic audience in Haverhill. He will be in Portland, Me., the next two Sundays; in East Princeton, Mass., June 18th, and in New Haven, Conn., June 25th. He can be engaged for July 2d, 9th and 16th. From July 17th to August 27th he is engaged as Chairman of the Camp at the Neshaminy Camp, but hopes for a few days' leave of absence to attend the Camp at Niantic. He will be at the Burlington, Vt., Camp in September. His permanent address is 250 Fifth avenue, Brooklyn, N. Y.

W. J. COLVILLE'S MEETINGS.

Mr. Colville will return to Boston Saturday, June 3d, and re-commence his public work in this city Sunday, June 4th, when he will deliver his lectures at 10:30 A. M. and 7:30 P. M. at Berkeley Hall, 4 Berkeley street. Morning subject, "Nature's Teaching Concerning Trinity in Unity and Unity in Trinity." Afternoon, "Whether are we Drifting, Socially, Politically, Morally?" Services will commence at 10:30 A. M. and 3 P. M. Seats free. Voluntary collection—everybody cordially invited.

Mr. Colville's Receptions in Philadelphia.

To the Editor of the *Banner of Light*:
W. J. Colville, during his stay in Philadelphia, has not only very ably discoursed in public, under influence of his spirit-guides, but has, in addition to his public work, held several very pleasant receptions, all of which have been very largely attended and by the best people in the city. On Monday, May 22d, one of these interesting and instructive gatherings was held at the residence of those earnest and time-honored spiritualists, Mr. and Mrs. Kase, 4091 North 15th street. The spacious drawing-rooms were crowded, over one hundred and twenty persons being in attendance. The proceedings formally opened at 8:30 P. M., closing about 10:45. Excellent music was furnished by Mlle. Batiste, a soprano of rare ability, Herr Hunden and W. J. Colville. The inspiring intelligences, through Mr. Colville, answered eighteen profound questions, on a great variety of subjects, in their abstruse and most felicitous manner. "Winona" gave fifteen personal portraits of rare beauty and appropriateness to an equal number of individuals. On the following evening a similar though smaller gathering was held at the home of Dr. Paxon and Mrs. Buckwater, two of Philadelphia's oldest and best mediums, 633 North 11th street.

When next we take up our pen to inform you of the progress of spiritual matters in the city of Brotherly Love, we hope to give a brief outline of a most remarkable lecture on "The Planets and their Inhabitants," given through Mr. Colville's mediumship, to a large audience in Col. Kase's drawing-room. Spiritualism is making converts daily in this great city, and Spiritualists are now to be found in considerable numbers in all ranks of social and business life. What this city sorely needs is a large, well-constructed and popular spiritual hall, in a good location. Such an edifice could be built by the thousands, even without detracting from the present overflowing congregations of Spiritualists. Col. Kase has plans of a building the spirits declare shall be erected, and that shortly; all that is needed is a small contribution from each Spiritualist in the city and a temple dedicated to spiritual work in behalf of humanity could be paid for within two years. W. J. Colville's guides ably advocated the scheme on Sunday morning, May 28th. The *Banner of Light* circulates widely here and has a host of staunch friends.

Movements of Lecturers and Mediums.

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

Miss Hattie C. Mason, of Troy, N. Y., whose meditative gifts are those of clairvoyance, clairaudience, test and music, is reported as having accomplished much good work in that city during the past few months. She is to leave Troy June 1st, to fill several engagements prior to the opening of Lake Pleasant Camp-Meeting, where she will be located during its continuance.

Miss Leslie N. Goodell has recently visited Utica and Troy, N. Y., and given great satisfaction to large audiences by her lectures, psychometric readings and tests. Her private sittings during the week were also very convincing in the evidences they gave of the nearness of departed friends and their ability to communicate with mortals.

Mrs. S. Dick lectured in East Braintree, Mass., May 7th and 14th; in Peabody, May 21st. She will answer calls to lecture and give public tests; also attend funerals. Address care *Banner of Light*, Boston, Mass.

"Matter vs. Spirit," a lecture at Brooklyn Institute,

Friday evening, June 2d, by Mrs. S. W. Van Horn, of New York City.

J. Frank Baxter was to offer his services in an informal musical and literary entertainment for the benefit of the Providence, R. I., Association of Spiritualists in Shade's Hall, that city, on Tuesday evening, May 30th, a Social Reunion occurring after the concert.

Mrs. Anna Kimball spoke in Topeka, Kan., May 28th, and will be there again on June 4th.

Rev. Robert Collyer, the eloquent Unitarian minister, will preach for the Brooklyn, N. Y., Fraternity, Sunday, June 4th, 7:45 P. M., at Brooklyn Institute. Subject, "A Human Leap upon the Immortal Life."

