VOL. LI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 3, 1882.

\$3,00 Per Annum, Postage Free.

NO. 11.

#### CONTENTS.

FIRST PAGE. - Oriental Magicand its Significance. Yearnings for the Departed. SECOND PAGE .- Postry: Under the Cloud. Western Lo Aniritual Phenomena: Materializations at Al-

bany, 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; Ques-tions and Auswors; Spirit Messages given through the

Mediumehinof MissM T Shelhamer from Mrs. J. W Frost, Walter T. Bennett, Mrs. S. S. May, Nathan L Woodbury, Mrs. Annie C. Madsen, Samuel Adams, Johnnie Bartley, 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 Sheppard. SIXTH PAGE. - Speculation and Life, Assurance par Excel lence ! Evidently a Case of ."The Double," An Amend ed Declaration, etc.

SEVENTH PAGE. - Spiritualist Meetings in Boston. Berke loy Hall Meetings. Mr. Colville's Reception in Phila-delphia. Movements 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 Magazines. A Noble Woman Gone Home! Passed to Spirit

NINTH PAGE. - Postry: The Lost Babies. "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 Spir itualist 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 Criticised. Memorial Sunday at the Ladies' Aid

#### 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 Tule, 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-

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.

Indian 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

Persons who are familiar with spiritual manifestations in the United States and Europe today, 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 reopening. I am inclined, however, to believein 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 reassumes his condition as a spirit immediately after interment, and being in rapport with future proceedings of the experimenters, simply reënters 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, beneficently 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 orifice 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 it the vase became empty again—nothing could

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 attention of the Christian conquerors of | with such effect that immediately laid the little | nothing of the "miracles" wrought by that 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 as 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 Thibet, 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, 2: f 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 transpierce 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 par-

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 glo-

rying 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 Mo-

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 the lower extremity of the child's abdomen, persons every day in Oriental countries-to say

great high priest, who for generations has ruled the grand Empire of Thibet, and so oft repeats, as a religious ceremony, the disembowelling of children, such as I have mentioned, and without detriment to the subject

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 earthern 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 tre-

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-adozen 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 sicklylooking 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 satu rated with salt water, and which I had only mentally desired should be brought to me es pecially, 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 Stramo nium 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 trumnet, as unsoiled 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 numer-ous 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-scances in America will not be likely to doubt the genuineness of the "tree-growing" in the Orient. At the commencement of this scance 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 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 ike circumstances, was evidently subject to the effects of inharmony that in spiritual circles always mars the purpose of the circle or meet-ing, and often quite defeats it.

[Concluded in our next.]

#### Yearnings for the Departed. lo 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 stifle 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 rerealed.'

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 Idvocate (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. Fain would we meet them, but we know that we never shall. No pligrimage would be too long or painful, nor voyage too perflous to apright 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, environs the soul, and old age becomes more cheerless than an Arctle winter; for that may have stars and strange lights 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 resurrec-

"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 me-morial. We shall see them and be with them, for they are with Christ, and where he is, there shall we be

tion of Jesus, the writer proceeds:

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 reiinion 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 scance. The medium has also appeared locked arm-in-arm with a spirit at every scance, 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 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 shell out."

Written for the Banner of Light. 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, e'en white bending 'neath the cross, Thou should'st be calm, and know no fear;

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.

Bow to his will.

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.

Virksburg - The Free-Thinking Element - The Lesson of the Hour - Need of Unity - Miscellanearly Hems.

Vicksburg is a thriving little town on the Grand Rapids and Indiana Railroad. The Bunner 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 Hanner 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.-k

CHIPS. There is a revival of interest in the spiritual séance.

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

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

Dr. E. D. Babbitt, of Cincinnati, Ohio, was greatly pleased with the lectures which OaP Kelloggand 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 pres-

ent 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 obenomena. 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. Addic 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 No-

meka (No-me'-ka). The recent Convention in Lockport, N. Y., was very successful. C. E. Watkins held numerous séances, which afforded great satisfaction to the sitters. The speaking at the meet-

ing 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? Willithere 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 Allyn has been very successful in her Western tour. She will be cordially welcomed on her return to this region. Mrs. Allyn 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 Ottokee, 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

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 interestswith the welfare of true religion.

A feature: Three of the best public test mediums in the country will be at the Lake Pleas- ance, excepting that held on Saturday night, ant (Mass.) Camp-Meeting in August. Edgar May 6th. On making inquiry of Mrs. Huntoon W. Emerson will give public descriptions of as to the failure of this spirit to appear, she respirits from July 30th to August 12th, inclusive; J. William Fletcher from August 13th to tend those of other mediums, mainly those of 23d. inclusive: J. Frank Baxter (in all probability) from August 23d to the close of the meet- that she understood that her brother William

Special advices from Cincinnati, O., state that Dr. R. W. Sour's scances for full-form material- night being Sunday, George again appeared, izations are largely attended, and that the and on being asked to account for his absence manifestations are very satisfactory, the materialized spirits frequently drawing aside the ance of Alice Warren at Proctorsville, Vt. On 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 scance, and the investigators were satisfied.

Let religion-divested of the old theologyadvance 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 fraternities 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 of ficered by veteran Spiritualists—E. R. Whiting of New Haven, Conn., being President; D. A. Lyman, of Willimantic, Conn., Secretary; and J. E. Hayden, of Willimantic, Conn., Treasurer. Among other officers are E. M. Lyman, of Springfield, Mass., Frank Sisson, of New London, Conn., Geo. W. Burnham, of Willimantic, 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 Willimantic, 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

will be among the leading recreations at this

resort. Able speakers will address the meet-

Fishing and boating

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 ria Troy and Boston Railroad. The indications are that there will be a rery large number of Western visitors to Lake Pleasant in August. The Banner reporter is posting hundreds of inquirers as to the best routes. The route East ria 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 score 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.

Es 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 preëminent 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

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 married a rich wife, and got his support from her father."

even hope to acquire.-"M. A. (Oxon.)" in

London Light.

\$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 Huntoon of Chittenden, Vermont, has been holding materializing séances 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 seance some new manifestation took place to satisfy the reason and convince the judgment that the mind and spirit of man surives 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. Huntoon's scances, and assists other spirits to do the same, was present at each seplied that he frequently left her séances to ather brothers, Horatio and William Eddy, and was then holding seances in Buffalo, N. Y., and probably "George" had gone there. The next the night previous, said that he was at the semy stating that we thought he had gone to Buffalo to attend one of William Eddy's séances, he replied that William was not now holding séances 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

MR. A. B. PRATT-Dear Sir: Your letter MR. A. B. PRATT—Dear Sir: Your letter concerning Mrs. Mary Huntoon 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.

gretted. 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."

Yours for truth, 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 séances of Mrs. Huntoon have awakened reater 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, fided by others, followed a spirit to the cabinet, and finding no one there but Mrs. Huntoon, 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. Huntoon since she became a medium would require a volume, and would add another to the dastardly record of man's inhu-

manity. I have read much of late about what have is rather remarkable, and will be taken as quite been termed "exposures of mediums," and am suggestive of a clue to the solution of the mys-sorry to find many so-called Spiritualists hurl-tery with which the author endeavors to invest was bound not to reveal." The reader cannot ing 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 pious 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 scance, 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 where fore 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 com mon 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 son 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 spect 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 and can learn now 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 Reviewer.

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

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 secresy; 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 knowl edge 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 Thibet." 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 Himalavas and associate with our ignormant world This "Koot" performs all the wonders, but all transactions and communications with him occur by and through Mme. Blavatsky, a fact that of the Brotherhood is in the Mountains of Thibet. 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 ffrom which it seems the 'retreat' is out of the world, and we are nclined 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' retiracy, 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, supple mented by a comprehension of the resources of Na ture."-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 nightier 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 by 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 headalluding 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 présent 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 ticks 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-one frequently employed in the evening-was to set down a large glass clock-shade on the hearthrug, 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. Pufting a lamp on the ground opposite, and sitting down on the hearthrug, 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 pro-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 tery with which the author endeavors to invest | was bound not to reveal." The reader cannot his subject. As before said, the headquarters | have progressed thus far in a study of this book without having learned that he knows nothing about this wenderful 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 clockshade, 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:

"Nor was this done only at our own house with our own tables. The same thing would be done at friends' houses to which Madame Blayatsky accompanied us."

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 seances; 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 séances 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 séance 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 séances in his house at which, in broad daylight, himself and ing." Recent Occult Phenomena," he begins to all present saw articles descend from the ceiltell us of his experience with the raps. He says, | ing, all the doors being closed and locked, and it is no uncommon event for similar phenomena 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 solld 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 lo... 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 uninfluential in the production of

According to this, nothing is known; that seems to be the great virtue one who aspires to become an 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

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 | dia, became interested in the phenomena of 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 secresy 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 writingtable one in reply in which it was said: "Precisely because the test of the London news paper 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 intract able 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-

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-so 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 (e) 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 every one hears so much and sees so little, are real entitles, not fictions of a disordered, nallucinated brain."

These very reasonable motives for making a very reasonable request were denominated by the Himalaya philosopher "selfish," and for that reason the petitioner was given leave to withdraw. Hidden in their mountain retreats, these recluse 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 helps to advance after it has advanced without their help and has no need of it!

Of Madame Blavatsky, who is the be all 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 a 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 sentence:

"It may allay 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

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 spiritworld. 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

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 In-Spiritualism under another name, and became

an occultist. Rating 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 form-materializations, 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 scance 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, "Isn't 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

\* "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, for day when our religious philosophy becomes it always cures.

[From the Morning Times, Lowell, Mass.] Our Progressive Age. - The Bottom Facts of a Case that Puzzled the Doc-

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 the latter are so uncommon that too much time would be wasted before a reward could be obtained. In 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 with a state in the highly calculates in the significant. 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 Popull, 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 rectly, had reference to a wonderful cure performed upon a young lady now attending the Green School in our city, the incredulous reporter resolved upon an interview, to ascertain, 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 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 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 article in the Vor, consented, after some hesitancy, to lay aside her feeling of delicacy, and related the particulars of her afliction 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 assistance rendered by some of my school mates. 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, 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 nosis. After a brief cessation, pernaps 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 eight proposed prince or ten weeks and at this two weeks. I did, nowever, 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 by the discharge of a solid mucus three-fourths of a yard long—so hard that when put into lye of wood-ashes it was but little affected, remaining as solid as adamant for a long time. This mass formed a verfect cast of the aliment. 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 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. R. Corey, of Craftsbury, 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

limbs. This feature of the case first manifested itself in the toes and gradually extended to the body; the limbs not only became senseless 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 up. this city, and urged my parents to put me un-der his care. Every ray of hope had vanished, but my parents being anxious to do all in their nower, after some correspondence brought me to this city. On my arrival I was scarcely able to take a step; but in ten days after the paralyto 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 nile. My weight was nine-ty-eight pounds when I put myself under his care; but when I had been here seven weeks I weighed one hundred and twenty-nine pounds; and now I am perfectly healthy and waith one and now I am perfectly healthy and weigh one hundred and forty-seven and one-half pounds. Lhave 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 propounce it a remarkable case."

late 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 perhaps he might be able to give other important details. The doctor, on being confirmated by a suppose or property when the fronted 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 par-ticulars were contained in the note-book already ticulars 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 he said, in reply 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; sider it one of the most remarkance on about, in fact, I have never heard of one similar, although I have consulted some of the most promthough 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, his psycho-magnetic power being the principal agency employed in restoring life and viror to agency employed in restoring life and vigor to the paralyzed extremities. Having completed the interview relating to this case, the writer was informed by the doctor that, by this same gift or power of healing, he had recently regitt or power of healing, he had recently removed a large ovarian tumor from a lady well known to the best people of Lowell—no surgical instruments, and but very little medicine being used. The 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 concelvable.—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 accommedate 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 Rooks.

FOURTH EDITION.

IMMORTALITY,

## OUR EMPLOYMENTS HEREAFTER

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

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 Spiritual-ism and Darwinism,'' ''Christ the Corner-Stone of Spiritualism,'' '' Buddhism and Christianity Faca to Face,''' 'Parker Memorial Hall Lectures,'' 'etc.

This large volume of 300 pages, 8vo.-rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does companies tions from spirits (Western and Oriental) through medium in the South Sea Islands, Australia, India, South Africa England, and nearly every portion of the civilized w ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's 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 Slahts Seen in Horror's Camp.

Felocity of Spirit Locomotion. Other planets and their people. Experiences of Spirits High and Low. John Jacob Astor's Deen Lament. Stowart Exploring the Hells.

Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds. The Apostle John's Home. Brahmans 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 Desting

The General Teachings of Spirits in all Lands. Large 8vo, cloth beveled boards, gilt sides and back. Price \$1,50; postage 10 cents.

For sale by COLBY & RICH. THE

## OCCULT

BY A. P. SINNETT.

CONTENTS.

NTRODUCTION.

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 hand of wonder—India. It introduces us to marvels that we, like Hamlet, could not believe without seeing. It disclaims any connection with spiritism, but holds that there is a science of soul that surpasses all the gains of our material science. It is enshrouded in myster -the light gleams through the cracks in the wall to thi secret chamber. It whets the appetite to know more abou 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 lespair, and feels, through sympathy, the wors of others. It is not sent forth as a literary effort, but only as a har inger 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 inreliable 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 hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-josts" on their roads, the writer of this brave little book accepts the prob able 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 daty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit-manifestation through a period of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humbugs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presented will prove one of inestinable worth, not only to Spiritualists but to those who, not having witnessed the phenomena, have no information of the facts which form the immovable foundation on which "Spiritualists base 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 upon which it treats.

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

upon which it treats.

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

Cloth, 329 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 BRITTEN.

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 Enoch, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a Condirmation of his Crucifaxion 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.

Cioth, pp. 391. Price \$2.00, postage free.
For sale by COLBY & RICH.

### The Gist of Spiritualism.

Viewed Scientifically, Philosophically, Religiously, Po-litically and Socially, in a course of Five Lectures, deliv-ered in Washington, by Warner 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.

Paner. So cents, postage free. Paper, 50 cents, postage free. For sale by COLBY & RICH

New Books.

Great Reduction!!

\$1.00---\$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 Leipsie, etc., etc.

Translated from the German, with a Preface and

CHARLES CARLETON MASSEY.

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

CONTENTS.

Author's Dedication to Mr. William Crookes, F. R. S. CHAP, 1.-Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and sealed together.

CHAP, 2.—Magnetic Experiments. Physical Phenomens. State-Writing under Test Conditions.

CHAP, 3. - Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision, Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP, 4.-Conditions of Investigation. Unscientific Men of Science. Shile's Answer to Professor Rarrett.

CHAP, 5.-Production of Knots in an Endless String. Further Experiments, Materialization of Hands, Disappearance and Reappearance of Solid Objects. A Table Vanshes, and afterwards Descends from the Celling in Full

Light. CHAP. 6 .- Theoretical Considerations. Projected Experiments for Proof of the Feurth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcend-

ent Fate." CHAP, 7.—Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8,-The Phenomena suitable for Scientific Research, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's.

CHAP, 9.—Theoretical; "The Fourth Dimension." Pro-fessor Haro's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. 10.-An Experiment for Skeptics. A Wager. Stade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Captions Objections.

CHAP, II.-Writing through a Table. A Test in Slate-Writing Conclusively Disproving Slade's Agency. CHAP, 12 .- A Fault " in the Cable. A Jet of Water. Smoke, "Fire Everywhere," Abnormal Shadows, Ex-planation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light, Movement of Objects, A Lumi-

CHAP. 13.-Phenomena Described by Others.

APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Exraordinary. APPENDIX B .- Evidence of Samuel Bellachini, Court Conjurer at Berlin.

APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D.-Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE.-The Room at Leipsic in which most of

the Experiments were Conducted. PLATE I.—Experiment with an Endless String.

117—Leather Bands Interlinked and Knotted under

Professor Zöllner's Hands. " III.-Experiment with an Endless Blacker-Band and

Wooden Rings. " IV.—Result of the Experiment.

V.—Ditto, on an Enlarged Scal

VI.-Experiment with Coins in a Secured Box. " VII,-The Representation of Conditions under which

Slate-Writing was Obtained. "VIII.—Slate-Writing Extraordinary.

" IX .- State-Writing in Five Different 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 he above work, which we will send by mail for \$4,00 per 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 COLBY.....EDITOR, JOHN W. DAY......ASSISTANT EDITOR,

Aided by a large curps of able writers. THE BANNER is a first-class Family Newspaper of TWELVE PAGES—containing SIXTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects,
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-

sertion. Subscriptions discontinued at the expiration of the time Specimen copies sent free.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten Miss Lizzie Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express, ## Catalogues of Books Published and for Sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the Banner of Light one year, provided a marked paper is forwarded to this office.

Adition of

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUKSDAY and FRIDAY AFTERSOON. The Itali (which is used only for these scances) will be open at 20-clock, and services commence at 30-clock queetsely, at which time the doors will be closed, allowing no express until the conclusion of the scance, except in case of absolute necessity. The public are cordially inerted.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil-consequently those who pass from the carthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctaine put forth by spirits in these columns that does not comport with list or her reacon. All express as much of truth as they percited in more.

no more.

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

1 As our angel visitants desire to beheld natural flowers upon our Circle-floom take, we solicit donations of such from the friends in earth-life who may feet that it is a pleasure to place upon the altar of Spirituality their floral offerings. lings. We invite written questions for answer at these

#### Memnger given through the Medlumship of Miss M. T. Shellinmer.

#### Public Scance, April 11th, 1882. Invocation.

Oh! thou whose ways are wise and just, Whose work is grandly free. Whose mandates blossom from the dust, And gent both land and sea. We turn to thee this holy hour! For strength to do thy will, And from above to gather power. Our missions to fulfill. We praise thee, Father God, for life, And all that thou hast given: The power to gather good from strife, And make of earth a heaven. And, oh! we bright and blessed ones! Your Influence we would bring From realms beyond, where angels dwell, And somes of trimmph sing. Oh! ye whose work is broad and grand, With holy truth entwined.

May it be felt throughout each land By all of human kind!

And as we journey daily on.

May we be filled with night, To work with you in quelling wrong. Through God's eternal right.

#### Questions and Answers.

CONTROLLING SPIRIT.-We await your ques-

man is to be found in the spiritual world. Those proficient in flusic while in the body find, upon entering the spirit-life, that their powers expand, and have better opportunities for unfoldpand, and have better opportunities for unfoldment. Certainly they can provide themselves with instruments adapted to their use in expressing their musical genius and power. These instruments, however, display greater purity of tone, depth of power, and perfection in expressing the powers of their operator, than do those constructed by mortals.

Q.—Where a husband or wife, as the case may be, has departed to the Summer Land and en-

Q.—Where a husband or wife, as the case may be, has departed to the Summer-Land, and engages in preparing a home for the coming of the loved one left on earth, what are the feelings of the departed spirit upon seeing the loved one joined in marriage to another upon earth?

A.—That depends very much upon the nature and spiritual condition of the spirit. If he is of a selfish, exacting disposition, and is still bound by earthly conditions, he will be displeased and unhappy to behold his earthly companion about to wed with another. But if he is unselfish in nature and desire, if he has attained unfoldment in the wisdom and knowledge of the spheres, if nature and desire, if he has attained unfoldment in the wisdom and knowledge of the spheres, if he desires to minister to the happiness of those he loved in the body, the sight of his beloved companion uniting herself to another will not greatly disturb him. It is true that he will be pained, in spirit, if he finds the one whom his wife chooses as her companion to be not adapted to her, one who will not assimilate and sympathize with her, and who will give her a life of misery: But the spirit, while beholding these things with pain, will endeavor to ameliorate her condition by bringing from the higher life. things with pain, will endeavor to ameliorate her condition by bringing from the higher life influences that are strengthening, elevating and comforting. If, on the contrary, the spirit perceives that his earthly companion is to wed one in sympathy with her, who will endeavor to make her pathway smooth, and to surround her life with comforts and pleasures, he will rejoice at the good fortune which is to be hers.

Q:—Is a change of residence desirable and attainable in the spirit-world as here? that is, from inland towns to the seashore, and from the plains to the mountains?

the plains to the mountains?

A.—Spirits gravitate to those localities in the eternal world which are best adapted to their natures, tastes and dispositions: Spirits are possessed with powers of locomotion, and can travel from point to point. The spirit-world has its mountainous regions and its inland towns its gashors process and its inland towns, its seashore resorts and its wooded heights. The dwellers in these places may find it desirable to make a change of locality, and they certainly have the power and opportunities of doing so. Spirits are not more limited in their powers and opportunities than are mortals; indeed, they are less confined and limited: were it not so, death would bring no advantage to man, and spiritual existence would cease to be onjoyment.

### Mrs. J. W. Frost.

I am aided in coming here to-day, but I do not feel strong and well as I approach, yet I have such a desire to reach my family and friends, to assure them that I am happy and well in my new home, that I cannot remain away; and one who is present has kindly assisted me to manifest and speak. Oh, when I understood thoroughly, as I did in a very short time, that I could return to my loved ones and could behold what was taking place in their midst, and when I learned that I could, if conditions were favorable, return and speak to ditions were favorable, return and speak to them, or manifest myself in some manner by which they could understand I was by their side, I felt it to be my duty to seek out, from side, I felt it to be my duty to seek out, from place to place, some one through whom I could speak and send my love and a message of cheer to my friends. I wish them to understand that I am really happy. I rejoice in the knowledge which has come to me, for it is only a very little while since I passed from the body; since I experienced what you call death, but which I now know to be a new experience in life which was to give to me more power, strength and activity. I come bearing messages of cheer and affection from the dear friends I have met in the spirit-world. I felt so happy on opening my eyes upon a new life to find those who had passed away from the earth before I did, whom passed away from the earth before I did, whom I had mourned, and whom I sometimes longed I had mourned, and whom I sometimes longed to meet, awaiting me in a beautiful, because it was a peaceful home, on the other side. And as I come back to-day they charge me not to forget to send their love to each one, with assurances that we are guiding them, and bringing influences from the spirit-world for the support and benefit of those who remain in the body. I lived in Farmington, Me, where I have a largety and body. I lived in Farmington, Me., where I passed away. My life was not a lengthy one, but I do not regret the years which I shall miss but I do not regret the years which I shall miss on the mortal side, for I feel that the experiences I shall attain here, on the spirit side of life, will be all that I shall require. Formerly, years ago. I resided in Gardiner, of the same State. To friends in that vicinity and in my later home I send my love and my greeting. Mrs. J. W. Frost.

### Walter T. Bennett.

[To the Chairman:] If I am not mistaken, sir, it is just about thirteen months since I died on the mortal side of life and was born into the spiritual world. Thirteen months only have

The beld at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TYRSDAY and Friday Affersoon. The Hall (which is used only for these scances) will be open at 20 clock, and services the third the dears. them. It is true I have been passing through changes during the last two years, but it is also true that these changes have opened up to me lines and avenues for new work and endeavor which I feel I must make use of for the coming which I feel I must make use of for the coming time. I was only twenty-six years of age when I passed from the body, therefore my conscious existence has not been an extended one, yet there is much that I remember connected with my earthly life which I would like to talk over with my friends. I ask them in all sincerity to visit a medium and allow me to come to them in my rivate, for there is something connected. visit a medium and allow me to come to themin private, for there is something connected
with the last six months of my life in the body
which I think they would like to know more
fully about. I feel sure that I can give them the
information. I may be mistaken. I may not
be able to use the medium, whoever he or she
may be, as I desire; but I am persevering in
this direction, and I will not entertain the word
fail; therefore, if my more a feight will seek fances. The state of the state

bear from the spiritual side, and I think we can perform a satisfactory work.

My body was laid away in old Trenton; N. J. I have visited that point, and have seen persons and places there which I would like to talk about with my friends, and there are many other things which would be of interest, also, I think I would a have and I bears and the property of the place of the property of the place of the pl think. I make my call to day, and I hope I shall hear a response. Walter T. Bennett.

#### Mrs. S. S. May.

[To the Chairman:] I lived in the body, sir, To the Chairman; I lived in the body, sir, to be an old lady, but since passing out from that weary form, and experiencing the peace and pleasures of spirit-life, I feel like a young being. I amt pleased to return and send my greetings to friends in the body, for I was well-known in the town where I-resided all my lifetime. I wish to say that I have not by any means forgotten or neglected the friends who remain an earth. I have visited their various remain on earth. I have visited their various homes. I have watched them in their amusenomes. I have watched them in their amusements and their occupations, and I have felt
pleased to know that I could bring influences,
at times, which would not, at least, be of harm
to them. My friends must know, indeed, that I
have met many loved ones who died and went
to another world while I was yet an inhabitant
of the earthly form. I have met many of the
Mays and Bassetts; we are together in loving
communion and association, we have nothing
that is not of a symmathetic nature in common. Controlling Spirit.—We await your questions; Mr. Chairman.

Quest—[By L. K., Crestline, O.] Will one who has become proficient in the use of a mustical instrument in this life, find, upon entering the spirit-world, an instrument similar in construction to the one he or she has been familiar with here?

Ans.—Those who manifest musical inclinations in the body will find opportunities for cultivating and developing their tastes in this direction in the spiritual world. And of necessity, instruments for their use, in giving expression to their powers, will be required and must be provided. Whatever is necessitous to man is to be found in the spiritual world. Those proficient in flusic while in the body find, upon entering the spirit-life, that their powers expand, and have better opportunities for unfoldmunion and sympathy between the embodied and disembodied. I belong to Lee, of this State. As I said before, I am well known in that town, and I feel that my message will be seen and reviewed by friends of my own. I am Mrs. S. S.

#### Nathan L. Woodbury.

[To the Chairman:] I return, sir, to your room with the desire of manifesting myself, in order to come into conscious intercourse with my order to come into conscious intercourse with my friends in the body. I have a host of them in Portland, Me., and in other places in that State. I desire them to open wide their doors that I may enter, for I am by no means a "corpse" or a "visionary shadow." I am my own real, tangible self, only not so feeble and distressed as I was in the latter days of my life. I passed on from what men call heart disease, and I may say that is a very good term to use, if you consider that the heart performs its action constantly and faithfully like a clock until it runs down, and that it is continually running down and down until its functions have forever ceased. If we look upon it in this manner we may say that I died of heart disease, for I lived in the body a great many years—more than a "visionary shadow." I am my own real, tangible self, only not so feeble and distressed as I was in the latter days of my life. I passed on from what men call heart disease, and I may say that Is a very good term to use, if you consider that the heart performs its action constantly and faithfully like a clock until it runs down, and that it is continually running down and down until its functions have forever ceased. If we look upon it in this manner we may say that I died of heart disease, for I lived in the body a great many years—more than eighty-two—and my heart performed its functions faithfully and well; but the machinery was constantly wearing away from continual use and friction, and although unperceived by myself and others to a great extent, yet I realized that the wear and tear was going on, and the method status of the method in the body a great way from continual use and friction, and although unperceived by myself and others to a great extent, yet I realized that the wear and tear was going on, and the methods had been and the residue to the heaves method in the possibility of meeting with outside that the least to line was not method to the method in the new and illower than great to the that to the low was to then the was not method in price to my strench or the method in the new and ill meet with outside that like a clock until it runs ing me to come, even though imperfect my expression. If my friends will meet me as willing four and ill meet with outside the measurily extended hands, because he brought stretched hands, because he brought in the sends to will meet with outside men no trembling. It is true four that the learn the message.

Now, my friend, I thank you kindly for allow-ing method may imperfect my expression. If my friends will meet me as willing four ends will meet with outside men no trembling. It is true four that the learn to the constitution of man to shudder and shrink from the approach of death—and I believe this feeling is an interest to the that to line we stretched hands myself and others to a great extent, yet I realized that the wear and tear was going on, and the machine suddenly stopped. Men say I died suddenly, of heart disease. The body simply wore away, and at last ceased to provide for the uses of the spirit.

I do not desire to return and exist in a mortal form. I do not believe I will over he obliged to

form. I do not believe I will ever be obliged to do so: I certainly hope not, for I have found a do so: I certainly hope not, for I have some alife so much larger, fuller and freer, so much more adapted to my necessities and powers, that I am perfectly content to remain where I am, and to attain all the knowledge that I possibly

To the Chairman: A great many years ago, sir, I was the resident Post-Master of Portland,

sir, I was the resident Post-Master of Portland, and my business brought me into connection with a great many people. Since that time, I have busied myself in various ways, and have been known in other offices than that of the post-office, and have made myself generally known, so that I feel I will be recognized by more than one in that good old city.

I waft my greeting to each one; I make my best bow to my friends, and assure them I am by no means a superannuated old fellow, who is unable to express and manifest himself to those who are near to him: consequently I certainly mean to return again—not at this place, because I feel I will have no right to do so—but to some of those other places that are open for the re-

of those other places that are open for the re-turn of the spirit, and where I shall make my presence known, I have no doubt.

I am aware that there is certain information that one or two of my friends desire to obtain. They have no idea that I am with them when they discuss these matters; yet I can see into the interests and into the secrets of the thing so clearly, that I wonder why they are so blind. I feel that I can open their vision, and also dispel-the clouds from their understanding, if I can the clouds from their understanding, if I can get to them in private, and they will lend me their attention for a time. If they are ready and desirous of doing this, I am waiting for the

opportunity—which they must provide.

I was born in Sutton, but as I said, I passed a great many years of my life in Portland. You may report me as Nathan L. Woodbury, without prefix or title, for we have no such things as these in the spirit-world.

## Mrs. Annie C. Madsen.

I look around me and wonder what strange place I have entered, for I am unacquainted here and I feel like a stranger, yet I desire to come, for I left a loved family in the body, one that I wish to meet and to impress with the consciousness of spirit-presence and communion. I have a husband in the body who misses me from his side, and who longs to know concerning the whereabouts of the immortal soul. cerning the whereabouts of the immortal soul. I have also the same longing and anxiety to come into conversation and communion with my husband and friends as they have, and so I have been directed here. I have come a long journey to send my love to my friends and to tell them I am not dead, but I am alive; and I now know that because I live after the change called death I must live forevermore. I must also tell them that I do not live in a narrow, contracted space from whence I cannot come contracted space, from whence I cannot come to those who are dear to me, but that I am unlimited in my freedom, and can pass from point to point and from friend to friend, gathering up those things of their spirits which will feed and bless my soul, and bearing to them those influences of peace and consolation which I feel will benefit their beings. These things I am learning in the spirit-world, and I find so much to take my time and to occupy my attention, that I cannot mourn because of the changes which have come to me, or which have fallen upon my loved ones. I feel that, by-and-by, they will feel that all has been for the best, and passed since I was a resident of the body. I | perhaps it may be that I will be able to guide

their footsteps toward the spirit-world more clearly and better than I could in the body; so it may be a blessing and for a purpose that I have been taken away from earthly things. I send my love and renew my expressions of affection, for I feel that I cannot fully manifest that which my spirit contains; but if I can come in private ways to those at home. I will be more than satisfied. I am assisted in coming here to express myself and to send out messages of peace and good-will and love which are mine, which I receive from those with me and which well up from my own spirit.

I come, speaking after the manner of earthly things, from San Francisco, Cal. My husband resides in that city; his name is John J. Madsen. My earthly life was only thirty-three years, and I have been an inhabitant of the spirit-spheres since last September only. I am Mrs. Annie C. Madsen.

#### Samuel Adams.

[To the Chairman:] How do you do, sir? I must say that I have been a long time returning to this place; not because I have lacked the desire to come here and speak, nor because I have not attended your meetings; but because I found no open pathway at this place that would give me entrance in order to express myself. However, I am satisfied to be here at all; and I hope my friends will be satisfied likewise. I have friends in Bangor, Maine, and I wish to reach them. I know that by sending out a line and I hope my friends will be satisfied likewise. I have friends in Bangor, Maine, and I wish to reach them. I know that by sending out a line from this place I can connect myself with them, and I hope they will have courage enough to send them my regards, and to assure them I am very well situated in the spirit-world, and have found my friends. I parted with some who had gone to a distance in the mortal life, and I saw no more. A few of these I have met in the spirit. I parted also with those who were taken from the body; and they who were dear to me are now my associates in the other world. But I do not know as I need to speak particularly of these things, for my friends perhaps will not be interested so very much concerning the spiritual side of life, its duties and its home experiences. However, I trust their interest will be awakened, for they will lose a great deal of the brightness of life, and will miss many golder opportunities for work and attainment, if they do not inform themselves while in the body of these things. I am here particularly to speak of material affairs; but I do not wish to discuss them in public. And how to express myself now understandingly, is a question with me. I would speak not only of-affairs connected with me while in the body—and that is some time ago—but also of the material interests which have been pressing, from year to year, in connection with my friends. This arouses in me a desire to have a hand in their arrangement, and to try and see if I cannot straighten them out.

1 want my friends to know that they have not

them out.
'I want my friends to know that they have not worked to their utmost advantage; that they have by no means done those things which were have by no means done those things which were the most conducive to their happiness and material welfare. If they will now change their position and work in the opposite direction, as they have sometimes thought it might be well for them to do, they will find themselves brightening in condition, and more benefit will accrue. They will understand me if I do not speak more plainly. If they will do these things it will be a satisfaction to me. Then, if they desire to know concerning the immortal life, and wish to hear from their friends gone before, I for one will work steadily and willingly to give them the required information.

[To the Chairman:] While I am here, allow me to say that one spirit, who is bright and beautiful, whose friends are in the town of which I spoke, and where certain of my friends belong, desires me to send her love in connec

which I spoke, and where certain of my friends belong, desires me to send her love in connection with my message, and to tell her friends she is awaiting an opportunity of returning to manifest to them as she really is in the spiritworld. All weakness and pain have disappeared from her life; she is happy; the unfoldment of her powers is pressing on to fruition. You may simply say that Alice sends that message.

Now, my friend, I thank you kindly for allowing me to come, even though imperfect my expression. If my friends will meet me as willing me to come to them, I shall be more than gratified, and will work years, if necessary, to perform that work of which I speak, and to arrange matters for the satisfaction of those near to me. Samuel Adams.

benefit and bless humanity, and to comfort human souls, perceive that you are in need of strength, counsel and assistance from your spirit loved ones on the other shore. So I am allowed to control and speak, to tell you that we are still working for your welfare, that we by no means have forsaken your side; although we have not that strength which we desire to perform our work, to remove existing condi-tions which are unpleasant, to brighten your pathway, and make your spirit strong, while benefiting your material life; yet we still have the magnetic power to come and bring you in-fluences of peace, of restful comfort and of consolution, and many times when you are alone for a few moments, and close your eyes, you; then receive influences from spirit-life. Often, then receive influences from spirit-life. Often, at night, when you retire to rest, disturbed and burdened in mind, we come to you and take away the burdens, and bring you that rest and repose which your spirit so much requires. We have seen and are painfully aware of the conditions which have crowded you down in the past; we know the clouds that have gathered, not so much event and according to the conditions. past; we know the clouds that have gathered, not so much around yourself, as around those connected with you, and we know that these clouds will all be removed by-and-by, and perhaps then you will be able to see their silver lining. However that may be, strength and courage will be brought to you from day to day according to your needs; and those who love you, the dear ones of your home and the friends who surrounded you with sympathy and affection in days gone by, still uphold you, still urge you on in your work, and assist you in performing your duty.

We all bring our measure of love to you, today; we all bring encouragement for the future, and say, Dear mother, do not grieve in sadness, do not feel distressed, for we are with you, will always be by your side, working for you and

always be by your side, working for you and for those near and dear to you. We have seen changes, and there are other changes yet to come, but not in the immediate future; they are somewhat removed from the present, yet they are certain to come. When these changes do arrive, you will perceive the unpleasant conditions breaking, and be able to understand why it was that these things were allowed. Then, dear mother, press on nobly with your work, fortify your spirit as best you can, and remember that each loved one from the other side returns with greating and with affection. remember that each loved one from the other side returns with greeting and with affection; and as the time goes by and you are able to perceive these things coming to you, you will know and realize that we have performed our promises. I cannot say that clouds are not before you, because I know they are; I know that shadows will come in the future as they have in the past, but you will be strengthened to bear them all, and they will roll aside, disclosing the bright sunshine and the beautiful fields of light beyond. I bring, not only my own love, dear mother, but also that of those with me, Frankie and little Mary, also your dear friend who is with us, whom we look upon as a teacher and guide, and many others. We send our love to father, and our dear sisters, and also we assure each one that we try to bring them strength and peace. The dear little ones who have gone out from the life of one near to us are also with us, and are unfolding in lessons of truth and beauty and winden in lessons and truth and winden in lessons and winden in lessons and winden in lessons a the ones who have gone out from the life of one near to us are also with us, and are unfolding in lessons of truth and beauty and wisdom in the summer-land; their school is beyond the things of earthly life, and it is best that it is so, for there they will receive that instruction and unfoldment which will bless and beautify their souls. Johnnie Bartley: to my mother, who is in the audience.

[At the close of the scence along in the audience in

[At the close of the séance a lady in the audience informed the Chairman that she recognized this message as coming from her son; that she had felt a strong in clination all the forenoon to attend this circle to-day, and was very glad she came, for she had been richly repaid. She warmly expressed her grateful thanks.]

#### Public Séance, April 14th, 1882. Questions and Answers.

Ques .- What are the distinguishing features between spirits dwelling on the earth and those from the spirit-world, as seen by clairvoyants, by which they are able to discern one from the

other?

Ans.—The distinguishing features between spirits disenthralled from the body and those encased in the mortal form is this: Those spirits who are tethered to the material bear with who are tethered to the material bear with them at all times the impress of their earthly conditions, which causes an aura to emanate from their surroundings similar to the appearance of a dark cloud, or a murky vapor. Spirits unincumbered by a material body, however undeveloped they may be, do not bear with them that peculiar appearance of which we speak. Clairvoyants who are well developed and familiar with the sight of spirits can readily distinguish between those who are yet encased in the ar with the sight of spirits can readily distinguish between those who are yet encased in the mortal flesh, and those who have risen above the material form.

Q.—Are all spirits invisible to human sight, except when they clothe themselves with material elements of earth?

A—If your correspondent means by "human

rial elements of earth?

A.—If your correspondent means by "human sight" the external or mortal vision of man, we reply that spirits are invisible to this, unless they clothe themselves with the material elements of earth; but if by the term "human sight" he should mean the interior, or spiritual vision of the man, our answer is, that spirits are enabled to reveal themselves to such sight in their own natural, spiritual bodies; they have no use for the mortal elements of earth. Seership, clairvoyance, beholds the spirit as it is in the eternal world, unless the returning intelligence should deem it best to clothe himself with a body precisely similar in appearance to

with a body precisely similar in appearance to the one which he possessed on earth, for the purpose of full identification.