The Spiritualists of Vineland, N. J., have been considerably awakened by Mr. Colville's recent visit. He spoke to a very attentive audience in the Unitarian church, Wednesday, May 24th, on "The Spiritual Universe Revealed to Man through the Workings of Nature," and on Thursday in Cosmopolitan Hall, on "Social Life in the Spirit-World, with Suggestions for an Improved Social Order on Earth." The attendance was very good on both occasions. After the lectures, Mr. Colville's guides ably answered questions and improvised poetry. The Spiritualist Society is quite active, holding regular Sunday meetings, which are well conducted. There is much excellent home-talent in this pretty town.

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

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

DON'T DIE in the house. Ask Druggists for "Rough on Rats." Clears out rats, mice, weasels, 15 cents.

SECULAR PRESS BUREAU.

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 61 Irving Place, NEW YORK CITY.

S. B. BRITTON, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDER, Cor. Secretary.

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spiritualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

"The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the funds of this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects."

Until further notice all literary communications, excepting, etc., intended for consideration by the Bureau should be sent in care of NELSON CROSS, Secretary, 230 Broadway, office No. 11.

Funds for the support of the Bureau should be forwarded to Messrs. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

Col. Moses Hunt (Charlestown Dist.), Boston, Mass.	\$25.00
Edw. Norton, Bristol, Conn.	2.00
Chester Hill, Brockville, Ohio	2.00
Mrs. J. L. Severance, Tunbridge, Vt.	5.00
T. Snyder, Baltimore, Md.	2.00
C. S. Taylor, Lowell, Mass.	7.00
Mrs. L. A. James Sayles, Dayton, Ohio	10.00
J. H. Wade, Cleveland, O.	50.00
C. Snyder, Easton, Mass.	2.00
Jas. Wilson, Bridgeport, Conn.	10.00
Jacob Martin, Rickard, Oregon	3.00
Wm. C. Brown, Lowell, Mass.	2.00
Orin Greeley, Stephentown, Wis.	2.00
W. C. Hession, Mansfield, Mass.	2.00
J. Hatch, Easton, Mass.	2.00
G. W. Woods, Worcester, Mass.	2.00
C. W. Cotton, Portsmouth, Ohio	4.00
E. Mason, New York City	4.00
Van Hook, New York City	4.00
Dr. E. S. Walker, Cincinnati, Ohio	5.00
James Phillips, Rosess's Point, N. Y.	5.00

Funds Received in Aid of Charles H. Foster.

Amounts previously acknowledged	\$222.50
Offering of Friends during Anniversary Celebration	5.11
Col. J. L. Severance, Tunbridge, Vt.	3.00
N. M. Frederick, Chicago, Ill.	3.00

The Cusumanga Lake Free Association.

Holds its Annual Picnic and Sunday Assembly June 10th and 11th. O. P. Kellogg and Cephas H. Lynn are engaged as speakers, and Carrie A. Dwyer will be the soloist. A cornet band is expected to enliven the occasion with music. Excursion rates will be offered from Cleveland, Mass., Lowell, and elsewhere. Ask for excursion tickets for Dunkirk or Jamestown, then take the Dunkirk, Allegheny Valley and Pittsburgh Railroad, and pay half fare on the train to the gates. Per Order Com.

Grove Meeting.

The annual meeting of the Spiritualists of Summit and adjoining counties will be held June 4th, forenoon and afternoon, in Dr. Underhill's Grove, two and a half miles north of Akron, Ohio. O. P. Kellogg and other speakers will be present, with several good mediums. All are invited.

A. UNDERHILL.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the seventh day, and fifteen cents for every insertion on the eleventh day.
Special Notices thirty cents per line, *Minion*, scale of type.
Business Cards thirty cents per line, *Agate*, each insertion.
Notices in the editorial columns, large type, *Minion*, fifteen cents per line.
Payments in all cases in advance.
No advertisements or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, or in advance of the date where they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed full further notice, Glenora, Yates Co., N. Y. O. I.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

ADVERTISEMENTS.

BASKET PICNIC

AND

Grand Excursion

TO

ONSET BAY

ON THE

Opening Day, June 15.

EXCURSION TICKETS from Boston to Onset Bay and return, good for the 15th and 16th insts., will be sold for \$1.50 at the ticket office of the Old Colony Railroad, 150 Broadway, Boston, and at the public agencies at the Grand Stand, stay over night if preferred, select lots for building, or arrange for board during the excursion. Improve the opportunity and visit this most beautiful location on the Atlantic coast.

Be sure and call for Special Excursion Tickets.

June 3.—2w

WANTED.—An experienced woman (Spiritualist) preferred to keep house and do the work for a middle-aged man. No objections with a girl, if not too young. Address J. DYER, 94 State street, Boston.

June 3.—1w

KIDNEY-WORT

THE GREAT CURE

FOR

RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system, restores the vitality, and causes the most painful suffering which only the yellow fever, Rheumatism can realize.

THOUSANDS OF CASES

of the worst forms of this terrible disease have been quickly relieved, and in a short time.

PERFECTLY CURED.

PRICE, 1¢. 10¢. 20¢. 50¢. 1.00. 2.00. 3.00. 4.00. 5.00. 6.00. 7.00. 8.00. 9.00. 10.00. 11.00. 12.00. 13.00. 14.00. 15.00. 16.00. 17.00. 18.00. 19.00. 20.00. 21.00. 22.00. 23.00. 24.00. 25.00. 26.00. 27.00. 28.00. 29.00. 30.00. 31.00. 32.00. 33.00. 34.00. 35.00. 36.00. 37.00. 38.00. 39.00. 40.00. 41.00. 42.00. 43.00. 44.00. 45.00. 46.00. 47.00. 48.00. 49.00. 50.00. 51.00. 52.00. 53.00. 54.00. 55.00.

brewant Sejalaghi, version of "The Garden of Eden, Critical Essay on the Geographical Location of the Garden Eden," by M. B. CHAVES, author of "Criticism on the Theological Idea of Diet;" "Mediators of the World, etc., etc."

Paper, 10 cents, postage 1 cent.

For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, JUNE 3, 1882.

BRIEF PARAGRAPHS.

Honest employment everybody admits is conducive to contentment; but when rich corporations cut down the wages of their operatives to starvation prices, where does the "contentment" come in?

They are going to hang the condemned murderer, Giltner, because he is sane, they say; and then the medical faculty are to examine his brains to find out whether he was sane or not. That's on a par with the Salem witchcraft blots, who threw accused persons into the river, and if they drowned it was all right; but if they swam ashore it was evidence of their guilt, and they were stoned to death.

Irate people who are continually at loggerheads with some one, are always anxious to vent their spleen through the public press. In this respect they are getting to be common nuisances.

A sound discretion is not so much indicated by never making a mistake, as by never repeating it.—*Bacon*.

When rich females steal it is called kleptomania, and they are let off; but when a starving widow is caught stealing a loaf of bread to feed herself and her hungry children, she is promptly prosecuted? And this is called justice!

The Boston Globe says: "All agree that Chicago was never so wicked as at present."

A kiss in Mexico is called *lamequinquillo*, and travelers there say it feels just the way it is spelled.

J. Spencer, of Milwaukee, Wis., writes that "In the anniversary correspondence from this place, in the *Banner of Light* for May 20th, twenty-seven years' should read 'two years'."

Rev. D. Steinhilber, a Methodist minister, while preaching in church at Fort Wayne, Ind., walked down the aisle and threatened to thrash Dr. Swerdlow for making faces at him. He afterward knocked Swerdlow down while being tried in a justice court for assault. More "martial" music.

Queen-Empress Victoria completed her sixty-third year, on Wednesday, May 24th. With the exception of Elizabeth, who died in her seventieth year, in 1693, no other English queen regnant has reached so great an age. Mary I. died in her 42d year, (1558), Mary II. in her 33d year, (1695), and Anne in her 54th year, (1714), the last of her line. The House of Stewart, like the House of Tudor, closed with a Queen Regnant.

The very best material with which to make lamp-lighters is a postal card cut lengthwise into strips one-sixteenth of an inch wide. They burn readily, do not give off sparks, and leave scarcely a trace of ashes.

It's "all night" with Judge Day, as the State of Massachusetts has "removed" him.

Old Deacon Saunders, who turned the power press wheel of the Boston Post for many years, was a very sensible and conscientious colored man. Whenever he caught any one in a lie he became terribly offended, and used to exclaim, "I want nuffin' do wid him—no, sir." He is reported as saying: "Ef de descendants of de rooster which crowed at Peter was ter make a noise every time a lie an' told, dar would be such a noise in de world dat yer couldn't hear de hens cackle!"

The "martial music," "harmonical philosophers" are on the march to "Salt River."

Lizzie Moore of Fremont, O., 17 years of age, has become totally blind. She had rubbed her eyes after touching a vaccinated arm. Here is more evidence for our English friends to put on record against the pernicious effects of vaccination.

A great many people are after Walt Whitman's poems, just to see if they are as "wicked" as represented.

"Boss" Kelley's paper, the New York Star (Catholic), is denouncing Dr. Henry Slade, who is one of the best mediums in our ranks. This only shows that the spiritual world is working in Old Theology's camp. Our advice to Dr. Slade is that he take no notice of such blackguard insinuations. They carry their own antidote with them.

More people are looked for the mountains and the beaches this season, it is said, than ever before. But they still wear their blisters.