Q:—Were those who went to Damascus with the apostle Paul, who heard a voice, but saw no man, clairaudient mediums? and was Paul in a transe that he both saw and heard?

man, clairaudient mediums? and was Paul in a trance, that he both saw and heard?

A.—What we have learned and what history has revealed to us concerning the apostle Paul, serves to convince us that he was a most remarkable medium, possessing not only the mediumistic phases of clairvoyance and clairaudience, but also those powers which spirits use, and through which they operate to reveal themselves materially to those of earth. It is possible that the presence of this medium operated upon the learing or clairaudience of those who were with him, causing them to understand and hear the sound of the spirit's voice. We incline to this latter opinion. We do not understand that the apostle Paul was in a trance at the time; but that he was in his normal condition, but having his interior senses operated upon by invisible power, he was enabled to both see and hear the spirits present.

#### John T. Loring.

Your Spirit-Chairman, Mr. Pierpont, assists me to control, for I have only been an inhabitant of to control, for I have only been an inhabitant of the spirit-world a very few days; yet am I anxious to return and testify to this immortal life which is mine, and to the truth of spiritual communion which I recognized while in the body. I have friends on earth, in many places of Massachusetts, for I resided in the fleshly clay a long term of years. I desire to bring to those friends my abiding affection, and the assurance that all is well with me: I have safely passed over the bourne which separates the mortal from the immortal life, and I find the spiritual world as beautiful as I could anticipate. There is a great deal pressing upon me spiritual world as beautiful as I could anticipate. There is a great deal pressing upon me which I would relate to my friends, but I find I must wait until I gain strength. I have not the power to manifest as clearly as I death. It is beautiful to behold in death a friend and helper, who will deliver one from the bonds which confine; who will break the chains which held the guid dearnward, rule will kenglet.

which conline; who will break the chains which hold the spirit downward; who will banish the shadows that seal the eyes of the individual and prevent them from beholding the glories beyond. Death is a deliverer, the truest friend that mankind can have; so I look upon it, and I rejoice to feel that to me he was no unwelcome guest, but one whom I could meet with outstrately hands, because he provide me. change pressing upon him. He passes out from the mortal life radiant with new hopes. Glow-ing promises of cheer for the future glisten and shine before him. He finds himself newly awakened when arriving on the immortal shore.

I return to my friends, bearing them greeting, sending them love, assuring them that the dear ones who were of my heart and of my household, who, in times gone by, have silently passed down the way of time, out into the realms of eternity, are now with me, and I am happy in their company. I bless the Father of All and his angel ones for the gifts which have been brought to me within the the last few days.

To my friends in Lawrence and Newburyport I send especial greeting, and will meet with them in council as soon as possible. I was well known in those places as a man of business energies and capacities. I desire my friends to understand that I am no different to-day than I was in the years gone by. John T. Loring.

#### Walter French. [To the Chairman:] I am come from a dis-

Walter French.

[To the Chairman:] I am come from a distant point, sir, desirous of meeting friends in St. Paul, Minnesota. I arrived at this termination of my journey in order to send out a few lines to them. I have been told by those who seem to know that my message will be received and accepted by my friends—or at least by some of my many friends. Be this as it may, I am here to speak a few words, trusting that the attention of those who knew me will be called to this subject. First and foremost, allow me to ask them, especially my friend William, to seek an opportunity to hear from me. I have something to convey to him and to others which I think will be of interest and importance. There are many things connected with my past life that it might be well to speak about in returning through a medium; but as I come in contact with a foreign organism I find I cannot see as clearly over the past as I expected to, and I can hardly tell what event to choose in speaking of things that have gone by. However, I will briefly mention one occurrence previous to my death, and that was some time ago, Mr. Chairman. While in a feeble condition, yet not as physically weak as to anticipate passing through death, I was holding a conversation with the friend of whom I speak, and with others—intimate friends of my family. Our conversation turned toward spiritual, or rather religious things. I was not much inclined to a belief in religion; I felt that man's duties called his attention elsewhere. I did not realize that spiritual life permeated all material existence; I rather believed that if man took care of his life here, of his bodily existence, his spirit would be all right after the death of the body we will be able to take cognizance of what is going on with our friends in the body, and perhaps make ourselves known to them?" Continued he, "I hardly care to believe this, for I am sure that I would not like to have my spirit-friends, if such there be, witness all my transactions in this mortal life, and know of the life which I and another friend said he believed it was a warning; that some one was going to die. I recall this event and conversation because it led me to think more deeply of spiritual things. Those three raps did not attract my attention to any extent, but the serious tone of the conversation; and the thought that perhaps those loved ones who had passed away could behold

the transactions, and witness the manner of life which we led, took strong possession of me, and I thought if I should regain my health and strength I would investigate the matter. In place of this, however, I passed beyond the mortal, where I could understand these things for

tal, where I could understand these things for myself.

I have been seeking since that time to manifest to these same friends who were with me at that hour. More than once have they heard the same three raps given, yet they could not understand the meaning. I believe, if those three friends will sit together quietly, in an earnest mood, not in a trilling manner, and desire to hear from the spiritual world, we of that other life will be able to return, and to give them manifestations of our presence and power. I certainly think so from the experience I have had. I hope my message will reach my friends, and produce the desired effect. I send them my greeting, and assure them I will do all in my power, at each and every opportunity, to bring them something of benefit or blessing from the spiritual world, or to guide them in their material affairs. Walter French.

#### Lilian Peckham.

Some years ago I inhabited a mortal form, and my experience, that is, the experience of my later days, was spent in a spiritual work. My friends felt it sad that I should pass out from the mortal life at what some of them considered an early age, for they felt that there was much of work and many opportunities before me for labor in the spiritual cause, but I do not regret my departure from the body. I could not remain in that organism and retain the strength and health which I needed and desired for my work, and so I was taken away to the land beyond, where each worker may still perform her duties and fulfill her mission as they are given her to do. I have by no means been idle since the day, years ago, that I was called from the body to enter the Summer-Land. I return to your Circle Room, to-day, to send a greeting, a remembrance of love to my friends in the far West. I desire them to understand that I am with them. It is true I manifest to them agazingally, that I influence other sond a greeting, a remembrance or love a my friends in the far West. I desire them to understand that I am with them. It is true I manifest to them occasionally, that I influence other mediums and speakers to express my thoughts, and that I sometimes come in rapport with trance mediums, in order to make my presence known, yet I wish my friends to understand that I am with them more frequently than I manifest; that I feel I have a work to do in connection with them, and with humanity upon the earth. My plane of life may be a lowly one, but it is so because I perceive the necessity of it. I know that I can outwork my powers and bring my influence to bear upon individuals in the body who require just such work as this—and I prefer to do it rather than ascend to the exalted spheres of spiritual life and work with the angels there—for my duty, my mission, calls me back to mortal life to speak, to bring demonstrations of immortal truth to hearts yearning and crying out for knowledge concerning

ing and crying out for knowledge concerning the eternal life and the loved ones gone before. the eternal life and the loved ones gone before. Not a great while ago I manifested to a friend who is yet in the body, and I wish to say to that friend: All that I then brought to you I bring to day with added power. I bring strength and influence and words of cheer, which I trust will sink into your heart and inspire you to new efforts in life to obtain spiritual light. You will understand what I mean if I do not speak plainer, for I realize that in company with others I may bring an uplifting influence to cheer you on through the struggles of mortal existence. Clouds have come, shadows have gathered around you; but they will all disappear. A few of them have now passed away and oth-

ered around you; but they will all disappear. A few of them have now passed away and others will follow, until the bright sunshine of peace will envelope your life, and you will be a blessing to others. Your ministry has been of use in the past, but it is slight compared to what it will be in the future, for your spirit-friends are bringing you strength and power which will enable you to press onward, and bear the crown of victory to the end. To other friends I would be remembered. I wish them to feel that I forget not one. I am happy at all times to come into loving association with those who are in sympathy with me, and through

who are in sympathy with me, and through them, and in connection with others whom I knew not in the form, I feel I shall be able to perform my work as I understand it. To my friends in Wisconsin, especially in Milwaukee. Lilian Peckham.

MESSAGES TO BE PUBLISHED.

Aprilla.—George Young; Jennie P. Leach; Black Hawk.
Avril 18.—Oliver Truedeli. Esther A. Reed: Dr. John
T. Blakeney; Charlie Hunt; Hannah White; James Nolan;
Lester Day; Martia Lincoln; May Flower.

April 21.—Children's Day,—Edward M. Goodale; Georgie Norton; Gracie Bennett; Nora Johnson; Dalsy Newromb; Johnule Corkhill; Mamle Snow; Henry Vincent
White; Lizzie Leslie; Biele Sherman; Thomas Paino Lisk;
Johnnie McArthur; Winnie Kane; Jacob Manz; Eva Ross;
Frederick Lawrence; Jennie Ross.

April 25.—Thomas West; Ella Patten; Sarah Reynolds

MESSAGES TO BE PUBLISHED.

April 25.—Thomas West; Ella Patten; Diran Reynotta James Cavanagh; Samuel Brigham; Malvina Andrews; George Walker; Thaila. April 28.—Sarah J. Clarke; James Renwick; Ell Gage; Silas Hill; Mary Woodling; Henry Moore; George F. Hunt-

Slias Hill; Mary Wooding; Henry Moore; George F. Hunting.

May 2.—Elizabeth E. Patch; Mrs. Gertrude E. Hill; A. G. Thompson: Alice Keene; Mrs. S. E. Carpenter; J. B. Brown; Mrs. Dr. M. E. Owen; Charles A. Wilson.

May 5.—Jacob D. Sears; Mrs. Bessle A. Hooper; Caroline Percy; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Slean; Samuel Fennimore.

May 9.—Laura E. Moody; Mary Rogers; Horace Johnson; Mercy Wheeler; Caroline Smith; Walter B. Allen; Viola, to W. B. L.

May 12.—Rev. Charles Noble; Susan-H. Sylvester; Mrs. Roxana W. French; Mrs. Hannah Lahe; Lotela, for Mary Emils, Jennie E. Markham, Philip Moore, Addison S. Dole, Fernando Swain.

May 16.—Red Wing; Maggle Devlin; Abble Dolbear; Gluman Jessamine; Mrs. Margaret Allen; Peter Curtis.

May 19.—Sarah M. Thompson; Alice Johnson; Mrs. Jane Lingham; Avery Farnham; Mary Wyman; A. C. Mayhew.

May 23.—Rey. Charles Forguson; William L. Meeker;

Maylew.

May 23.—Rev. Charles Forguson; William L. Meeker;
William Jordan; Susan Robbins; Mrs. Rebecca F. Whiting;
E. V. Wilson; Lotela, to J. H. Foss.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

### Verifications of Spirit-Messages.

MRS. LOIS W. BEALS. To the Editor of the Banner of Light:

The Message Department of Jan. 7th contains a communication from Mrs. Lois W. BEALS. I have made inquiries of the older residents of Nelson, and they say they were well acquainted with Mrs. Beals; also with her companion, Mr. Joseph Beals. They were residents of Nelson for many years, and afterward resided in Keene, N. H. The communication is persently correctly correctly correct.

ed in Keene, I. —
fectly correct.
Yours in the cause of truth,
Marlow, N. H. Mrs. M. A. Reed.

### MRS. BERTHA HARDER.

In the Banner of Light:

In the Banner of Light of April 29th I notice a communication from Mas. Bertha Harder, of Port Huron, Mich. She passed on to the next life in December last, and left a family of grown children. She was a German lady, and had property. The estate is being administered upon. The facts, so far as stated, and the name, are correct. I knew her personally. She was not a Spiritualist.

Port Huron, May 16th, 1882. To the Editor of the Banner of Light:

#### BART STANCHFIELD. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Banner of Light of January 21st there appears in its Message Department a communication from Bart Stanchfield. His father was born in this town, Leeds, Me., and was in school here with my husband. We took the paper to Mrs. Lilly, his sister, who is a Baptist, and asked her to tell us what was true and what was not. She replied, "Why, every word is true; it is like him. I was there at my brother's just before he was taken sick at Princeton College. He was very sick with fifty others, I think. The doctor had two other physicians of New York go down to see Barty. His class-

mates called him Bart." Mrs. Lilly said he 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 know 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,
Mrg. T. LANE.

NORA LILLIAN THORPE.

To the Editor of the Banner of Light:

It has been over three years since our daughter, Nora Lylian Thorre, 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 walting to receive us when To the Editor of the Banner of Light: 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 Lylian, 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 reason-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 aching void is filled, that uncertain bourne found, and our departed do return, bringing joy and comfort to the bereft.

FRANKLIN THORPE.

Santa Fé. N. M. Santa Fé, N. M.

DR. MOSES B. KENNEY. To the Editor of the Banner of Light:

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 friend while living in the mortal form, that I feel it to be my duty 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 min. Mayor. He was also largely interested in min-ing 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 their old home weith, he grady turned toward their 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 defonded. After his wife pagead area. Dr. L. Mr. Editor, you so long have advocated and defended. After his wife passed away, Dr. K. entered the Eelectic College at Philadelphia, and graduated therefrom. He then married Mrs. I. Abbott, one of the earliest 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 Keeney, as well as an encouragement to Sister Shelhamer; and may it give each added power in pursuing the work yet before them.

J. H. Currier.

## 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. 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 in knowledge. A man who has positive knowlwhich 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—whilst Mr. H.. whose stomach is of greater capacity, kept on learning until after the crowning advent of of all, viz.: the phenomenon of "form-materialization," in regard to the modus operandi of which Mr. II. 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 are 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 communica-

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. Vaucluse, 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:

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. Other is no 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 "ve 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.

1 am not forgetting inspiration and influence that has almost suggested a soyal 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 inspiraalks of religious life as in the u 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" knew it or not.

Phenomenal Spiritualism, then, is a step up edge of an invisible intelligence, as Saul had when he held a sitting with the woman of Endor; or as the servant of Elishahad, 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 spiritfriend 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, unbeknown 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 Linkinwater said the figure 9 would be without a tail-it would be nothing (o); 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 re ligion.

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 stand-

point, 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 aided 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 you 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 hominum. 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 put 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 all in all; happy in possession, quarreling 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 fogetting 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 accumula-

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 tions and influences are as often seen in the | hardly see what claims that spirit has on me. To be sure I knew him and nitied him when on earth, and more now; I certainly would have done his duty under the same circumstances, having his bank account; but alse 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 spiritworld 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 intorment" 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 increst, 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 \$5 or \$50 from a full chest? the widow's mite weighs it down. So do the midding 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 torments 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 torments. There are no Harvard Colleges, or church organiza tions, 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. the departed, Mr. and Mrs. Shaw, were both It was a suggestion I made to a man of this kind, who was wealthy, without children, and sympathy expressed, as were many of the relatives and friends of little Birnie Shaw. 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 n't; 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 torments. 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 saw Abraham afar off," I do n'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 1tth.) Memorial Services. AN IMPRESSIVE EVENT AMONG THE SPIRITUAL-

The exercises at the Children's Lyceum, in Weisgerber'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, agede 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 tastily draped in white crape, as was also the target of Lake Group, of which class she was a member. In the front and centre of the rostrum, reposing amid the most gargeous vernal beauty, was a handsomely framed and draped tablet bearing the following inscription:

"IN MEMORIAN
Birnie Shaw, of Lake Group, who passed to spirit-life
April 29th, 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

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 Lees, late Conductor, reciting Bulwer's poem, "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 Lyceum joining in the responses; then came one of the most interesting features of the morning session, "mottoes," 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 mottoes 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

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

"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 group that is waiting for us."

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

"There is one vacant chair in Lake Group which will always be filled by memory."

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

Mrs. Lizzie Gray, teacher of Lake Group which

Mrs. Lizzie Gray, teacher of Lake Group, paid

"A loving child, an attractive scholar, an affection te classmate, a pure and truthful heart; who can oubt the welcome Birnle 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 dull brown seeds spring up into 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-Space preclides the possibility of giving orieshalf 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:

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 us to know that we shall no more see her bright face in her accustomed place among us. We, as mortal-, are subject to many changes; the change called death is common to all, and is looked upon as an unvelcome visitor, for however much our dear ones 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 the spirit to 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 feel and know these things as we should, perhaps we might take a brighter view of this great change called death. Longfellow has very truthfully and appropriately said:

"Life is real, life is carnest,
And the grave is not its goal:

"Life is real, life is earnest, And the grave is not its goal: Dust thou art, to dust returnes 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 fond 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 re-marks 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 knows naught of the night.

Then start on the Journey that Birnle has gone, With a pathway all pleasant and bright. Where angels will greet her, and soon we shall meet

In that beautiful City of Light." Time being short, Mr. Thomas Lees content-

Time being short, Ar. I nomes 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 leavely downers hefore speaker of the appeared lovely flowers before spoken of, she appeared not unlike one from "The Spheres"; 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 con trol changed, and "Angela the Spirit" (an Italian flower girl) gave a graphic description of her life and death. Mrs. Bullene is a fine speakher life and death. Mrs. Bullene is a line 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 autire school old and young is incident. which the entire school, old and young, joined.
Mrs. Bullene then dismissed the friends with a

#### 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 scance given by the medium, Jesse Shepard, and a "miracle" exposition and interpretation given by Judge Carter. The scance 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 proficiently 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 plane, by Donizetti and Gottschalk; and Catharine Hays, Guila Grisi, Maria Felicia Malibran and Lablache sang most beautifully. The spiritvoices were plentiful and abundant. The two hours' seance closed with a grand duet by Malibran and Lablache.

Immediately after the scance the gas was put on, and the friends listened attentively to the explanation, exposition and interpretation of these marvels, recently executed by this spiritband of the me lium. 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 vatch, 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 our 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. With the exception of Sindram, every murderer who has been hung for years has pub-licly asserted that he was going straight there on a cut ticket.—The Judge.

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

## Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES. No. 1-All Things Made New.

Delivered Sunday Morning, Sept. 18th, 1881.

No. 2-Why was our President Taken Away?
Delivered by Spirit E. H. Chaptin, Sept. 25th, 1881.

No. 3-President Garfield Living After Death. Delivered Sunday, Oct. 2d, 4881.

No. 4—The Spiritual Temple: And How to Build It. Delivered Sinday, Oct. 9th, 1881. No. 5-Houses of God and Gates of Heaven.

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

Delivered Sunday, Oct. 23d, 18st. 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 Organiza-

tion 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 Heal-

ing Institutes. Delivered Sunday, Jan. 15th, 1882. No. 20-The Coming Race.

Delivered Sunday, Feb. 12th, 1882.

No. 21-The Religion of the Coming Race. Delivered Sunday, Feb. 19th, 1882. No. 22-New Bottles for New Wine; or, The

True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882. No. 24-Easier for a Camel to go Through

the Eye of a Needle than for a Rich Man to Enter the Kingdom of God. Delivered Sunday, March 5th, 1882.

No. 25-The Sermon on the Mount, and its Ethical Teaching. Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its Ethical Teaching.

PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS?

Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage Mrs. Bullene then dismissed the friends with a benediction, and all departed feeling they had been benefited by the services. The parents of Esq., No. 3 Hancock street, Boston. TO BOOK PURCHASERS.