The Californians present very strong arguments against the influx of Chinamen, viz: "They (the Chinese) are a foreign body, which cannot become identified with our civilization and methods; they absorb the wages fund, practice exclusive dealing, and by their industrial organization steadily impoverish the country; their habits are evil, and they spread physical disease and death."

The business portion of Tombstone, Arizona, has been destroyed by fire. The loss is estimated at over \$400,000. The Smelting Works at Leadville, Colorado, have also been consumed. Loss between \$200,000 and \$400,000. These works were of the largest kind in the world.

Leighton, the murderer, was legally choked to death in New York the other day; but the official surgeon does not like the adverse comments upon the bungling sheriff, so he has issued a card saying that Leighton "died from pressure upon the spinal cord and medulla oblongata, caused by laceration of the anterior common and transverse atlantal ligament, which allowed the atlas to luxate forward on the axis."

The official statement shows that the population of the United States in 1880 was 50,155,780. The probability is that Uncle Samuel's children at this time number 53,000,000!

A "crank" named Albert Young has been sentenced to ten years' penal servitude for threatening the life of Queen Victoria.

The immediate abolition of slavery is urged in Spain.

There is a man in Brooklyn, N. Y., who wants to know what ails him; so the Brooklyn Eagle informs us. He says he has applied to numerous doctors, and they all differ so much that he thinks he has a right now to ask some one who will tell him what disease he is suffering from. Has he applied to Dr. Eugene Crowell, of Brooklyn? If not, why not?

John Woods, an English thief, who stole \$50,000 from a messenger of the Mechanics' National Bank of New York, pleaded guilty, and has been sentenced to the State Prison for four and a half years.

The Boston Daily Advertiser very sensibly remarks that "England and Ireland have to live together, and because they cannot separate, it is folly for them to quarrel." Quarrelling Spiritualists should ponder this fact as well.

A man's good breeding is the best security against other people's ill manners.—*Lord Chesterfield*.

"Judges," said a lawyer, "have always a great advantage over us poor fellows, for they guess last."

That was a wise little theologian on the Pacific Coast, who voiced the bitter cry of humanity in her evening prayer the other night. After the "Now lay me down to sleep" she added the petition, in most fervent tone, "And now, oh, God if you can, please catch the devil and kill him."—*New York Sun*.

A countryman walking along the streets of a town found his progress stopped by a close blockade of timber. "What is that for?" he asked, to a person in the street. "Oh, that's to stop the cholera." "Ah! I have often heard of a Board of Health, but I never saw one before."

"Phonettes" of the most "aggravated" character have invaded certain sections of the country. One man zealous in that direction spells photograph "ti-graph." Another, in Kansas, dates his letters "ti-worth"; another, spells Tennessee "ioac," and another writes Wyandot "Y&."

Dr. Crowell's Criticisms Criticized.

To the Editor of the Banner of Light:

Dr. Eugene Crowell's elaborate personal vindication in the columns of the *Religio-Philosophical Journal* contains some very extraordinary propositions and assumptions on which I desire to make a few brief comments, inasmuch as he has sought to place me amongst those whom he kindly stigmatizes as "professional apologists of false mediums," "defenders of pseudo-mediums," "credulous medium-worshippers," "would-be investigators," "self-constituted champions of bogus mediums," &c. Such reviling is very cheap and very useless; and appears to me strangely inconsistent with Dr. Crowell's principles.

Having mercilessly condemned and abused Mrs. Hull and Mrs. Reynolds, without any personal knowledge of their character or their mediumship, and having very properly been taken to task for so great an injustice, he now comes forward and labors through nine columns of the *Journal* to prove that the proper way to investigate the genuineness of mediums is to gather up all the floating scandal and gossip against them, paying no attention to testimony in their favor; and after he has by this fair and sagacious method come to the conclusion that the medium's "séances are impositions," then "to enlist his spirit-friends in the investigation"; when, of course, they "confirm his own opinions." And a man who is simple enough to present this as a model plan of investigation, has the coolness to say of me: "The gentleman is capable of being satisfied with an amount of evidence that to most persons would be far from conclusive, or even satisfactory." Well, the evidence on which I rely is ocular demonstration; and the incidents of the séances which I attended have been presented in detail to the public; and in one case twenty-two other persons agreed with me in believing as I did, from what I saw, that the manifestations were genuine; and among these persons were Dr. Newbrough, Judge Nelson, Cross, Dr. Bartlett and other persons of both experience and intelligence. The intellectual integrity of all these persons Dr. Crowell severely, and almost abusively, assails; while he condemns the medium on mere hearsay and spirit espionage. In fact, in his misguided indignation, he assails the whole body of Spiritualists, for he endorses the slander of the New York Herald, the bitter foe of Spiritualism: "The cheats who have been oftenest exposed stand highest with the Spiritualists." Dr. Crowell ought to know better; he does know better, and when he "comes to himself" he will repent of his injustice.

He begs the question all through. He assumes these mediums are "cheats," and nothing but cheats; and—strange aberration of common sense—he thinks he has proved this by his amazing methods of investigation. His course toward Mrs. Hull has been characterized by the grossest injustice. He says he "has never met the lady," and yet coolly speaks of "my [his] examination of Mrs. Hull's claims during the two years or more that she gave exhibitions [mark this thrust] in the city of Brooklyn, or its vicinity where I reside." What examination, forsooth! "My rather extended observation of the manifestations occurring at séances for materialization [through other mediums], together with my strenuous efforts to gain, and my facilities for gaining, information during Mrs. Hull's residence at Astoria and Brooklyn." What these facilities were he does not say; but we are left to infer they were a part of his system of using the little tattle of gossips and spies, the latter being chiefly, if not wholly, his spirit-friends, whom he despatches like common detectives to look through the key-hole, as it were, and to "spy out the nakedness of the land." Would advanced or truthful spirits be guilty of such mousing meanness and malevolence? When were spies, spiritual or mortal, deserving of respect or credit? "I am not alone in regretting" that a man of Dr. Crowell's ability, good sense, and general fairness, should have descended so low as to have recourse to espionage and eaves-dropping, in order to confirm his opinions "based on *ex parte* detection. Suppose we applied this system to himself—that we hired detectives to watch him in his business, not to discover his honesty and goodness, but to confirm a conviction that he is an unmitigated scoundrel, having previously for two years used all possible "facilities," by hunting for enemies and detractors in the "vicinity of his residence," and refusing to listen to his most intimate friends, but charging them with folly and knavery, in upholding so vile a character; and suppose after we had obtained the report of the detectives, we should publicly assail the Doctor and his friends in the newspapers, calling the former a "trickster" and the latter the "defenders of trickery." I ask would the Doctor deem it a fair and honorable proceeding? Would he not bring us into a court of justice, and compel us to disclose the names of these secret assassins of character, and to show the worth, or worthlessness, of the invisible spies with whom he had surrounded himself? A lady by being a medium does not forfeit every claim to justice, not to say generosity. And I commend this view of the matter to the Christian side of the Doctor's character. "Judge not, that ye be not judged; condemn not, that ye be not condemned. For with what judgment ye judge, ye shall be judged."

It has been repeatedly asked of me, "What is the animus of this determined persecution of a lady whom he never met?" I can, in reply, only express my surprise; for it amazes me that, in the face of all the testimony to the contrary, given by persons whom he knows, and in disregard of the accounts published in *The World* and *Tribune* of this city, the latter prepared by an eye-witness of the manifestations, one of the best writers and most careful reporters, he can yet unblushingly assert that it was at Astoria "Mrs. Hull achieved her triumph in roguery." I shall not mention the name of the gentleman who reported that séance for the *Tribune*; he is well known as a literary man of acuteness and ability, a man of mature judgment, and not biased in favor of Spiritualism. But let me, in justice to Mrs. Hull, mention a few of the points of the report:

"Out stepped a tall, fair, graceful girl." "Her slippers glowed with phosphorescent light." "She soon withdrew behind the curtain; but in an instant, to everybody's surprise, reappeared in the hall, and came into the parlor through the open doors." "Near the reporter, when she touched him, her face still had a misty appearance, and did not look like flesh and blood." "Her garments, when she walked, made an electric, crackling noise." "She stood manipulating her veil, which snapped and sparkled like a Leyden jar."

"At the request of the reporter she went to the curtains, and held them apart, so that

the medium could be plainly seen upon 'the lounge'."

"One figure seemed about to fall to pieces, and hurriedly retreated." "Of another figure: 'The hair seemed short and scanty; but after she had manipulated it a minute or two it hung down by her waist in abundant masses.'... 'She was considerably shorter than the medium.'"

"There appeared sixteen forms in the two hours and a half the sitting lasted." "One of these was 'a tall, dignified person, who the Washington lady said was her mother. The daughter knelt before her, and the mother put her arms around her neck, and held her face tenderly against hers for several minutes. Number seven was a still taller woman, who called the young gentleman up to the curtain, but was unknown to him. Number eight looked like a man of fifty; he had a wrinkled face and a gray moustache. The lady visitor named him as soon as he appeared, as a gentleman who died in Ohio, to whom she was at one time betrothed.'... His costume looked like a white Roman toga. The face was the most distinct that appeared. This curious feature of the performance was this difference in the distinctness of the faces. Some were startlingly life-like; others were vague and misty, like half-finished portraits. Apparition number nine was recognized by the same visitor as Dr. B., who died quite recently in Washington—a positive-looking person with a heavy black beard.'... Number eleven purported to be C. T., a journalist, who died in Philadelphia last year. He was a friend of the reporter. His face had the outlines and moustache of the dead man, but it was very indistinct, and the form remained but a moment before the curtain.'... 'Number fourteen was a young and beautiful woman, who stood a few feet in front of the curtain with a bit of lace in her hands, which continued to grow and expand as she drew it through her fingers, until it became a great, fluffy, billowy mass, held in both her arms.'... 'The next apparition was a bright, lively girl, of perhaps sixteen years, with golden hair and merry blue eyes. The last showed herself behind the drawn curtain, and then melted into obscurity, dissolving to all appearance into the darkness.'"