Colley & Rich, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Boston, Mass., Leep for Sale a complete assertment of Spiritual, Progressis e, Reformatory and Miscellaneous Books, at Wholesale and Rebuil.

at Wholesale and Rebit.

Terms Cook, with the large three trees, and Rebit.

Terms Cook, a trader for Rooks, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to full the order, the balance must be paid Cook. Orders for Books, to be sent by Mail, must invariably be accompanied by each order. We trouble remised by each to the same trees of the remised by the content of the ance must be paid C.O.D. Orders for Books, to be sent by Maii, must havrably be accompanied by cash to the amount of each order. We would remind our putrons that they can remit us the Fractional part of a dollar in postage stampes once and two preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations booking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

express.

Air Catalogues of Books Published and for Sale by Colly & Rich sent free.

SPECIAL NOTICES.

SPECIAL SOTICES.

35° In quetting from the BANNER OF LIGHT care should be taken to distinguish between cultorial articles and the communications reendensed or otherwise of correspondents, our columns are epen for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterrance.

35° We do not read anonymous jetters and communications. The name and address of the writer are in all cases their parable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for nor in specific, the scaled will, confer follow by drawing a line around the attack he desires specially to recommend for 1973 at 1973 at 1974 and 1975 at 1 Pot to a Notices of Spiratualist Moetings, in order to his ure prompt Inserting must 1956 in three did not deadly, as the BANNIA or Literality secto presservery Tuesday.

# Banner of Pight.

BOSTON, SATURDAY, JUNE 3, 1882.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston.

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS,

65° Business Letters should be addressed to ISAAC B. Bren. Banner or Light Publishing House, Boston, Mass. All other letters and communications should be forwarded of LCTHER COLAY.

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

For additional editorial matter see tenth management to the second secon

#### Speculation and Life.

hidden secrets of nature, near and remote, threatens the death of all the former methods of really learning them. There is such a desire ger of their efficiency being destroyed. An analytical familiarity is likely to breed an actuhow much it is best for us to know about the machinery of life, when such knowledge tends to put us out with life itself. The current mania is for analysis. We want to understand everything that comes under our observation. Speculation on causes threatens the destruction of the influence of their effects.

This is oftentimes called a critical age. It would be all right enough if criticism was sufficiently original to still preserve the enjoyment.

But the greater part of it by far is mere smattering. Facts are diluted in the current of talk till the spirit of them is pretty well washed out.

We observe that the masters in knowledge are more reverent and have more faith than those who profess or affect to be their disciples. It is the little learning that turns most heads. would be all right enough if criticism was suffidesire to be thought to possess a familiarity with great subjects, such as withhold from us some of the secrets of the universe, acts differently from a genuine familiarity.

This habit of seeming to be on such familiar terms with the high mysteries of life, is breeding a pernicious habit of treating flippantly the gravest problems and speaking contemptuously vine creation. Such conceit as is bred of this half-knowledge rarely proceeds from any other cause. With profound knowledge goes a proper humility. They who have come to see so far, and to penetrate so deeply, are more than ever satisfied that the unknown and the unseen are too. vast to be spoken of in any but hushed and reverent tones. But they who catch at knowledge as they run; who sit down seriously before nothing, are the ones that are ready with their rapidly conceived criticisms and denials, and most free in characterizing those who decline to give their assent.

The result of this general cloudiness on the part of those who study less that they may tell more, is an apparent tendency to disbelief in everything that remains shrouded in mystery. The miracle of life, which forever eludes human explanation, no longer remains a miracle. There is no mystery. It is all as plain as A B C. To question, in the light of such a strong illumination, is to make confession of an ignorance that is pitiful. And so the age of smatter is trying hard to quench belief in everything that smatterers cannot comprehend.

The idea that knowledge necessarily deadens the sentiment of reverence and awe is a greater wonder almost than the fact itself would be. The idea that the mere act of investigation, because it is rewarded with more or less insight, dissipates a belief in the deep mystery that will be forever unknowable, is the fruit of a conceit that nothing less than a larger knowledge will humble. No amount of knowledge, in truth, will ever suffice to remove the inscrutable mystery. It will rather make it the more inscrutable. When people think they know, they may well question their knowledge. And the rapid diffusion of knowledge is far from being the same with its apprehension. No man can hope, with endless study and thought, to penetrate to the great First Cause, much less to comprehend it; if he could, he would in reality be equal to it, and so could arrogate to himself the power of original creation. And they who manifest such engerness to be the possessors of all knowledge because they happen to be acquainted with the sources of knowledge further back than they have been traced before, confess themselves easily satisfied with an existence whose limitations are all within the view. What would an existence be worth to the best of us, beyond which lies nothing? And if knowing is equivalent to creating, why may we not all of us become omniscient for such purposes

as please a narrow vision. Not content with the ceaseless pulsations of an aspiration for what is larger and higher and better, it would seem that some minds claim to possess the power to regulate these pulsations for themselves, forgetting that guidance is no

Spiritual Intelligences was never more required than in dissipating the clouds of this small and near conceit, and letting rays of spiritual light in upon the soul.

#### Assurance par Excellence!

A gentleman writes us from Hamilton, Ontario, Canada, that a precious combination of individuals has lately caused bills to be circulated in that place which for sublimity of assurance, matched with carelessness of consequences, surpass almost anything we have seen in that line. We give a running sketch of one of these bills in order that our readers everywhere may see what real and genuine mediumship has to contend with in the field of public exemplification; and, also, to what depths of degradation and deception its professional imitators will descend.\*

The bill states that "J. L. Colville, of Boston, U. S.," (by which it is evidently meant to have people imagine that Mr. Colville, founder of the Berkeley Hall Society, is the man-though those who know anything about him at all are aware that his feitials are W. J.,) will deliver an "illustrated lecture on Spiritualism" at the Grand Opera House, Hamilton," "assisted by Mrs. Pickering and Prof. Mansfield, the worldfamed materializing mediums." There being no other Mrs. Pickering, of whom the general public are aware, who is known as a materializing medium than Mrs. John R. Pickering, who has been continuously for months past located in Boston, at 132 Chandler street, it is evident that the impression is sought to be conveyed that it is this lady who has taken up the pilgrim staff for a perigrination through Canadawhich is wholly false.

Dr. Mansfield, as the Spiritualists well know, is not a materializing but a scaled letter an-

swering medium. And now comes the most remarkable feature "challenge to all exposers," which such bills al-LUMBER COLBY BOSTOR ASSISTANT EDITOR. STORY OF PRESS AND OTHER COLBY ASSISTANT EDITOR. STORY OF PRESS AND OTHER COLBY ASSISTANT EDITOR. er encounters a collection of press and other notices speaking of "C. C. BRADDON AND ME-DIUMS," "MISS FAY," etc., showing either that the Fay-Braddon combination who were going to Australia, at last accounts, have changed their minds and gone to Canada—(under new names at the top, forgetting or too full of assurance to change the bottom of their bills)in consequence of our article putting our antipodal brethren on guard concerning them, or else some enterprising manipulator of the Queen's English has taken one of the F-B-C circulars, cut off the press notices, inserted his collection of nomenclatures above them, and is This is a period in the life of the human race seeking to win popular applause both at the exwhen an over-eager curiosity to investigate the | pense of the legitimate and honest media whose names we have noted above, and of the uncannily notorious Fay-Braddon-Combination itself. Whichever way the matter is looked at-whethto comprehend the functions that there is dan- er as the "Colville" combination vs. the Braddon, or the Braddon rs. the "Colville," or both or either rs. the honest media whose names al contempt. It is a serious question, after all, they have by implication dragged into the circular in question—it presents a singular exhibition of shallow craftiness and an unprincipled desire to drive an unholy traffic in the dearest sentiments of the human heart. We trust the Spiritualist friends all over Canada will do their best to warn the general public against this new cohort of brainless adventurers which is now in their midst.

Flashes," aided by the "mesmerist" aforesaid, to show how the "genuine" mediumship of Miss Lesile, et als., differs from the "frauduent" characters of that shown by ther people. If by any rare collectence(?) as to names we are led into error, of course we trust we shall be pardoned by these partles, as we dealer to misrepresent no one, "Prof. W. W. Daylon," we are informed, having filed his teeth to an extra edge, and point, is now on the "war path" as an "exposer"(?) in New York State and elsewhere.

----A very unusual occurrence recently took of the most wondrous manifestations of the di- place in East Boston, Mass., a detailed account of which was given in the Sunday Herald of the 28th ult.: A young lady by the name of Hattie G. Craig, twenty-four years of age, an active member of the Warren Avenue Baptist church. found relief from the sufferings of a long period of sickness by what to all appearances was death, at 11 A. M. on the 12th of May. The usual manifestations of grief by the family followed, and the eyes of the young lady were closed by the sorrowing grandmother. All then withdrew with the exception of the father, who remained in the room with the body of his dead child for about half an hour; he then reluctantly arose to leave. At the moment he did so he was startled by a movement of the body, and the voice of his daughter, "Papa! papa! please don't leave me!" and turning, he beheld what he supposed a corpse, an actual, living and conscious being. As might be expected, joy and consternation filled the household. Quiet being partially restored, Miss Craig, with a smile, and countenance beaming with the peace and joy of the spirit-world, within whose confines she had entered, and from which she had returned, said: "Oh! papa, dear, do you know where I have

been? I have seen heaven, and I am to have my health restored to me on certain conditions.'

Being inquired of by the overjoyed father what the conditions were, she replied, "I cannot reveal them to you now, papa; but oh! I saw such beautiful things in heaven." Upon further questioning as to who and what she saw, she said: "Oh! I saw them all; I saw them all papa; and I'm going to heaven again; and when 1 go don't let them put me in the ground until you are sure I am dead."

During the day she was alternately in a conscious and trance condition. In the former she reiterated her statements of having been in heaven, but though in general terms implying she had seen the splendors and delights of another world, could not be prevailed upon to describe them, probably feeling herself unable to do so in the language of earth. Violent paroxysms of pain attacked her at the latter part of the day, and at six o'clock she died.

Funeral services were held on the Sunday following (14th), but the eyes occasionally moved, and the burial did not take place until Tuesday, at which time unmistakable evidences of decomposition were apparent.

Mrs. Annie Lord Chamberlain, having deferred going to Onset Bay until the last of June or first of July, can still be found at 45 Indiana Place, Boston, where those desiring can make arrangements for séances as heretofore.

En See tenth page for announcement conmore theirs than is creation. The agency of New Hampshire State Spiritualist Association. as stated therein."

#### Evidently a Case of "The Double."

The following account—which we transfer to our columns from those of the daily press in which it has gained an extensive circulationis evidently a narration of a case of "the Double," or the appreciable appearance of an individualized spirit outside its special bodily envelope, while yet it (the spirit) is connected by the magnetic life-cord with materiality Such phenomena have made their appearance at different stages of the world's history. Mrs. Emma Hardinge Britten once delivered a lecture in Boston, treating of this latent power of the human spirit, and we at the time caused a report of her remarks to be made for the Banner of Light: "The wife of Engineer Melville, the gallant officer of

the luckless Arctic exploring steamer Jeannette, who

is now searching for his lost comrades around the ice-

bound coast of northern Siberia, occupies a picturesque

little cottage embowered amid twining honeysuckles and fragrant blossoming blacs at Sharon Hill, says the Philadelphia Record, 'Although it has been more than three years since George left us all here,' said she vesterday, 'and went out on that ill-fated voyage, and although oceans of cruel waters and leagues of land have separated him from us, I have seen him twice within a year.' Startling as this statement was, Mrs. Melville was evidently in earnest, 'On the 10th of last June, she continued, 'I retired to my room late at night. Days of anxious waiting for some news of the Jeannette without bringing a ray of hope had almost caused me to despair of ever again seeing my husband. I had fallen into an uneasy sleep, from which one of the children aroused me. It was, perhaps, more than an hour after this, and while I was wide awake, that I became conscious of a strange presence in the room, and you may well imagine with what mingled feelings of joy and fear I heard George's voice, and, looking up, saw him standing by the bed-side—saw him as plainly as I now see you. He was saying: "Count the bells! count the bells!" and, as he spoke, I distinctly heard the bell of a ship striking two by two, the strokes of the hour. "Count them," continued my husband and I said: "Yes, George." I remember that when of the bill: After the headings and the usual | the seventh stroke sounded, I thought that if it was a ship's bell, there could be but one more, and, as the last sound died away, my husband said : " Eight bells; the Jeannette is lost," and vanished from the room. At that moment the sitting room clock struck the hour of four, and it was the morning of the 11th of June. At that very hour on that very morning the Jeannette went down into the fathomiess depths of the Arctic Ocean, and the ice floe closed over her grave. I am no Spiritualist,' continued Mrs. Melville, 'nor do I belleve in spirits. I do not attempt to explain what I have just told you, but it is, every word of it, true. I never xpected, after that, to hear of the safety of the crew of the Jeannette. A few weeks after the occurrence which I have narrated, and at the same hour in the morning, I had arisen for the day and was in the hall which you see there. Again I saw my husband, nay, I even felt his breath in my face. I was dreadfully startled, but had sufficient courage to call out, "George is that you?" when the figure disappeared as if swal lowed up in the air.'

And did you never speak of this before?' said the

istonished reporter. 'Frequently,' said Mrs. Melville; 'frequently to our little household, and once to Mrs. DeLong, the unfor tunate wife of the poor commander of the Jeannette Last summer, or in the early fall, I met her in Philadelphia. She was hopeful, even confident, of the ulti mate return of her husband. I was cast down, and finally told her what I have just related to you. She was disposed to laugh at me, but I told her that I be-lieved that the Jeannette had been lost on the 11th of June. Alas! for poor Mrs. DeLong, my prophecy was too true. Here is a letter from her to my little girl on the very day the news came that Capt. DeLong's dead body had been found.' "

"Thoughts from the Spirit-World."

A pamphlet of about fifty pages, bearing the above title, has recently been published in Carondelet, Mo. Its contents consist of twentythree short lectures, written through the mediumship of Mrs. Yeatman Smith, and addressed to the working-classes. Mrs. Smith states that she has simply held a pencil, allowing it "to move freely as guided by an invisible control," and has not known, the subject of the writing prior to seeing the words produced by the movements of the pencil. The lectures are prefaced with a brief address by the controlling influence, in which it is said that the lectures have been dictated by a band of spirits interested in the elevation of mankind on the earth-plane, who wish that the teachings they give "may convince mortal men of the absolute necessity of preparing for the state of existence into which they must soon enter." The book is one that cannot fail to spiritually profit every one who thoughtfully reads it. Colby & Rich, 9 Montgomery Place, will mail copies to any address on receipt of twenty cents each.

## The Andover Problem.

Rev. Newman Smyth, after long and patient deliberation, has decided to decline the proposal made him by the Andover trustees to deliver a course of lectures before the students of that seminary, but has not as yet concluded to accept the call to the late Dr. Bacon's church in New Haven. It is stated that the Andover trustees do not by any means despair of attaching him as a valuable teacher to that institu tion, and to that end have planned a different scheme that shall succeed in securing the object of their desire. Precisely what it is has not vet transpired, but it is obvious that it must evade the objections of the Board of Visitors equally with the plan to which Rev. Mr. Smyth has now declined to become a party. The outcome of it all seems at present to be that, soon er or later, in one relation or another, he will exert the influence of his teachings and character from a professor's chair instead of a pulpit.

### Another Impostor Come to Grief!

We have many times cautioned the public against the fellow Everett, alias Avery, alias 'Dr. Slade," alias "Charles Slade," the same as we have against the "Rev." Mr. Waite, an other impostor in another rôle. The latter professed to be an "exposer" of Spiritualism in Tremont Temple, and gulled the public out of hundreds of dollars in consequence, while the former, on the other hand, professes to be an "exponent" of Spiritualism. Everett's full exposure in Lynn-(the late field of Waite's pious (?) adventures)—last Sunday night, is published in the Boston dailies. The only regret we have in the matter is, that the chief humbug, Everett, escaped arrest, as he will be apt to turn up in some other place with another

### The Banner of Light,

Taking into consideration its size and the large amount of reading matter it contains, is the cheapest weekly newspaper in the United States. Besides, owing to its extensive circula tion in all parts of the world, and the low price it charges for advertisements, it is one of the best papers for merchants and others to adver-

ET I. H. Cunningham, Marshfield, Mo., writes: "E. C. Condo, whose message appears cerning the Second Annual Convention of the | in the Banner of Light for May 13th, was killed

#### An Amended Declaration.

To the Editor of the Banner of Light: The following Declaration was suggested by one put forth recently in your Western contemporary, over the names of Andrew Jackson Davis, and some others. The object of this amended form is not belligerent or controversial, but rather educational. It is deemed desirable to call the attention of both Spiritualists and inquirers to certain facts and principles bearing upon the investigation of Spiritualism, which experience has shown to be important to successful investigation, but which were quite overlooked in the manifesto referred to.

This paper has been circulated for signatures to only a limited extent, but has received such endorsement from thoughtful and experienced Spiritualists that I offer it to you for publication. It is hoped that others among your numerous readers will feel moved to indicate their approval in such form as they may choose.

I trust you will see fit to publish this Amended Declaration, and will do so without flourish of trumpets or other "martial" demonstration, but simply in the interests of truth and enlightenment. I trust also its effect will be to promote unity rather than "division in our Yours for the truth, house.'

A. E. NEWTON. Arlington, Mass.

'To Whom it May Concern: Modern Spiritualism has now been before the world for a period of thirty-four years, during which time it has been thoroughly investigated by many men of eminent scientific attainments and of universally acknowledged intellectual ability and integrity of character and purpose, who have publicly expressed the opinion that its claims are founded on indisputable and unimpeachable facts. Indeed, all that seems to be necessary to the acceptance of its claims by all unprejudiced minds, is thorough investigation."—A. J. Davis, and others.

Believing that one great obstacle in the way of investigation at the present time is the prevalence of unjust and unreasonable suspicions toward persons in general who claim to be mediums for spirit-manifestation, which suspicions, under the operation of subtle psychical laws, are not only unfavorable to the affording of convincing demonstrations by disembodied friends, but are liable to induce questionable practices on the part of either easily psychologized mediums or designing spirits; also to lead to hasty accusations of fraud on insufficient grounds, and to seizures, or other acts of violence, toward suspected persons, to the danger of health, and even of life, to real subjects of entrancement, thereby deterring the more timid and sensitive from the exercise of their gifts except in the most private and exclusive manner; and believing that these unreasonable suspicions have been to a large extent aroused and fostered by the unwise action of certain professed Spiritualists, together with a portion of the spiritualistic press, in too readily crediting and publishing accusations of fraud, and pronouncing harsh condemnations without sufficient proof, by which a general distrust of persons professing mediumship has been created in the public mind—we deem it our duty to express our earnest disapproval of and protest against these objectionable modes of procedure. and to caution the public against being misled by them to the prejudice of a momentous truth.