I have quoted thus much of this admirable report, in which there is not the slightest suggestion of fraud or deception, because it will serve to correct some of Dr. Crowell's misstatements in regard to Mrs. Hull's séances, which I attended at Astoria, and subsequently in Brooklyn. The latter were not by any means as striking or convincing as the former. Dr. C. condemned them on hearsay evidence. His witnesses were careless or untruthful. It is not true (1) that "all the spirits appeared with their faces concealed by veils"; (2) that "when a spirit greeted a mortal friend with a kiss, the spirit previously took a position behind the friend." I was greeted several times by my daughter, and never from behind; (3) that "no male spirits appeared in male costume." As to the want of voice, and the permanent materialization of hair, Dr. Crowell has a right to his opinion; but this opinion is disproved by the experience of as good investigators as himself. It is true that the spirits that come through the mediumship of Mrs. Andrews speak (usually, not always) with a distinct voice; but it does not follow from this that all can. Dr. Crowell does himself great discredit in making so narrow a generalization.

It is true, as Dr. C. says, I did make the same point against his decision—not against him—in my letter to Mr. C. R. Miller, which he published in the *Psychometrie Circular*, from which it was copied into *Mind and Matter*; though when I wrote it I did not design it for publication. I detest injustice quite as much as Dr. Crowell seems to detest fraud. If Mrs. Hull were a "pseudo-medium"—which she certainly is not—Dr. Crowell is not the man to pass judgment upon her, because he has not fairly, or even rationally, investigated her claims. He knows nothing about her, save what he has gathered in his Court of Star Chamber, from the lips of informers, whom he does not name. As for the secret spirit chisellers, it is childish to talk of them in connection with the case. The man who investigates mediums in so absurd a manner has no right to impugn the intellectual integrity of other persons, and stigmatize them as "would-be investigators." All the witnesses of Mrs. Hull's manifestations who have not come to Dr. C. with their tissue of secret detraction, are condemned by him as semi-idiot, or willful upholders of fraud. Because he has attended "sixty séances" with Mrs. Andrews, and found her genuine, he is enabled to judge and condemn Mrs. Hull, without attending any of her "exhibitions." Astounding logic! Notwithstanding this position, he rejects Mr. A. E. Newton's favorable opinion of Mrs. Hull's genuineness, because he attended only one séance. Surely one séance is better than none at all. To cap the climax of inconsistency, he then makes the following statement: "It is true that certain genuine and certain false manifestations are so palpably the one or the other, that ten minutes are ample time to determine their character; but this is not the case with the majority of them." Why, then, we may ask, did not Dr. C. devote that brief space of time to Mrs. Hull, and apply fairly and intelligently the test which he alone, it seems, has at command; for he has the extreme modesty to say: "I challenge contradiction when I say that I have never expressed an opinion of the honesty and qualifications of any such medium which time has not confirmed." Well, now, verily, as the French say, Dr. Crowell severely criticizes me for my course in regard to Mrs. Reynolds, because, he says, I did not employ such "test conditions" as he approves. Pray why does he not say what "tests" he used before he endorsed Mrs. Andrews, and the other "favorite" mediums whom he mentions as the only reliable mediums in the country. Why? Because Dr. Crowell has investigated their claims and found them genuine. Did he stay away from their séances, or did he attend them? He says he attended "sixty séances" with Mrs. Andrews; and yet he can sometimes decide the question of genuineness in ten minutes. What made the case of Mrs. Andrews so difficult? I believed Mrs. Andrews to be genuine after attending a single séance; and she was not stripped by a committee of approved ladies, nor bound with a double-knotted cord, nor locked in an iron cage, nor tested in any way according to the methods of those who are called, in England, the "rat-trap school of investigators." But why does he single me out and ignore the other members of the committee—men "older, abler" than myself? The conditions satisfied them, as they did me; and I am rash enough to regard them as more competent to investigate mediumship than the Doctor, especially after the spectacle he has presented of his favorite method in this extraordinary paper. I again assert that the examination of Mrs. R. by the com-

mittee of ladies was thorough; for I know how it was conducted. Dr. Crowell's statement is, as usual with him, based on some hearsay account. "A highly intelligent gentleman who was present, told me that he was informed by one of the ladies," etc. No names given; all secret; all in the dark. And such evidence is "satisfactory" to the astute Doctor, who coolly charges me with credulity!