We also feel in duty bound to protest against the spirit of arrogant dogmatism exhibited by a certain class of Spiritualists who seem unwil ling to recognize the possibility of any truth beyond, or at variance with, their own opinions or convictions, or to regard as sound or proper -or even respectable—any methods of investigation which do not coincide with those that they choose to enderse, or which are based on principles that they are not yet prepared to enunciate. This spirit is the more unfortunate, as it has led to an unjustifiable assault on sincere Spiritualists and careful investigators who, in their search for truth, have studied facts rather than theories, and applied to the consideration of spirit-phenomena, not mundane or material rules exclusively, but principles of psychological and spiritual science deduced from a careful observation and collation of facts. The Spiritualistic movement cannot wait for those who, however ancient and respectable their experience may be, cling to past notions and refuse to make progress, with the comfortable assurance that they have learned, years ago, all that is worth knowing. We do not think that investigation should be checked by authority, however respectable, or that the cause of truth is to be subserved by stigmatizing those who have reached conclusions different from our own as fools and fanatics, and by attempting to exclude them from the pale of respectability. All this necessarily tends not only to narrow limitation, but to disorder and strife, and, therefore, should be emphatically discountenanced and condemned.

While we greatly desire the truth, and would eliminate all fraud from mediumship, we deprecate the harsh, unreasonable and unspiritual methods referred to above; and heartily approve and endorse the rational, just and chartable course pursued by the Banner of Light, the oldest Spiritualist journal in the world, in abstaining from hasty and ex-parte condemnations of accused mediums on the demands of superficial and inexperienced investigators -in giving the benefit of the doubt, where a reasonable doubt exists, to the accused party-in encouraging more enlightened and thorough methods of investigation, and in recognizing in these methods the most advanced principles of spiritual science, instead of the limitations of fossilized authority, which opposes fresh investigation and continued progress. So long as that journal shall pursue this honorable course, it will merit our approbation and support as "an exponent of the Spiritual Philosophy of the Nineteenth Century." A. E. NEWTON, Arlington, Mass.,

HENRY KIDDLE, New York, NELSON CROSS, New York, J. F. JEANNERET, New York, E. H. BENN, New York, EDWARD STONE, New York, FREDERIC F. COOK, New York, FRED'K ASHTON, New York, ELIZA STILLMAN, New York, HELEN B. DENSMORE, New York, EMMETT DENSMORE, New York, GILES H. JESSUP, New York, WM. HICKOK, New York, F. S. MAYNARD, 210 Washington st., N.Y. A. DEMAREST, Harlem, N. Y. City, MRS. A. DEMAREST, Harlem, N. Y. City, MILTON RATHBUN, Harlem, N. Y. City, MRS. MILTON RATHBUN, Harlem, N. Y. S. B. BRITTAN, Newark, N. J., EZEKIEL C. LEONARD, Edgewater, N. J. O. C. SPRAGUE, Edgewater, N. J., JOHN MAYHEW, M. D., Washington, D. C., MRS. M. A. FRENCH, Washington, D. C., CAPT. WM. WEBSTER, Washington, D. C., JOHN EDWARDS, Washington, D. C. GEORGE A. BACON, Washington, D. C.,

DARIUS LYMAN, Washington, D. C., M. McEWEN, M. D., Washington, D. C., MRS. ALVAN CLARK, Cambridge., Mnss., J. W. CADWELL, Mesmerist, Meriden, Ct., A. G. W. CARTER, Cincinnati, O., E. D. BABBITT, Cincinnati, O., JOHN WETHERBEE, Boston, Mass., PHINEAS E. GAY, Boston, Mass., JOHN H. CURRIER, Boston, Mass., RICHARD HOLMES, Boston, Mass., WILLIAM D. CROCKETT, Boston, Mass. H. B. STORER, Boston, Mass., MRS. ANDREW BIGELOW, Boston, Mass., TIMOTHY BIGELOW, Boston, Mass., M. V. LINCOLN, Boston, Mass., ELI W. SMITH, Boston, Mass., MRS. M. W. HERRICK, Boston, Mass., MRS. L. E. STRATTON, Boston, Mass., MRS. DR. L. F. PARKER, Boston, Mass., M. E. DILLAWAY, Boston, Mass. SHAWMUT SPIRITUAL LYCEUM, Boston,

J. B. HATCH, President, C. F. RAND, Vice-President, J. A. SHELHAMER, Secretary, MRS. M. L. Biggs, Guardian, MRS. E. STEVENS, Ass't Guardian, H. W. Lewis, Treasurer, A. A. LORD, MRS. MAGGIE FOLSOM. II. E. Wilson, MRS. J. L. WYMAN, E. CORBET, P. M. PEARSON, MRS. M. S. HATCH, M. J. MITCHELL, NATH. MITCHELL. E. RONAMUS. MRS. H. E. SHELDON, MRS. F. F. SEVEY. E. DAWKINS, MRS. EMMA RAND. J. A. SMITH. R. P. PEASLEE, G. J. THOMPSON, I. E. Rose, LOTTIE BRICKETT, ANNIE M. FOLSOM, H. C. BARNARD, R. C. BARNARD, J. A. GIFFORD, W. G. Eccles, F. W. Young, GEO. W. WIGGIN. C. A. FRENCH, LOUISA CHURCH, L. F. Burrougns.

CHILDREN'S PROGRESSIVE LYCEUM No. 1, of Boston, Mass.

D. N. FORD, Conductor, ALONZO DANFORTH, Secretary, FRANCIS B. WOODBURY, N. B. ONTHANK, S. W. RUSSELL, L. S. Jones, H. L. PETERS, BRYAN J. BUTTS, E. E. WATERS, M. J. HALDIN, A. E. SMITH. MRS. S. J. PETERS. MISS S. D. STODDARD. A. B. TEMPLE, F. L. OMOND.

BENJ. P. WEAVER,

S. F. BICKNELL.

Somebody in Brooklyn, N. Y.—the reader can make his own inference who-under the pseudonym of "Common Sense," having stated in the New York Sun "that he has been an investigator of Spiritualism for eight years, and is now "ready to prove that so-called materialization, trance-speaking, dark séances, physical manifestations, &c., are all the work of human beings in the flesh, and not the results of spirit power," a New York correspondent replies in the following issue by saying that the former "is just the man that has been sought for these many years," and then proceeds to show the false conclusions "Common Sense" has come to by citing authorities in favor of the reality of the spiritual phenomena, in this wise:

"It must be a great deal more than common sense that has crowned his investigations with so wonderful a success, since Profs. Hare, Mapes and Corson of this country, Profs. Crookes, Wallace and Varley of England, Victor Hugo and Flammarion of France, and the late Prof. Zöllner, with his associate professors, Fechner, Scheibner and Fichte of the Leipsic University, and a host of others, have investigated this subject with directly opposite results. Judge John W. Edmonds was an enthusiastic Spiritualist to the end of his long life, and yet was recognized as one of the shrewdest lawyers and keenest minds to the last. I might appropriately add to these the late Epes Sargent, of Boston, a man of wide literary fame, who devoted the greater part of his life to the investigation of spiritual science, and whose latest publication, 'The Scientific Basis of Spiritualism,' I commend to the attention of this 'second Daniel ome to judgment.'
Among the 'great things' which he promises, let him disprove the statements of this work. There have been peculiar people who have been 'ready' to solve the problem of the 'quadrature of the circle,' or to disprove the Copernican system, and the Rev. Mr. Jasper of these days is always 'ready' to prove that the rotundity of the earth is a strong 'delusion'; and all these gifted people are still out of Flatbush, and may join their congratulations with 'Common Sense.'"

A few of our patrons complain that the Banner has so many pages it is inconvenient to keep them together, and suggest that we have them pasted. The pasting machine could do the business for eight pages or sixteen, but for twelve pages, four being an inset, it could not be done. Now what we suggest is, that when the paper is received, the subscriber cut the pages, and then draw the gluten brush once or twice over the inner margin of the folds, thus connecting the pages. It would take but a moment of time to do this, thereby obviating the difficulty complained of.

Science is penetrating everything. God is nearer the earth than ever before. This is the reason Old Theology is taking a back seat. Stubborn facts are worth oceans of speculation. The world has been misruled for ages by ignorance, and consequent fear of an avenging God. We are now in a transition state. As intelligence spreads, the future of mankind will become comfortable and happy through the loving influence of our Heavenly Father. Two thousand years ago, Jesus the medium between the two worlds came with a new light. Again in spirit he is with us with still more light.

Geo. Dutton, M. D., has a card on our seventh page, to which the reader's attention is directed. Dr. D. is well known in the field of literature as it bears on medical practice, through several works on hygiene, physiology. etc., of which he is the author.

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 Poston 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 June 19th. 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 29 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, Macurdy & Fritz. Mr. Bushby will continue also to execute life-size pure crayon portraits. Speaking from our own past experience, we have no hesitation in saving that those desiring photos or crayon likenesses will be sure of being pleased if they give Mr. Bushby and his condjutors 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 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 embeddies the truth in every parties. dence, that it embodies the truth in every par ticular.

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

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 n't 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 Spiritual Lyceum meete this hall, 176 Tremont street, every Sunday at 10 % A. M. B. Hatch. Conductor. in this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch. Conductor.

THE SHAWMUT SEWING CHICLE, conducted by the ladies of this Lyccum, meets at 24 Dover struet, Wednesday afternoon of each alternate week, at 3 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ile cordially invited, F. I., Union, Conductor.

Berkeley Hall, 4 Berkeley Street (Odd Fellows' Building).—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 Bigelow, 3 Hancock street. The public cordially invited to all the services.

Engle Hall.—Spirithal Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A.M. and 2% and 7% P. M. Elen Colh, Speaker and Conductor. Meetings also held Wednesday afternoons at

So'clock.

\*\*Relence Hall, 712 Washington Street.\*\*—Spiritual meetings every Tuesday, at 3 P. M.

\*\*30 Worcester Square.\*\*—The Ladles' Benevolent Union meets every Thursday at 2 P. M. for work. Public ontertainment, spiritual, musical and literary, at 74 P. M.

\*\*Harmony Hall, 34 Essex Street (1st slight).\*\*—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent voral and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

vited to take part in the exercises. Prescott Robinson, Chairman.

Spiritum Betherda, 36 Hanson Street. — Meetings: Tuesday, 3 P. M.—Lectures on "Health and Healing"; Tuesday, 3 P. M.—Sociable for Conversation, with no format exercises, Wednesday, 8 P. M.—Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Gircle, Five cents admission to each of these meetings will be charged, to aid in defraying the expense, of the Bethesda. On Sunday evenings the hall can be obtained on easy terms for any worthy and philauthropic object. Object of Spiritual Bethesda, to cure disease by Spiritual Power, "without more yand without price" to those unable to pay. Contributions respectfully requested. Patients must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladler' Aid Parlors. 718 Washington Street. The Spiritualist Ladles' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

MEETINGS held every Sunday. At 2½ o'clock, Test Circles by prominent mediums. Evening, at 7% o'clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Balley, organist.

Mystic Hall, Charlestown District.—Meetings are held at this hall. 70 Main street, every Sunday Afternoon, and

Mystic Hall. Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30'clock.

Chelses.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday afternoon, conference. In the evening Mrs. C. F. Loring will speak and give tests.

The Laddes' Harmonial Aid Society meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; 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 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 Effic Murrell and Bessie Brown; song by Louisa Keif; dialogue by Harry and Frankie Hall; duet by Sophia and Annie Wetherbee; recitations by Daisie Leland and Emma Frankie Hall; duet by Sophia and Annie Wetherbee; recitations by Daisie Leland and Emma Ware; duet by Lizzie and Fannie Keif; recitations by Charley Pray and Gracie Burroughs; plano solo by Jennie Firbir, 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 Target March 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 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 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 flow-ers in on Sunday, can send them to the Chairers in on Sunday, can send them to the Chairman of the Committee, Mrs. Maggie Folsom, 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 angels who watch over our school will go to the kind donors, who by their gifts will thus make the little ones joyous and good.

Most respectfully offered,
J. A. Shelhamer,
Secretary Shawmut Spiritual Lyceum,
8½ 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 recitaby the children and leaders, followed by recitations by Freddie Stevens, Eva Gardner, Flora Frazier, Mamie Havener, Gertie Murch, Allie Waite, 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.

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 that harsher agency for settling disputes, the sword. 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.

stantly to us.

Services appropriate for the occasion from the children, and it is hoped from 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 Freethought; and as

Flowers are the alphabet of the angels, Wherewith 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, Cor. Sec.
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 pro-poses to have a meeting at its parlor, 718 Wash-ington street, on next Sunday afternoon, for the ington street, on next Sunday afternoon, for the benefit of Mrs. M. Carlisle Ireland, 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 Psychical 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. Father are one." ing, and until that understanding is possessed by us we cannot say we have taken any posi-tive step in formulating a science of Spirit-ualism." He instanced the many definitions of the word Spiritualist, remarking that as yet there is no settled definition of the word. He depreciated the use of the word Spiritual for depreciated 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 word medium, 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

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 results of decarnated spirits. For all these

the results of decarnated 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 val-uable to the possessor. He regarded medium-ship as only the primary school of psychical de-velopment, 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 ex-

cellent 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 becomes thus in harmony with the band of spirit-teachers; is no longor a medium (or instrument) but a co-worker with them, and can say with Jesus, "I and my father are

The Captain was enthusiastically applauded several times during the address and at its close. His theme in the afternoon was "1s Life Worth Living?" and was handled in his usual that mercan Cooch houses greated him at both 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, 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 all meetings at the Neshaminy Camp, but hopes for a few days' leave of absence to attend the Camp at Niantic. He will be at the Ruelington Vt. Camp'in Say. He will be at the Burlington, Vt., Camp in September. His permanent address is 256 Fifth avenue, Brooklyn, N. Y.

W. J. COLVILLE'S MEETINGS.

Mr. Colville will return to Boston Saturday, 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 two inspirational discourses in Berkeley Hall, 4 Berkeley street. Morning subject, "Nature's Teaching Concerning Trinity in Unity and Unity in Trinity." Afternoon, "Whither 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 Phila-

delphia. To the Editor of the Banner of Light :

W. J. Colville, during his stay in Philadel-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, Col. and Mrs. Kase, 1601 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 Mdlle. Batiste, a soprano of rare ability, Herr Hun-10:45. Excellent music was furnished by Mdlle. 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 ablest and most felicitous manner. "Wincona" gave fifteen personal poems 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

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 tasks of social and busi-Spiritualists are now to be found in considerable numbers in all tanks 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 easily be througed, 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 stanch friends.

## Movements of Lecturers and Mediums.

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

Miss Hattle C. Mason, of Troy, N. Y., whose mediumistic 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 Lessie 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 séances 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

"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 ben efit of the Providence, R. I., Association of Spiritualists in Slade'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 minis ter, will preach for the Brooklyn, N. Y., Fraternity. Sunday, June 4th, 7:45 P. M., at Brooklyn Institute. Subject, "A Human Lien 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 21th, on "The Spiritual Universe Revealed to Man through the Workings of Nature," and on Thursday in Cosmopolitan Hall, on "So cial 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. Collville'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 oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Read "ZOELLNER'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 Montgomory Place, Boston.

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

SECULAR PRESS BUREAU. RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 61 Irving Place

AMERICAN SPIRITUALIST ALLIANCE,

No. 61 Irving Place,

NEW YORK CITY.

S. B. BRITTAN, Chairman Bureau Com.; Henry J.

Newton, Treasurer; Nelson Cross, Secretary;
Henry Kiddle, or 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 would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonshised 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 Fund for 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, excepts, etc., intended for consideration by the Bureau can be addressed in care of Nelson Cross, Secretary, 286 Broadway, office No. 11.

Funds for the support of the Bureau should be for-

236 Broadway, office No. 11.
Funds for the support of the Bureau should be forwarded to MESSAS, COLBY & RICH, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.
Col. Moses Hunt (Charlestown Dis't), Boston, Mass. 425,00
Gad Norton, Bristol, Conn
L. Colby. Boston, Mass 5,00
Mrs. H. J. Severance, Tunbridge, Vt
M R Maynard Council Bluffs, lowa 1.00
Mrs. Lita Barnes Sayles, Dayville, Conn 10,00
J. H. Wade, Cleveland, O
Jas. Wilson, Bridgeport, Conn 10,00
E. P. Goodsell, New Haven, Conn 5.00
Orln Greeley, Stephensville, Wis 2,00
W. C. Bessom, Mansfield, Mass
Geo. H. Woodls, Worcester, Mass 2,00
C. W. Cotton, Portsmouth, Ohio
Varmouth 4.00
Dr. E. S. Walker, Cincinnati, Onio

#### Funds Received in Aid of Charles II. Foster.

Amounts previously acknowledged. \$22,85
Offering of Friends during Anniversary Celebration
through Ladies' Aid Society, Boston. 5,11
N. M. Frederick, Chicago, Ill. 3,60 The Cassadaga Lake Free Association

Holds its Annual Pienic and Sunday Assembly June 10th and 11th. O. P. Kellogg and Cephas B. Lynn are engaged as speakers. C. E. Watkins and Carrie E. S. Twing will also be present. A cornet band is expected to enliven the occasion with music. Excursion rates will be offered from Cleveland, Eric, Buffalo, Collins, and elsewhere. Ask for excursion tickets for Dunkirk or Jamestown, then take the Dunkirk, Alleghany Valley and Pittsburgh Ealtond, 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 after-noon, ip 4fr. Underhill's Grove, two and a half miles north of Akron, Ohlo. O. P. Kellegg and other speakers will be present, with several good mediums. All are invited.

A. Underhille.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

Special Notices forty cents per line, Minion,

Breinia Cards thirty cents per line, Agate, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

Ag Electrotypes or Cuts will not be inserted.

And Advertisements to be renewed at continued rates must be left at our Office before 12 M. ou Saurday, a week in advance of the date whereon they are to appear.

### SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. O.1. Mrs. Sarah A. Danskin, Physician of the

"New School," asks attention to her advertisement in another column. My.6. J. V. Mansfield, Test Medium, answers

sealed letters, at 100 West 56th street, New York. Terms, §3 and four 3-cent stamps. - REGISTER YOUR LETTERS.

### ADVERTISEMENTS.

## BASKET PICNIC Grand Excursion

## ONSET BAY

ON THE

Opening Day, June 15. EXCURSION TICKETS from Boston to Onset Bay and Ir return, good for the 15th and 16th insts., will be sold for \$1.50 at the dicket office of the Old Colony Railroad. This will be a fine opportunity to visit this charming place, enjoy the public exercises at the Grand Stand, stay over night if preferred, select lots for building; or arrange for board during the ensuing Camp-Meeting. Improve the opportunity, and visit this most beautiful location on the Atlantic coast.

\*\*AB\*\* Bosure 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, 84 State street, Boston.

June 3.—1w\*

### KIDNEY-WORT THE CREAT CURE RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acrid poison that causes be dreadful suffering which only the victims of Theu-

matism 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. LIQUID OR DRY, SOLD BY DRUGGISTS, Dry can be sent by mail.

WELLS, RICHARDSON & Co., Burlington, Vt.

## KIDNEY-WORT

New England Spiritualists' Camp-Meeting Association.

#### Ninth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy), JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE,

JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE, SPEABERS.

The Johowing speakers have been engaged for the meeting: Mr8, R. Shepard Lillie, Mrs. Helen 1. Palmer, Mrs. Nellie J. T. Buddam, Mrs. Sarah A. Bytnes, Mrs. N. J. Willis, Mrs. Abb N. Burnham, Mrs. Fainte Dayles Smith, Mrs. E. L. Saxon, Prof. J. R. Buchanan, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colville, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Eagler, Dr. H. B. Storer, Glies B. Stebhiss, Dr. George H. Geer, MEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass.—three of the best public test-medians in the country-will give tests from the speaker's platform after the lectures; Mr. Emerson from July 30th to August, 12th, Inclusive; Mr. Fletcher from the 13th to the 23d of August, Inclusive, and Mr. Baxter of Mr. Fletcher from the 23d to the close of the meeting.

A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

The Fitchward Milatany Baxd, of twenty-four

a private sitting or gain admission to a circle at almost any hour in the day.

THE FITCHBURG MILITARY BAND, of twenty-four pieces, will arrive Saturday, July 29th, at II A. M., and remains until Monday, August 28th, giving daily two concerts—at 9:30 and 1 P. M. This Band is pronounced by musical critics as having no superior in New England, especially in concert music.

Rusself's Orchestra, of Fitchburg—sixteen pieces—will furnish—music for dancing at the pavilion every week da atternoon and evening.

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Lillie of Brooklyn, Mr. J. Homer Altenus of Washington, D. C., Mr. Chas, W. Sullivan of Boston, Mass., and Mr. J. Frank Bacon of Philadelphia, Mr. J. Trank Bacon of the beatons of Washington, D. C., Mr. Chas, W. Sullivan of Boston, Mass., and Mr. J. Frank Baxter of Chelsea, Mass., have been engaged to sing at the opening and close of the lectures.

Has been leased for the season by Mrs. A. D. French, of 351 Columbus avenue, Boston, who gave such genuine satisfaction to the guests of the louse last year, and will be opened for the reception of guests from July 15th to September 15th. Address as above until July 1st; after that date, Lake Pleasant, Montague, Mass.

For For particulars concerning transportation of campenting and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post paid to any address by JOHN H. SM17H, Clerk, Box 1422, Springfield, Mass.

## DR. COLLINS'S PAINLESS OPIUM ANTIDOTE.

TESTIMONIAL. "My Great Deliverance."

GOODMAN, MISS., March 1, 1880.

Dr. S. B. Collins, La Porte, Ind.: MY DEAR SIR: After so long a time I write to you again. I am truly happy to inform you that your Antidote has entirely relieved Mr. F. Harrington of the use of morphine. I thank God first and you next for the great benefit I have received from your treatment. May your days be long upon the earth; may content and happiness follow you until you pay the great debt of nature-" Dust thou art and to dust

shalf thou return !! Now, Dr. Collins, let me thank you again for my great June 3. Your Friend, F. HARRINGTON.

## DR. J. N. M. CLOUCH.

MAGNETIC and Electric Healer, 64 Clarendon street, hear Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialities. Will visit patients. Magnetized Paper \$1,00 a package; especially magnetized for a particular disease, \$2,00.

### WANTED,

A GOOD Magnetic Physician as pariner. Practice now worth \$10,000 per year. None but the best need apply. Price, \$2,000. A rare chance for the right man. Address, "SANTTA BIUM," Banner of Light office, Boston, Mass. May 20.—II

## GEO. DUTTON, M.D.,

380 TREMONT STREET, Boston, Hours: 7 to 9, 2 to June 3, -1w

MISS HELEN SLOAN. MAGNETIC HEALER, Office, 491 Tremont street, June 3,-1w.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.
Nov. 15,-latf

FREE A correct diagnosis and trial llox age, sex and 50 cents to DR. CARPENTER, 219 Tremont street, Boston, Mass. MRS. C. H. LOOMIS, Trance Test Medium, gives Maknetle and Electric Treatments. Business letters answered, \$1. 219 A Tremont street, Boston, Mass. June 3.—1w\*

### LAKE PEPIN GAZETTE.

Like the United States of America, "Free and Independent."

W. F. JAMIESON, PEPIN. Editor and Publisher, WINCONSIN.

### 12 Pages. Price, \$1.00 a Year. Issued Weekly.

LAKE PEPIN GAZETTE WILL BE DEVOTED FIRST .- To the advancement of the material interests of

First.—To the advancement of the material interests of Pepin and vicinity.
SECOND.—To the freest possible discussion of the live questions of the day. While Lake Pepin Gazette will have very decided opinions of its own, it will accord to Christian, Jew. Heathen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sector ism; but will give them a heating through its columns as far as space will permit.

A large subscription list is confidently relied upon in several States on account of the editor's pronounced Liberal views, hence it will not necessarily conflict with any distinctively local paper. One thousand copies from the date of its first issue, one-half of that number to be distributed in Pepin County.

Address, LAKE PEPIN GAZETTE.

Pepin. Wiscomsin.

## NEW EDITION. IS IT THE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, not in the -Manner of Dr. Hammond.

BY W. D. GUNNING. Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature. This little work has been entirely revised, and a considerable more matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

Paper. Price, 15 cents. For sale by COLBY & BICH. PRICE REDUCED.

## LIFE-HISTORY OF OUR PLANNT.

BY PROF. WM. D. GUNNING.

The story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," Cloth, illustrated. Frice 1, 50; postage 10 cents. For sale by COLBY & RICH. CONVERSATIONS On the Currency.

Price 25 cents. For sale by COLBY & RICH.

BY EDWARD D. LINTON and GEORGE V. DRURY. The question to be met and settled now is, Shall money continue to rule and curse mankind, or shall it be made to serve and bless?

## Banner Correspondence.

New York.

LOCKPORT, - J. G. Murray writes: "A meeting was held here on Saturday and Sunday, May 13th and 44th, and though the weather had been cold and stormy for several days, and the country roads were in bad condition, the attendance was very good. Of the speakers, Mr. Kellogg and Mr. Taylor, I will attempt to say but little, as pages would not do them justice. Mr. Taylor is well known to all Spiritualists in this section, and we look upon him as a friend, brother, father, pastor and teacher. His calm, unimpassioned yet kindly words touch every heart, coming as they do from a soul filled with charity and love, and a perfect hush is over the audience, broken only by the sound of his voice. Between himself and Mr. Kellogg the contrast is great. Mr. K. speaks rapidly, though clearly and distinctly; his theme is frequently interspersed with illustrations which are sharp, concise, and often mirth-provoking. His last effort, on Sunday evening, was a masterpiece of logic and scientific argument on the subject, 'Does Death End All?' We have listened to many good speakers here in Lockport, but none have excelled Mr. Kellogz. Another interesting feature of the meeting was the presence of Mr. C. E. Watkins, the independent slate-writing medium, who on Sunday afternoon at the close of the lecture gave a public scance, which was attended by from seventy-five to one hundred people. He also gave private sittings at the residence of Mr. Isaac Allen, which I believe in every instance were entirely satisfactory. I had a sitting with him, in the course of which, having seated five at the table and told me how to write and fold my questions into pellets, he left the room, went down stairs, and I could hear him conversing with the family: My questions were five in number, each preceded by the full name of the person addressed, and each on a separate slip of paper, then folded and crumpled so as to all look alike, so that as they lay on the table I could not tell one from another. As I slowly pointed from one to another with a peneil he would suddenly pick one up, place it in my hand, and I would hold it until answered. He would then write the initials of the name contained on the still folded pellet on a slate and give the answer verbally as he heard it clairaudiently, or, placing a bit of pencil between two slates, would get the answer written on the inner surface of one of the slates. One question, addressed to my mother, who passed over on the ninth of April last. was beautifully and conclusively answered verbally by the medium, after which the following from her was written between the slates: 'My Dear Son, try and believe I am here. I am not dead. Loying mother. Maria Murray.

Two other questions, both addressed to the same person, were satisfactorily answered by the following, written between the slates also: 'I wish to say that your impression on that night was correct. I mean on the night of May minth. I am glad to see you to-night, and to tell you in this way that you will find that you are a medium. Eliza H. Grice.'

The impression referred to came to me on the night of the ninth of May, after I had retired, accompanied by a distinct tlash of light before my closed eyes, and should subsequent events prove the truth of the impression, and also the message, I shall take pleasure in communicating to you the last and conclusive link which these two messages were written were bought by me on the way to Mr. Watkins's stopping place, not as a means of guarding against fraud, but that I might preserve anything that might come to me. I have them now with me, and they can be seen by any one a private circle of Sunday evening, Mr. Watkins being the medium; a small bed-room being used as a cabinet, a face was materialized and distinctly seen by the members of Mr. Allen's family, George W. Taylor and others."

UPPER LISLE -L. D. Rouse writes: "From seven years of acquaintance I can truly say that Mrs. C. M. Morrison, of Boston, Mass., is one of the best medical clairvoyants before the pub-

### Pennsylvania.

PHILADELPHIA. - H. A. Beach writes: "We have now a new medium fairly in the field in Philadelphia (Mrs. Addie Glading). whom we hope may soon become more widely known to the public, as she possesses gifts of a high order, and is destined to do much good in the cause of Spiritualism. Her controls, 'Hoolah 'and 'Ma-chee-ha' (the latter name meaning 'a smiling harvest'), give general satisfaction. She is used in the unconscious trance, also to write mechanically with either the right or the left hand; and a peculiarity of this writing is that it is written upside down and wrong side out so that it can only be read by holding it before a mirror, or by reversing the paper and looking through it toward the light. Mrs. Glading began investigating Spiritualism with a small circle of friends, not quite two years ago, being at that time a member in good standing of an Orthodox Church in this city; but it is needless to say that the development of these gifts has given her better spiritual food and a higher priesthood than any the Church had to offer, while the Church, on the other hand, finding a true Christian in its midst with the signs following a believer, opens its doors and points her outward.

Mr. Samuel Wheeler, of 1710 Francis street, Philadelphia, formerly President of the Cooperative Association of Spiritualists here, has opened his house for some time past to the public for the free investigation of Spiritualism, holding circles which have been attended by many of the church-members, who have here seen in Mrs. Glading's mediumship many and convincing proofs of a spiritual power which the churches fail to comprehend. A circle held every Thursday evening is called 'the Hoolah reception,' and is largely attended. One of these was made the occasion of a very agreeable surprise to the medium, and a pleasant social season for all present: After the controls, Hoolah' and 'Ma-chee-ha,' had held their medium for about two hours, Mrs. G. was induced by a friend to retire from the room for a few moments, during which time those assembled made up a handsome little money contribution. One of the number presented a beautiful photograph album, and another gave a large one for autographs; and the host and hostess presented a large hanging basket filled with beautiful flowers. Mrs. G. was then called in and the gifts presented by Mr. Wheeler, who made a neat presentation speech. Then followed the | and advocate of the cause, and his statements reading of a greeting to her Indian controls in | may be relied upon. During its delivery he re-

the party; a recitation by one of the ladies, several short and congratulatory addresses from the gentlemen present, after which the meeting adjourned, all feeling benefited, and realizing the beauty of such social entertainments, where the loved immortals may return to mingle with those in the mortal as in other days, and each carrying with himself and herself the benediction of the angel-world."

#### Massachusetts.

BOSTON.-Horace Seaver, Judge Robinson (of Pawtucket, R. I.), and J. W. Ashton, who were personally acquainted with Robert Owen, made fitting remarks at the celebration of the one hundred and eleventh anniversary of his birthday at Paine Hall, Sunday, May 14th: Mr. Ashton contributes to our columns the following brief but comprehensive testimony regarding some of the things Mr. Owen accomplished for the advancement and improvement of societary conditions during his career on earth:

"The life of the noble philanthropist and educator, Robert Owen, was spent in a series of experiments to benefit, not a portion of the human race, but the whole family of man. He traveled on his mission of amity and peace into foreign lands, pleading the cause of humanity before all orders of men. He paid to the London Times paper for one column of its space for a stated period, twenty thousand pounds sterling to state his plans of education and improvements of society to the various governments of the world. He was the originator and great advocate of the present system of cooperation which is now of such importance in Great Britain and Ireland, and is now elevating and ameliorating the condition of the working classes. He spent ten thousand pounds in building schools at New Lanark, Scotland, to educate the children employed in his manufactories. He was the founder of infant schools on a superior principle. He devoted his life, and a princely fortune, in endeavoring to elevate and better the condition of humanity.'

LEOMINSTER.-A correspondent writes: We very much prize the opportunity we have of saving an occasional word for our cause and its workers through the Banner of Light. May Ith we had upon our platform Mrs. M. C. Gale, Boston. She found a place in every heart who made her acquaintance, and was highly appreciated by the audience. She is gifted with veral different controls for singing, speaking and giving tests. The words and music are given her for many of her songs, which she generally sings in an unknown tongue, then in her own language. It is really inspiring, and thrills one through to listen to 'Dew Drop's' songs; the strains are often so sweet and soft they seem like the caroling of the birds of the forest.

Mrs. Gale has also a smart Irish control, who does himself justice with his short speeches, and in answering questions. I write this for the benefit of societies that may be wanting some one to worthily occupy their platforms. I truly believe Mrs. Gale works from the soul of things, and feel impelled to say a good word in behalf of her and the powers she possesses to spread the truth."

BROCKTON .-- James A. Bliss of 73 Hanover street, Boston, writes May 22d: "Late in the past winter the spirit-world saw that there was need of a spiritual revival in the lively city of Brockton. They sought out a medium and enlisted her sympathy, and gave her no rest until she did their Bidding, which was that she should take immediate stops to organize a Children's Progressive Lyceum. The spirits told her to go to a certain lady of influence in of evidence in the matter. The slates upon that city and secure her cooperation. The medium did as directed, and the lady immediately secured a hall at her own expense, and on the 5th day of last March the Children's Progressive Lyceum No. 1, of Brockton, was organized with the following named gentlemen and ladies R. Bicknell, Guardian; Miss Pearl Osborne, Assistant Guardian; W. L. Osborne, F. O. Edwards, Guards.

Under their efficient labors, the efforts of the spirit-world have been greatly blessed, and the work is a grand success; and no doubt will be carried on without cessation through the summer months.

Last Sunday the writer, while visiting that city, had the pleasure of attending one of the Lyceum meetings in company with Mr. C. E. Whitney, the genial Conductor. The weather was threatening rain, but the hall was well filled with the children and friends of the Lyceum and quite a large number of specta tors. The marching of the children, under the leadership of the Guardian and her assistant was well executed. The Lyceum has been very fortunate in securing Miss Bicknell (daugh ter of Guardian of Paine Hall Lyceum of Boston) to fill this important position. Every movement she makes in the march shows that she is thoroughly posted in her duties.

Recitations of a very creditable character were given by Misses Lilly Edwards, Mary Packard, Gracie Osborne, Edith Osgood, Gertie Howard, Lottie Osborne, Nellie Kingsbury, Jessie Hunt, Pearl Osborne and others. The Lyceum was closed by the cheering remarks of the Conductor.

In the afternoon there was a mediums' meeting held in the same hall, which was very inter esting. Mediums were controlled and many tests given.

It was unanimously voted that a mediums neeting should be held in future every Sunday afternoon at 4 o'clock, at the same hall.

The writer has organized a developing circle to meet at the residence of C. E. Whitney, Southworth Court, every Thursday evening at o'clock. He will also treat patients and give private sittings for development of mediumship every Thursday from 12 m. to 7 P. M.

The good work, so fairly inaugurated in Brockton, bids fair to be a grand success in every department. Long may its Lyceum live to educate the children of Spiritualists;"

EAST BOSTON.-William H. Banks writes 'On the evening of May 11th there was held at my house, No. 176 Lexington street, East Boston, a largely-attended free spiritual séance. There were present, all by invitation, sixty to seventy persons, including six public mediums, viz., Mrs. Dr. J. C. Smith, Mrs. Mary F. Lovering, Miss Lucy Barnicoat, Mrs. H. E. Allen, musical medium, Mrs. Emma W. Odiorne and Mrs. Holmes. All of these took part in the evening's entertainment, and did well.

I called upon Capt. P. C. Drisko to relate to the assembly some of his spiritual experience, and he told us of his conversion to Spiritualism while in command of the ship Harry Booth (an account of which appeared in your last issue). Capt. Drisko resides at 91 White street, East Boston. He is a retired shipmaster, a respected citizen, a ready and able speaker, a good friend the form of an inspirational poem from one of ceived the closest attention. We had many | polish it.

church people with us that night-in fact we always do have in the East Boston séances-and such a knowledge as given by Capt. Drisko causes a deep thinking among them. The daily papers have spoken of our meetings as being those held by 'Religious Reformers.' We do not like the name. Call us 'True Spiritualists,' we say, now and always."

#### California.

SAN FRANCISCO. - T. B. Clarke writes: The mystery of God's providence is that there are no duplicates; each manifestation of God individualizes itself. On Sunday, the 9th of April, the Rev. L. Hamilton, of Oakland, Cal. standing at his desk said, 'We do not know of what mafter consists'; raised his hand to his eyes as though he could not see, dropped his head upon the desk, easily his body dropped upon the platform, and he was 'gone to that bourne from which no traveler returns.

Nine years ago this man was tried by the Presbytery of California and expelled from the First Presbyterian Church of Oakland for heresy - 'Not by his peers (as said an obituary writer), for he was the peer of all his judges." At his funeral, with a church so crowded that hundreds could not gain admittance, there sat upon the platform of this 'heretic' ten divines from Presbyterian, Baptist, Methodist, Congregational and Episcopal pulpits, whose Bible and whose creeds declare that this man has gone to eternal death to suffer everlastingly; and yet those ministers eulogized this 'brother' as a glorious servant of God, and one of the most pronounced advocates of salvation only by Jesus Christ, and said, 'Verily this is the house of God, the gate of Heaven; and may my last end be-like his.' Thus we see this man persecuted as a heretic, a disbeliever and outcast of the Church of God during his life, and eulogized as an angel of God while his prostrate form lies before these ten professed teachers of the only way to eternal bliss. For one, I never felt the hollow-heartedness and hypocrisy of the Protestant church so deeply in all of my knowledge of its mythical superstitious reality as on this occasion.

There stood before an immense assembly of men, women and children destined to immortality, ten ministers of God, theological teachers, who are drawing from twenty-four hundred to thirty six hundred dollars per year salaries for teaching the way to eternal life, and then and there confessed themselves unjust persecutors of a good and glorious man about a matter which they again confessed they knew absolutely nothing-the dark valley and shadow of death,' 'the mysterious future,' 'the unknown world '-and yet each month they draw their 'ducats,' which in all commercial transactions would be decided in any court of earth to be obtaining money under false pretences, and subject the criminal to imprisonment."

#### New Hampshire.

FITZWILLIAM DEPOT. - D. F. White writes: "Some five years ago Dr. II. P. Fairfield came here and lectured at my house three or four times, and organized a Society consisting of eighteen persons, but for various reasons we have had no speaker since. There is no medium in this town that I am aware of, although I have had several mediums, one of whom, Mrs. Porter, E. V. Wilson's daughter, told me I was one myself. There is a good deal of the liberal element in the place, and a good lecturer and testmedium would, in 'my opinion, do well here; I think our small towns are too much overlooked by our speakers. Any good test-medium who would like to sojourn awhile in the country the coming season, will be furnished by me with a room free of cost, where they can hold scances if

HAMPTON FALLS .- Joseph Cram writes to express the happiness he derives from reading as officers: C. E. Whitney, Conductor; Miss So the Banner of Light, and to render thanks to he various contributors to its pages. He sympathizes deeply with the persecutions many of the best mediums have been subjected to of late, and asks whether it may not be with mediums now as in ages past, when it was said that they were "made perfect through suffer-

### Illinois.

CHICAGO.—A correspondent writes us that Mrs. Isabella J. Field has been speaking of late at the South Side, corner Butterfield and 26th streets, and is now about making a tour among the country towns. Mrs. Field, we are informed, is a young medium, but does her work thoroughly, and has had good success thus far. Her guides discuss the logical truths of Spiritualism, tests are given from the rostrum, spirits described, and poems improvised from themes given in by the audience. Our correspondent avers that "she bids fair to be one of the best platform test mediums and speakers now before the public."