There seems to be running all through this long, self-vindictory, self-gratulatory, self-laudatory paper a dark thread of resentment against certain persons. There seems to be a secret wound somewhere that refuses to heal, the smart of which drives the Doctor's pen along in a wayward track, and compels our usually benevolent and urbane friend to write many sharp things. There is a squeeze of the lemon all through, occasionally tempered with a little of the milk of human kindness. Byron, in turning upon his assailants, said:

"And shall we own such judgment? No; as soon seek roses in December, ice in June; Believe anything that's false, before You trust in critics who themselves are sore."

I am disposed to put great confidence in Dr. Crowell's opinion, when he has rightfully informed himself; I have no feelings but those of kindness and respect toward him; but I cannot submit to his unjustifiable attacks upon the truth.

He represents me as opposing "test-conditions." He is in error; I have not opposed tests; but we differ as to the proper tests to apply. I have explained fully my views on this subject, and quite recently, and if Dr. C. is disposed to do me justice he will study what I have set forth. I do not assail others who have different views as to tests. Let those who still linger on the test-plane indulge in them, if they wish to. It does not concern me, provided they grant me the same freedom. It is true I have been disgusted with the methods of certain sharp fraud-explorers who are so very sharp that they are not even content with stripping the medium, and searching his or her clothing. Let those who delight in such peculiar tests and searches have them when they can find mediums so lost to decency and self-respect as to submit to them. It is none of my business; but, for myself, if that is essential to Spiritualism I want to wash my hands of it and retire from the camp, leaving these, its especial votaries, to indulge their tastes ad nauseam.

New York, May 22d, 1882. HENRY KIDDLE.

Memorial Sunday at the Ladies' Aid Society.

To the Editor of the Banner of Light:

As has been the custom of this Society for a few years past, the last Sunday in May has been set apart as a Memorial Day for the vanished members of the Society; to remember them in speeches and in floral tributes. The Sunday that has just passed was somewhat of an accident; more than a usual interest was manifested, and the floral displays and decorations of old and new portraits were quite exuberant, fitting and tasteful, and the gathering, large both afternoon and evening. The hall was packed; no vacant seats anywhere, except the two designedly so, for the late President, Mrs. Perkins, and the worthy and venerable lady so well known as Aunt Mary Stearns. These vacant chairs held beautiful roses or bouquets, and it is the spiritual as well as poetic sentiment of Spiritualists, that these two chairs were otherwise not empty, except to mortal sight. So short a time had elapsed since both of these active members were in health and visible among us, that their disappearance as human beings and their enrollment among the angels, seem to have added to the interest referred to in these late memorial services.

The platform was well filled with many of the old workers as well as newer ones. The music was very fine, Miss Bailey and Charley Sullivan introducing their music at intervals between the speeches. Mrs. Lincoln, the new President, conducted the services in the afternoon, and Dr. Richardson in the evening. Miss Blanchard and Mrs. A. E. Newton presided, and were followed by opening and tributary remarks from Dr. Richardson and Dr. John H. Currier. Mrs. Townsend-Wood then addressed the meeting, also Mrs. Tabor. Dr. H. B. Storer spoke in his happiest vein, good, sensible words that went right to the heart. John Wetherbee, by way of change, made one of his short speeches, when Bro. Dowling was called upon and addressed the audience in a manner fitting to the occasion.

The notice of these speakers' names may not be recorded here in consecutive order, the idea being to give the character or quality of the meeting by mentioning those who took a part; and the foregoing means two speeches from each, for they all spoke in the evening as well as in the afternoon. Among the speakers were test-mediums who supplemented their speeches with interesting platform tests. Miss Carrie Lorring of Brooklyn spoke effectively, read a poem written for the occasion, under spirit-impression, and gave several very satisfactory tests. Mrs. Pennell, who is a very popular medium, made remarks and gave tests also; she has been, of late, a valuable acquisition to this society, which now proposes to give her a benefit on the evening of June the 7th. Mr. Edgar Emerson, the medium of Manchester, was present, speaking and giving tests at some length, both afternoon and evening. In the evening he gave some thirty tests; many—perhaps more than half of them—were from the members who had passed, as the poet would say.

"From this world of sorrow To the beautiful land of Death's to-morrow." It would seem that this Memorial Sunday was a double success, as a pleasant meeting of mortals, and equally so in connection with the spirit-side of life, as the Ladies' Aid Society above enjoyed it and was interested in it as well as the Society that holds its meetings on earth.