CHICAGO.—E. O. Hubbard writes: "I am a regular reader of the Banner of Light, have been for some time, and am pleased more and more with each copy as it bears forth to anxious thousands the grand and glorious truths of Spiritualism. The Message Department, I trust, will never grow less, but continue right on, as it must carry gladness, hope and joy to many a weary and bereaved parent and child who arefavored with the reading of the paper. Once more: I am glad to say that the bright and beautiful pages of the Banner are never tarnished with the cry of 'fraud,' as I have so often seen flaunted in the face of good and truthloving people all over the land."

### Texas.

HOUSTON .- A. O. Woodworth writes: "It is not more than two weeks since I saw the Banner of Light for the first time, and I would not be without it now. We have made great progress in the spiritual work here in the last two weeks, none of us having known anything about Spiritualism two months ago, and we feel that we know very little about it now. I have never seen any demonstrations but those in my own family in that length of time. We have seven in our spiritual circle, four of whom are mediums, two of them being much more developed than the others-my wife and a lady friend. The former is a writing and materializing medium, and the latter a test and writing medium. They say I will develop into a slate-writing medium. We have had some very good demonstrations, such as the removing of rings, bracelets, collars, etc., beside music, both mediums being able to play and sing music they never heard of before. We have had sheet music written, and a large amount of poetry, and have been able to convince many who have seen these demonstrations that there is an intelligent power behind all, and caused them to wish to know more of the light that has dawned upon their way."

By reading we enrich the mind, by conversation we

The June Magazines. THE ATLANTIC MONTHLY. Houghton, Mifflin & Co., Boston, publishers.

The present issue of the Atlantic has a pathetic in terest, in that it has been converted into a memorial brochure, the deceased poet Longfellow being the subject. A fine steel frontisplece of Mr. Longfellow leads off its valuable array of articles in prose and verse Dr. O. W. Holmes and O. B. Frothingham make eloquent mention of "Our Dead Singer" and his works an unpublished poem on "Decoration Day," by Mr. Longfellow, is given; Thomas Hardy, Miss Elizabeth Stuart Phelps and William Henry Bishop continue their serials; Edward Atkinson discusses "The Rapid Progress of Communism": John Fiske writes of Charles Darwin, expressing the fullest measure of appreciation for him both as a man and a scientist; Her bert Tuttle skillfully outlines "The New Eastern Question": Henry James, Jr., has a critical essay on 'Alphonse Daudet"; and other papers, short stories etc., blend with "The Contributors' Club" and "Books of the Month" in making this an excellent installment of a standard periodical.

T. NICHOLAS. An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. The Century Co., New York.

Of all the saints in the calendar, those who are now numbered among the "young folks" will in coming years have occasion to remember that one whose name distinguishes this magazine from all others, on account of the pleasure derived from a perusal of its attractive pages. The present. June number, has for its leading feature two sketches of Longfellow: "Longfellow and the Children," by Lucy Larcom, and "Long fellow's Last Afternoon with the Children," by Mr. Butterworth, both being illustrated with fine engray ings, of which one constitutes the frontispiece, "Mr Longfellow and his Boy Visitors." An amusing article

is "The Great Tub-Race at Point No-Point," by Ellen W. Olney, with an illustration showing the difficulty of getting into a floating tub and staying there. "The Whirligig Club" tells of a daring exploit with a bicycle, whereby a train of cars and its passengers were saved from destruction. There are several quaintly illustrated articles; of these are "The Maid of Honor," by Eva L. Ogden, "The Wise Professor," and "The Letter B." A reprint of an old-fashioned boy's and girl's book, with all the antique pictures, entitled Jane and Eliza," is a curious souvenir of the days when those who have now passed their threescore and ten years were young. There are a score of other stories, sketches and poems, riddles and rhymes, that, with their fine illustrations, will entertain, amuse and

WIDE AWAKE. An Illustrated Magazine for Young People. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston. The June number has for its frontispiece a six-hun-

lred-dollar prize drawing, "A Maying," a picture illustrating all the joyousness of childhood, and the bloom of full spring-time. There are two other fullpage engravings, "The Summer-Boarder goes to Church," by Barnes, and "Hunting the Four-leaved Clover," by Miss Humphrey. A pleasing comedy, the first part of which is given in this number, has in illustration five engravings that are meritorious. " How a White Man became a War Chief of the Zunis," will greatly interest all readers, especially those who had the good fortune to see five of the tribe who with Mr. Cushing recently passed through our principal cities. 'The Ruskin May-Day at Whitelands Cottage," by Sarah K. Bolton, gives a pleasing sketch/of the observance of the old English festival and the life of the distinguished art critic, with a portrait. Many other articles entertaining and instructive, all finely illustrated : choice stories, beautiful poems, and a fine musical composition, "Among the Lilles," words by Tennyson, music by Eichberg, complete the number.

THE MAGAZINE OF ART. Cassell Petter, Galpin & Co. London, Paris and New York.

The deep pathos of the frontispiece, "Alone," of the June number of this excellent monthly cannot fail to attract the thoughtful attention of every one who sees it. The engraving is from a painting by Josef Israels, exhibited at the United Arts Gallery, the subject of which may be learned from the first two lines of a sonnet by Eric S. Robertson, that accompanies it:

"The back so ofttimes bent in toll's dumb prayer, Amid the fields is stricken straight by Death."

The body, just made tenantless by the departed spirit of the wife, lies upon the rude couch of the peasant; the bereaved husband sits by its side, the picture of desolation and questioning anxiety. The illustrations of the works of other artists that follow are all very fine. J. G. Brown, the painter of street life, is the subject of the first article, and copies of two of his productions, 'Tough Customers" and "Pups," are worth to every lover of art more than the price of the magazine. There is, also, a well-executed portrait of the artist. A second full-page engraving, "Narcissus," by Vicente Poveda, a young Spanish artist, is worthy of note. The paper upon "The Art of Savages" is continued with several illustrations, and the remaining contents are fully up to the high position of merit hitherto accorded to this periodical.

OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 36 Bromfield street, Boston.

For the voungest of readers the current number of this magazine is overflowing with attractive engravings, charming stories, and songs so musical that they almost sing themselves. The contents," Fido and the Fly," "Tommy and the Tea-Kettle," "Cross Old Poll," "Finding Baby's Dimples," "Pretty Polly Primrose," Jack and Jimmy," "The Little Girl's Complaint," Grandfather's Spectacles," and several others most admirably adapted to the taste and requirements of young minds, combine to render this favorite of the children more popular, if possible, with its patrons than ever.

THE COUNCIL FIRE AND ARBITRATOR. T. A. and M. C. Bland, editors. Washington, D. C. The fifth number of Volume V. indicates an active and growing interest in the establishment of a Peace Policy toward the Indians, and the promotion of principles of Arbitration as a preventive of war and discord between nations and individuals. Fred P. Stanton contributes "The Progress of Arbitration," and an address to the people by one of the editors, T. A. Bland, states the "Objects of the Arbitration League." An interesting report given, of an interview held with an ex-chief of Indian police, is worthy of a careful reading, treating, as it does, of a subject of vital importance, and presenting in full the views of one wife has experience and speaks of what he knows.

## A Noble Woman Gone Home!

To the Editor of the Banner of Light:

Recently Mrs. Sally, widow of the late Alden Fuller, passed on to higher life from West Acton, Mass., at a

Mrs. Fuller was an invalid for some time past, not fully recovering from a severe sickness (fever) she contracted years ago. The mother of the writer, at the time of her exit to spirit-life, and Mr. and Mrs Fuller were members of the Acton Congregationalist Society. Mrs. F. was considered one of the best informed biblical reasoners in the Society; passages of Scripture were at her command at any time or place to sustain her doctrine. Sometwenty-five years ago the illfated steamer Ocean Wave, running between Ogdensburg and Hamilton on Lake Ontario, one cold winter night was burned; Mr. and Mrs) Fuller's eldest son was on board at the time, and has never been seen in the form since. The writer was in Kingston at the time, and carefully perused the papers and watched the shores of the Lake to discover the body, if it should be washed on shore. Some time subsequent a body which somewhat resembled Mr. F. was washed ashore at Kingston. I informed Mr. Fuller, and he visited the city to see if he could recognize in the corpse his son; but decomposition had so far advanced that he could not discover sufficient evidence to fully warrant a certainty, therefore the body was re-interred.

I called on the afflicted family on my return from Canada, and found that their views of the philosophy of death and the future life for those outside the pale of the Church had left its "sting," and they could not be comforted by it. There was an uncertainty hanging over this sad event, so that their religious convictions did not allow them to even hope for their noble son happiness in the future. I suggested to them that

Spiritualism and its philosophy might give them comfort in their sad affliction; also advised them to visit a medium and allow their son to manifest his presence. I never shall forget the look they gave me when I nade the suggestion; they had no faith in it, and seemed astonished to think that I had. Mr. F. afterward visited Boston and went secretly to a medium, and his son manifested by personation, the medium shivering as though she was suffering with extreme cold, at the some time remarking: "There is a spirit present who was drowned in cold weather." Mr. F. was much moved by what he saw, and soon left for home in deep thought.

When Mrs. F. heard of it she was anxious to go to a medium to learn more concerning the subject, and while in the presence of another one, she (the medium a stranger) drew a steamer, and printed upon its side Ocean Wave. This, coupled with communications that followed, convinced both Mr. and Mrs. Fuller that although they did not know for a certainty where the material body of their son was deposited, his spirit was with them; therefore they became avowed Spiritualists, taking the Banner of Light for the purpose I learning the experiences of others, and to get more ght upon the subject.

Mrs. Fuller said to the writer at one time that when he Spiritual Philosophy became clearly known to her the Bible was read and understood in an entirely different light from what it was before; she was convinced of Spiritualism being a verity. She also said it gave her the key to unlock many heretofore mysterious pas-

sages in the Scriptures.

When it became publicly known that this strong: minded woman had embraced Spiritualism great com motion existed in the church of which she was one of the pillars, and I am informed the minister and deaconsused all their strongest arguments to convince her that/Spiritualism was "of the devil" and a "delusion," but her new version of the scripture harmonized the past manifestations with the present, and her soul was fully satisfied that spirit-communion was a fact in the nature of things, which the belief or unbelief of any one could not change; therefore her able argument, from the spiritualistic standpoint, was suflicient to meet their opposition.

The last time the writer conversed with her she stated that she still remained firm in the convictions. of spirit-communion being true, and that ancient and modern spirit-manifestations were governed by the same great universal law, the only difference being inthe time of taking place. She seemed resigned and willing that her children and friends should enjoy their highest religious convictions of truth as they saw fit, knowing it was well with her, and would be

Mrs. Fuller was born, resided, and passed on in the same house; was the mother of thirteen children, nine of whom are now living in the form-all married. Rev. Mr. Knowlton, Universalist, and the Rev. Mr. Wood, Congregationalist, officiated at the funeral services.

It can be truly said of this ascended spirit that she ived a true, noble life, and the world is the better for her having lived in it. Thus from earth-sphere to spirit-life is born a noble woman, there to continue to be active and useful in her new home, returning, as opportunity offers, with kind greetings to those seeking to know the truthfulness of spirit communion. A. S. HAYWARD,

#### Passed to Spirit-Life:

From Algansee, Branch Co., Mich., May 11th, 1882, Adeia I., wife of Enos S. Taylor, aged 50 years 3 months and idays. 🔸

lia I., wife of Enos S. Taylor, aged 50 years 3 months and 6 days.

In her departure we lose a ploneer in the cause of Spiritualism, as many living friends can testify. In 1852-3 she and her husband became believers from the proof received through the mediumship of Miss Olive Pond. We have received many convincing tests of the continued life of the departed, and also of their ability to communicate to those yet of earth; but the most convincing are those we received through Mrs. T.'s mediumship; she saw and described spirits to the last. As the writer was standing by her bedside the day before her departure she exclaimed, "Oh; that beautiful woman." I asked her who? She replied, "Julia" (her lusband's sister, who departed two months previous), and then added, "She is so plainly visible, and smiles on me so lovingly, it does seem as though you might kee her." I then asked her if she saw others, to which she replied, "More than I can describe; but oh! the loving looks that they all give me," Thus with her latest breath she gave us proof that she did not go alone, and that the way was lighted by shining spirits. She leaves a husband, two sons and two daughters (one daughter and one son preceded her to the bright Summer-Land), an aged mother who has been her care for the past eight years, and five grand-children-all to miss her genial inhuence, and many friends to relierate her deeds of charity. But we have the comfort of knowing that she can and will hover near the becaved ones to soothe and comfort them.

From Steubenville, Ohlo, May 2d, 1882, Mr. James D.

From Steubenville, Ohio, May 2d, 1882, Mr. James D. Wyatt, aged 73 years.

wyant, aged 13 years.

Bro, W. was born in Manchester, Eng., in 1809, and came to Steubenville in 1834. He was one of our most highly esteemed citizens, respected by all who had the pleasure of his acquaintance. For the rectitude of his life as a citizen and a liberal-minded gentleman, his character was above repreach. He was a firm believer in the doctrine of Modern Suiritualism, and one of its cluster objects in the doctrine of the citizens. spiritualism, and one of its ablest advocates in this can was a great reader and thinker, and a scientist of consi-erable ability. As a philosophical reasoner, he had fo quals and no superiors that we know of in this vicinit, the was one of the oldest phoneers of Spiritualism in the section, and a subscriber to the Banner of Light. His lisection, and a subscriber to the Banner of Light. His He and character require no elaborate eulogy, for the record he has left behind is such that we can truly say. 'His actions were to all se kind that scarce his equal you can find.' During his last lilness he frequently expressed a desire to be freed from his sufferings and enter upon the new life in the beautiful Summer-Land. Death had no terrors for him; he was ready and willing to go and be at rest; and when the change came, he passed cabinly and gently away. Bro. W. will be missed in business and in the social circles of life, but most of all by his family, who feel that their best earthly friend and counsellor has been taken from them, and they are left in sorrow to mourn his loss. Earth has lost a noble citizen; heaven has received another immortal spirit.

From Barnard, Vt., April 30th, 1882, from damage by a fall pon the ice, after several weeks of severe suffering, Timothy E. Perkins, aged 83 years and 8 months.

upon the fee, after several weeks of severe smering, 1 innothy E. Perkins, aged 83 years and 8 months.

He was born in this town in the year 1798. He became a convert to Spiritualism during the lifetime of the publication of the New England Spiritualist, and was a reader of that early paper. With the commencement of the Banare of Light he became a subscriber to it, and has continued to take it every year up to and including the present. Mr. Perkins was a man of great kindness of heart, of a very genial and mitriful nature, and always had a goodnatured word for every one. By this characteristic he was known far and wide, and his friends were about as numerous as his acquaintance. Indeed it is not known that he ever had an enemy during his long life. He lived and breathed the true atmosphere of Spiritualism, having no more doubt of continued spirit-life than he had in acoming day after a dark night. A few days before his death, in speaking to some of his friends he said: "I shall come back and make a rattling among you." His funeral was attended by a large audience. That excellent medium lecturer, Austen E, Simmons, of Woodstock, did himself and the cause of Spiritualism much credit in giving a most excellent and appropriate address to the audience, most of whom were not Spiritualist; nevertheless the strong points of the spiritual faith of believers were well established and very ably handled by Mr. Simmons.

Woodstock, Vt., May 14th, 1882: r. Simmons. Woodstock, Vt., May 14th, 1882.

From Dover, N. H., May 18th, Mr. B. F. Preston, aged

64 years and 5 months.

Bro. Preston was an earnest worker in our ranks, and a man of tender feelings. He leaves a widow, a son, a daughter and two grand-children this side, while he has gone to meet a son and two daughters the other side to units with them in "waiting and watching" for those who still remain. He was a member of Washington Lodge I. O. of O. F., of Great Falls, but his residence was in Dover. He was under the watchful care of Mt. Pleasant Lodge of that city, and a delegation of that Lodge, in full regalia, escorted the remains to the tomb and tenderly laid them in their final resting-place. Funeral services—conducted by the writer, assisted by a fine male quartette, consisting of Messrs. J. S. Hayes. J. M. Staples, E. H. Bhaisdell and G. I. Gooch, whose music seemed typical of that which greated him as he met the lovel ones "over there"—were held at his late residence, No. 5 Broadway, on the afternoon of the 20th ult. Flowers, profuse and elegant, shed a sweet perfume throughout the rooms. The most noticeable was a splendid wreath and floral chain, representing the three degrees of the Order. Brother, we shall meet thee yet again.

71 Leverett street, Boston.

From Barnard, Vt., May 16th, Mrs. Ablgall, wife of

From Barnard, Vt., May 16th, Mrs. Abigail, wife of

Timothy E. Perkins, aged 80 years.

She waited only a few days after the husband of her youth joined the heavenly host. Her exit was caim and peaceable like her life. We remember her many sterling, good qualities. Never cast down by adversity, never elated or value of orious in the midst of prosperity, hers was a practical, well-ordered life. Mrs. P. never sought her place in society, but lavished the grace and love of her nature upon her home. She was a true Spiritualist from the first, with her husband—standing like a Spartan mother in those days that tried men's souls.

From her home in Chicago after the Nusband Spiritualist from the first, with her husband. Timothy E. Perkins, aged 80 years.

From her home in Chicago, Ill., Feb. 23d, Mrs. S. F. Parkinson. aged 66 years 8 months.

Parkinson, aged 66 years 8 months,

Her children have lost a kind and affectionate mother, who worked ever with loving heart and willing hand for their welfare; the grind-children, an indugent, gentle monitor and guide; her brothers and sisters one who was ever ready, with words of encouragement and love, to render them her assistance; her acquaintances, a genial and steadfast friend. During all the years of suffering she was never heard to complain of her lot, but submitted with perfect patience. In regard to the future life, she had added to her faith knowledge, and although with reluctance she parted from her loved ones, her transition was calm and peaceful.

8. S. MITCHELL.

[Obiliary Notices not exceeding twenty lines published grantitionally. When they exceed this number, twenty cents for each additional line, payable in advance, is reguired. Ten words make a line. No postry admitted under this heading.]

#### THE LOST BABIES.

Come, my wife, put down the Bible,
Lay your glasses on the book;
Both of us are bent and aged—
Backward, mother, let us look.
This is still the same old homestead
Where I brought you long ago,
When the hair was bright with sunshine
That is now like winter's snow.
Let us talk about the bables,
As we sit here all alone;
Such a merry troop of youngsters—
How we lost them one by one.

How we lost them one by one.
Jack, the first of all the party,
Came to us one winter's night;
Jack, you said, should be a parson,
Long before he saw the light.
Do you see that great cathedral,
Filled, the transept and the nave?
Hear the organ grandly pealing,
Watch the silken haugings wave,
See the priest in robes of office,
With the altar at his back!
Would you think that gifted preacher
Could be our own little Jack?

Could be our own little Jack?

Then a girl with early tresses.