Boston, Mass.

Lake George Spiritualist Camp-Meeting! No Stages! Railroad all the Way!

Camp-Meeting from July 8th to August 20th, 1882. The first public speaking on the camp grounds will occur July 8th and 9th. The regular exercises of the Camp-Meeting will commence July 15th.

Eminent speakers have been engaged for the meetings. A number of RELIABLE mediums will be present, by whom the different phases of the Spiritual Phenomena will be presented, including genuine spirit-materializations.

Further particulars will be given hereafter. For any information regarding the Camp-Meeting, rent of tents, cottages, board and lodging, railroad fares, purchase of lots, etc., address A. A. WHEELLOCK, Sec. and Gen'l Supt., Ballston Spa, N. Y.

Secretary-Teller has begun his career as nominal guardian of the Indians against the encroachments of the soldiers on the one hand and of the settlers on the other, by determining to disarm them. With this accomplished, if the settlers and soldiers do not work their will with the wards of Mr. Teller, it will not be because they fear being shot by the people whom they may wrong. After having deprived the Indians of all means of resistance, the next step in the programme will probably be to further cut down their reservations, scatter their bands, steal their lands, and in such other ways civilize them as frontier Christianity, of the kind which Mr. Teller has advocated, may suggest.—*New York Sun*.

Thomas Carlyle was once described by Emerson as "a trip-hammer with an Zöllan attachment."

Drowsiness, biliousness, pains and aches, and ague, Hop Bitters always cures.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Byer, permanent speaker—holds services at Everett Hall, 338 Fulton street, between Smith street and Galtail place, every Sunday, at 10 A. M., and 7 P. M. Seats free to all. Children's Progressive Lyceum meets at 8 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritualist Fraternity—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7 P. M. Speakers engaged: June, Mrs. Abby N. Burnham. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, June 2. "Matter vs. Spirit." Mrs. S. W. Van Horn; June 9. Trance Lecture from the New Brooklyn Trance Speaker, Mrs. J. L. Stryker; June 16. "The Ministry of Angels." Dr. C. C. Crowell; June 23. "Spirit Obsession." Hon. Wm. Coff; June 30. Mrs. Milton Rathbun, of New York City. All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Eastern District Spiritualist Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7 P. M. Charles R. Miller, President; W. H. Coff, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi street.—Rev. Dr. Monck lectures and publicly heals the sick every Wednesday and Sunday evening, at 8 o'clock.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 83 West 2d street, at 10 A. M., and 7 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 8 P. M. Wm. Coff, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 8 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Mr. FLETCHER gives trance sittings at 2 Hamilton Place until July 1st.

SKINNY-MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia. \$1.

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)

Meers, Editors.—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-duty, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and no evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain." It cures, entirely the worst form of falling of the uterus, leukorrhea, irregular and painful menstruation, all ovarian troubles, inflammation and ulceration, Floodings, all displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only 41¢ per bottle, or six for \$2, and is sold by druggists. Any advice such as is given in these names, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. Mrs. A. M. D. June 3, (82)

KIDNEY-WORT HAS BEEN PROVED. THE SUREST CURE FOR KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to women, Kidney-Wort is unsurpassed, as it will act promptly and safely. Either Sex. Incontinence, retention of urine, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price 41¢.

KIDNEY-WORT

June 3, (82)

CEPHALINE.

No Discovery of the Age equals it.

Physicians indorse it.

The Public extols it.

It relieves Sick and Nervous Headaches at once, and prevents their recurrence. It is invaluable for Liver Troubles, Chronic Indigestion, Nervous Dyspepsia, and Constipation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis, allays desire for opium and stimulants; removes obstructions of the brain, insures sleep to the wakeful, strength to the feeble, and health to all Nervous Sufferers. Send stamp at once for pamphlets containing positive proofs.

Buy of your druggist, if possible; if not, we will mail it, postpaid, on receipt of price, 50¢ a box, or 6 boxes \$2.50.

Address, H. F. THAYER & CO., 19 Temple Place, Boston, Mass. Mention this paper.

GOLD MEDAL, PARIS, 1878.

Warranted absolutely pure Cocoa, from which the excess of oil has been removed. It has the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BREAKFAST

BREAKFAST BREAKFAST BREAKFAST

COCOA.

COCOA. COCOA. COCOA.

Feb. 18, -24wls

Thoughts from the Spirit-World

ADDRESSED TO THE WORKING CLASSES. Written through the mediumship of MRS. YEATMAN SMITH, of Carondelet, Mo.

"These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that Crime and its adjunct, Misery, may be banished from among men, and instead of them the loving, helping hand, extended to all who need assistance in soul or body."

Paper, pp. 63. Price 20 cents. For sale by COLBY & RICH.