Used to elimb upon my knee,
Like a little tairy princess,
Ruling at the age of three.
With the years there came a wedding—
How your fond heart swelled with pride
When the lord of all the county
Chose your baby for his bride!
Watch that stately carriage coming,
And the form reclining there—
Would you think that brilliant lady
Could be your own little Clare!

Then the last a black well assessed.

Then the last, a blue-eyed youngster—
I can hear him pratting now—
Such a strong and sturdy fellow,
With his broad and honest brow!
How he used to love his mother!

Ah! I see your trembling lip!
Ah! I see your trembling lip!
He is far off on the water,
Captain of a royal ship.
See the bronze upon his forehead,
Hear the voice of stern command!
That the boy who clung so fondly
To his mother's gentle hand?

Ah! my wife, we've lost the bables, Ours so long and ours alone: What are we to these great people, Stately men and women grown? Seldom do we even see them:

Yes, a bitter teardrop starts,
As we sit here in the firelight—
Lonely hearth and lonely hearts.
All their lives are full without us:
They 'll stop long enough one day
Just to lay us in the churchyard,
Then they 'll each go on their way.

#### "INVESTIGATE OURSELVES."

"Would it not be well for us to become jess active in investigating mediums and investigate ourselves for awhite? If we should devote much of our time to destroying the weeds, and entitivating the plants in our own gardens of life, I predict greater happiness for ourselves individually, and the dawn of the millennium in the world collectively.

One of the best things that has been said of late from the public platform was uttered as above by Mrs. Rathbun in a recent lecture upon "Mediumship," in Brooklyn. It may not strike every one with the same true ring with which it comes to me, but to my mind it seems good enough to repeat, and continue to repeat, until we can get its deepest meaning.

It is a fact that we feel reluctant to confess, that even among Spiritualists there is too much investigation of others, and too little attention paid to self-examination. To be sure, the habit is nothing new. Ages ago, the Judean teacher uttered the injunction, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote which is in thy brother's eye." It is human nature. Yet it is wrong. It is not human nature as it should be. It is crude and unripe, and needs attention. The best of us, doubtless, will find the time all consumed, if we will but devote ourselves to this work of self-improvement.

But in addition to its being a matter of duty, it is something which, if neglected, will be attended with much regret when we reach spiritlife. We are not here in this material life by any accident, though we may be unable to see much behind or before us. And if we are here for a purpose, it seems to me that it must be for this end, viz: to rid the spirit of those moral crudities that would otherwise hamper it and prevent it from rising. Now what better opportunities could possibly be presented than we have thrust before us every day to do this work? What occasions for self-denial in a thousand ways? For the exercise of that rarest of virtues-patience! Why, friends, nine-tenths of us can pause right here, and have a task that will absorb all our spare hours through this life. We, who believe that every mortal should have a chance; who believe that this earth-life is disciplinary, and that its outcome should be improvement-however little-we, I say, who thus believe, should be swift to give our attention to the matter of sweeping before our own door. Doing this, we shall be less likely to encounter those terrible cases of imposture that now confront us, and also be in a more harmonious condition, and therefore more capable of exercising calm judgment, and possibly forbearance.

But would you meekly consent to be imposed upon, and stigmatized as a fool?" Oh, no: far from it: but I would certainly stick to that formula that I have already referred to. "first cast out the beam out of thine own eye," &c., until I could get one more reasonable and practical, that would serve my purpose better for the task that I think all must admit we must attend to sooner or later.

The truth is, it is easier to spend our time in

cataloguing the shortcomings of others than to the correcting of our own errors. It is so much easier to successfully (in our own estimation) investigate others than to investigate ourselves, that we hie to the work with great alacrity, and while thus engaged the weeds of evil are growing within us, rank and noxious, making us unlovely, and altogether out of tune. Let us leave this task of "investigating" to those who have completed the work of self-improvement, who have fulfilled the mission of the earth-life, and are only waiting for nature to unlock her fetters, and set the spirit at liberty. This much, at least, will be gained by such a course: we shall, as Spiritualists, have a bulwark of moral character that "the gates of hell shall not prevail against."

CHAS. W. GARDNER. Portsmouth. N. H.

## New Publications.

SMALLPOX AND VACCINATION in the United Kingdom of Great Britain and Ireland and Continental Countries and Cities, with Tables Continental Countries and Chies, with Tables Compiled from Authentic Sources. By Chas. T. Pearce, M.D., M. R. C. S., Eng. Ande Sapere. Dedicated to the British Parliament. 12mo, cloth, pp. 176. London: Society for the Abolition of Compulsory Vaccination, 114 Victoria Street. E. W. Allen, 4 Ave Maria Lane E. C.

The author of this work was a vaccinator from the year 1846 to 1856, but in the latter year abandoned the practice, being convinced, by a study of its history and nature, that it was not only a failure but a most unmitigated evil. The present essay is a continuation and extension of text and figures contained in a letter which, in 1877, he addressed to the President of the Local Government Board, wherein was shown that in England and Wales, each epidemic visitation of small Pox had increased in severity concurrently with the extension of vaccination. The statements made so astounded many of the medical profession that they doubted their truth; but their correctness was confirmed by being attested at Somerset House, in the office of the Registrar-General.

The primary object of the book is to make known that what is true of Great Britain is also true of all

vaccinated countries, particularly those "best" and most" vaccinated, Sweden, Denmark and Prussia. It should be in the library of every honest physician, and every other person in this country who would, regardless of preconceived opinions, learn the absolute truth in regard to the subject upon which it treats; especially in this country, for the reason that here the agitation of the question of the value of vaccination is comparatively new. The text is illustrated by a series of statistical tables, all authentic, which will enable one readily to see that vaccination as a prophylactic against smallpox utterly fails in each epidemic, though enforced by the most stringent laws. A patient, thorough perusal of this book should be engaged in as a duty by all legislative committees who may have under consideration the making of laws relating to vaccination, or petitions for the repeal of those that

SINGING ON THE WAY. A Collection of Hymns and Tunes for Sunday Schools, Social Worship and Congregations. Compiled and Arranged by Mrs. Belle M. Jewett, New York City, assisted by Dr. J. P. Holbrook. 12mo, boards, pp. 160. R. W. Carroll & Co., Cincinuati, O. Il to gold that Mrs. Lorent is a fine montain of the It is said that Mrs. Jewett is a fine musician of admirable taste, infimately acquainted with Sunday-

school work, and with the merits and defects of Sunday-school singing books. In this volume she has endeavored to add to the former and to avoid the latter. and has succeeded to a certain extent; but as the sentiments and doctrines the words inculcate are on the so-called "evangelical" basis, there is much in the book that, to our mind, is capable of improvement. Impressing the minds of children with ideas that their elders are rapidly disowning as erroneous is hardly to be commended. Some of the songs and hymns are good; those that teach love to all God's creatures and kindness one to another; but these are few.

WHAT IS BRIGHT'S DISEASE? Its Curability. By Seth Pancoast, M. D., Specialist in the Treatment of Chronic Riseases; Author of Ladies' Medical Guide, etc. With Illustra-tions. 16mo, cloth, pp. 152. Philadelphia: Published by the author.

The purpose of this book is claimed by its author to be to impart information as to the origin and nature of the disease upon which it treats, and to assure, those who are suffering from it of its curability, although considered by many physicians to be incurable. In the opinion of the author, the failure to eradicate it from the human system is due to a wrong conception of its nature and cause, the latter, as he thinks, being in the organic nervous system, which controls the nutrition and growth of the entire organism.

R. HOE & Co.'s CATALOGUE OF PRINTING PRESSES AND PRINTERS' MATERIALS. New York: 504 Grand street.

As its title indicates, this is a catalogue of the various articles entering into the make-up of a printing establishment which are manufactured by this enterprising and well-known firm. Aside from its strictly mercantile character, much valuable information is presented, and the mechanical execution of the work is a credit to all concerned.

THE IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered. A Series of Lectures by Robert Cooper. 16mo, cloth, pp. 135. Boston: Published by J. P. Mendum.

An effort to prove that death ends all, and that a be-lief in immortality is a fallacy. It is needless to inform our readers that this book is NOT by our esteemed friend Cooper, of Eastbourne, Eng. In answer to all the theories contained in this volume, Spiritualism presents its facts.

#### The Indians.

As noted by us in a recent issue, the newspapers of Philadelphia without distinction of party have joined in recommending to the press of the United States a systematic plan for dealing with the Indians. The circular is signed by the Press, Inquirer, North American, Bulletin and Telegraph-Republican; the Times and Record -Independent: and the Democrat-Democratic. These papers unite in the hope that every journal in the United States will support the proposed policy as follows:

GOOD FAITH. Never break faith with the Indians. INDIAN TERRITORY.

Keep all intruders out of the Territory. Continue the self-government of the civilized tribes. Let them regulate their own land tenure.

Enact suitable laws to protect life and property on reservations. Make them flexible in detail.

Administer them through department orders approved by the President.

Promptly and rigidly enforce them." Individualize the punishment of crime.

Never hold the tribe liable for the crimes of its members.

Organize an efficient Indian police force on every reservation. INDIAN DEPARTMENT.

Create a separate Indian department under a civilian secretary.

Grant plenary emergency powers to the President. Have all agencies frequently inspected by appointees of the President, well paid and unconnected with the

Indian department. Carefully regulate the powers and duties of Indian agents.

Give them permanent positions and liberal salaries. Seep them free from political influence. Let their subordinates be appointed by the denartment.

All questions of general policy and treatment to be settled by the department. No individual experiments by theoretical agents to be permitted. 4

Abolish all privileged traderships. Absolutely destroy all traffic in liquors. Control the sale of arms and ammunition. In all else let there be free trade. Let all military posts be maintained separate and apart from the Indian villages, and preserve absolute non-intercourse between the soldiers and the Indians.

NO REMOVALS. Remove no tribes, except where the soil and climate require it, and the change is voluntary. Civilize the Indians where they are.

EDUCATION. Educate the entire Indian reservation population. Teach the children in boarding manual-labor schools

on the reservations. Make them farmers and grazlers.

Give all the bands an abundance of cattle. Teach them trades. Instruct them in the laws of health. Show them how to live.

Neutralize the influence of the medicine men. Make work compulsory. LANDS IN SEVERALTY. On reservations divide lands in severalty as soon as

Indians can farm them. Make them inalienable and non-taxable for a time. Sell the surplus lands for the benefit of the tribe. Elsewhere grant government lands in severalty (on

same terms) to all Indians who can cultivate them. CITIZENSHIP.

Give citizenship to all self-supporting Indians.

### Special Notice.

Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

### Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

COLBY & RICH.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL. PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "ZOELLNER'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 Montgomory Place, Boston.

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

## New Books.

PRICE REDUCED.

#### THE YOUTH'S LIBERAL GUIDE FOR THEIR

#### Moral Culture and Religious Enlightenment. BY PROF. H. M. KOTTINGER, A.M.

BY PROF. H. M. KOTTINGER, A. M.

Five years ago the author published a Text Book for the Sunday Schools of the Gorman Free Religious Congregations in America ("Leitfaden für den Unterricht in den Sountagsschulen Freier Gemeinden, Milwaukee, Wis.") It was authorized by their Supreme Board, and has been since in general use in most of those schools. This work having subserved so valumble a purpose in the liberal education of the German youth, the author was encouraged to attempt the publication of an English edition. It is althorat guide for the moral education and niental enlightenment of children. It almost the destruction of erroneous theological views, and is adapted to the principles and development of Ilberal science. It contains: first, A doctrine of human duttes and rights, established upon the nature of human reason, and illustrated by examples collected from standard English and American authors, both in prose and verse; secondly, the history of the principal religious; thirdly, a criticism of the most important liberal marratives; fourtfly, which is the content of the English, French, German and American authors applies of the English, French, German and American authural philosophers, such as Darwin, Huxley, Tyndall, Spencer, La-Place, La Marck, Humboldt, Bucchner, Fenerbach, Felke, etc.

Cloth, 178 pp. Price \$1,00, postago 10 cents, For sale by COLDY & RUGH.

Cloth, 173 pp. Price \$1,00, postage 10 cents. For sale by COLBY & RICH.

#### STATUVOLISM;

STATUVOLISM;
OR, ARTIFICIAL SOMNAMBULISM: hitherto called Mesmerism, or Animal Magnetism. By Ww. Baker Faine-Stock, M. D.
Containing a brief historical survey of Mesmer's operations, and the examination of the same by the French Commissioners. Phreno-Somnambulism; or, The Exposition of Phreno-Magnetism and Neurology. A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate flescription of the various phenomena belonging to this state; the ludding its division into two distinct conditions, viz.; the waking and skeping, with practical instructions how to enter and awake from either. The identity of these conditions with other states and mysteries, together with an around of several obstitrical cases delivered while in line state; the proper method of preparing subjects for surgical operations; their management during and after the same, and the latest and best method of capting disease, etc., in those persons who are in that condition.
Cloth, \$1,50, postage free,
For sale by COLISE & RICH.

#### AN EXPOSITION OF SOCIAL FREEDOM. Monogamic Marriage the Highest Development

of Sexual Equality.

of Sexual Equality.

By the author of VITAI, MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE.

Nature's Laws, Principles, Facts and Truths, are eternal and immutable. Society, Customs, Conditions, Circumstances and Opinions, are constantly changing; therefore, to be consistent, we should weigh and judge both sides of the subject.

The fascinating teachings are contrasted with their opposites, the curtain is drawn, their effects shown, also the causes which produce inharmony; the remedy is suggested; "Societa Freedom" teachings are either boneficial or detrimental. Which? Every family should know for themselves as to its moral tendency and practicability.

It is designed as a "two-edged-sword" rejoinder, to send individuals who accuse Spiritualism of leading to the doctrine. Send it broadcast.

72 pages, Price 25 cents, postage free.

For sale by COLBY & RICH.

### Experiences of Samuel Bowles,

LATE EDITOR OF THE SPRINGFIELD, MASS., REPUBLI-CAN, IN SPIRIT-LIFE; OR, LIFE AS HE NOW SEES IT. GAN, IN SPIRIT-LIFE; OR, LIFE AS HE NOW SEES IT.
Written through the Mediumship of Carrie E. S. Twing.
SUBJECTS.—Mr. Bowles's Entrance to Spirit-Life, People Retain their Tastes and Ambilions After Death. Life's
Bills of Sale. The Effects of War and Sudden Death by
Accident on People Entering Spirit-Life. Heaven is Work.
The Clothing of Spirits. Spirits are Interested in our Political Elections, Churches; Places of Amusement; Schools
in Spirit-Life. The False Religions of Earth. The Law of
Spirit Control. Mr. Bowles's Spirit-Home. Inventors;
Artists in Spirit-Life. What Houses are Made of. The
Spiritual Congress. How to Help our Loved Ones Die.
There Should Be a Medium in Every Family. How to Make
Them.

Paper. Price 20 cents. For sale by COLBY & RICH.

#### BOUND VOLUMES SPIRITUAL MAGAZINE,

#### BY SAMUEL WATSON. (Formerly published in Memphis, Tenn.)

VOLUME ONE.—Bound in cloth, 8vo, pp. 552, and containing a steel-plate engraving of Samuel Watson, Price \$1,50, postage 15 cents.

YICU \$1,50, postago is cents.

VOLUME TWO.—Bound in cloth, quarto, pp. 376.

Price \$1,50, postage 15 cents.

VOLUME THREE.—Bound in cloth, quarto, pp. 381.

Price \$1,50, postage 15 cents.

For sale by COLBY & RICH.

#### The ${f Truths}$ of ${f Spiritualism}$ . IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER.

Compiled from Twenty-five Years' Experience of what he Saw and Heard,

This is a volume of facts—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in the author's diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to. Cloth. 12mo, 400 pages, with portrait of author. Price \$1.60, bostage free.

#### \$1.50, postage free. For sale by COLBY & RICH. THE SPIRITUAL PILGRIM. A Biography of J. M. Peebles.

BY J. O. DARRETT.

"My name is 'Pligrim;' my religion is love; my home is the Universe; my sole effort is to educate and elevate numanity."
The book contains a fine steel portrait of Mr. Peebles, engraved in London.
Cloth, \$1,50, posinge 10 cents.
For sale by COLBY & RICH.

#### THE TRUTH SEEKER COLLECTION Of Forms, Hymns and Recitations.

Of Forms, Hymns and Reclintions.

Forms for organizing Societies, Forms for Constitutions and By-Laws, for Funeral, Services, Marriage Services, Naming of Infants, Oblinary Notices, Epitaphs, Wills, etc. Also nearly 500 Liberal and Spiritualistic Hymns, original and selected, for Public Meetings, Funerals, Bocial Gatherings, etc., etc. The whole supplemented by a fine selection of Recitations, comprising many of the finest poetical gems in the language. Over 500 pages in the extremely low price of 75 cents in cloth, postage 8 cents. The price is made very low, so that overy family can have a copy. Let none fail to obtain it.

For sale by COLBY & RICH.

#### Why I am a Spiritualist, And Why I am Not an Orthodox. .

BY J. B. ANGELL:

We feel well assured that it is rare that an opportunity offers where one can get so much sound and useful thought for so small amount of time and means as in the purchase and mature consideration of this pamphlet.

Paper, 10 cents, postage free.

For sale by COLBY & RICH.

The Relation of the Spiritual to the Material Universe; The Law of Control. Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF, M. FARADAY, of Eng-

Paper. Price 10 cents. For sale by COLBY & BICH.

## New Yooks.

## A NEW-RILGRIN'S PROGRESS.

JOHN BUNYAN, Through an Impressional Writing - Medium.

The origin, method of reception, and meaning of this little book; are sufficiently indicated in its pages to remove the necessity for any explanatory preface. The work was written with great rapidity, after short intervals of somitance, and the whole was committed to paper in forty-nino slittings, extending over a little more than twelve months. It is a neatly-printed work of some 28 pages, and its contents are devoted to the portraying—and that, too, in the most interesting manner—of the experiences of its chief character, "RESTLESS," who is, in the broadest sense of the term, a spiritual pligrim. The story of his wanderings from the "LAND OF SLEPERIS" to the final goal of excellence is told a la flunyan in fact, the book purports to have been given by Spirit Hunyan through an impressional writing medium in Australia.

[Join, Pley \$1,50, postage free. Cloth. Price \$1,50, postage free, For sale by COLHY & RICH.

#### SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE FUTURE LIFE, AND ILLUSTRATING AND CONFIRMING THE PUNDAMENTAL DOCTRINES OF THE CHRISTIAN FAITH.

Edited by

HENRY KIDDLE, A.M., Superintendent of Schools, New York City. Superintendent of Schools, New York City.

The following are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts continued, with Various Spectimens of Spirit Communications; Communications Spectimens of Spirits Communications; Communications of Earth; Spirits of the Lower Spheres; The Short-lived on Earth; Various Communications; Communications Cherleat, Sucred, and Hildical; Importance of the Spirit Writings; Appendix; Index.

Cloth, Price St. 50, postage free,
For safe by COLBY & RICH.

## Eating for Strength.

BY M. L. HOLBROOK, M. D., BY M. L. HOLBROOK, M. D.,

Which should be in the hands of every person who would
eat to regain and retain health, strength and beauty. It
contains, besides the science of eating and one hundred
answers to questions which nost people are anytons to know,
nearly one hundred pages devoted to the best healthful
recipes for foods and drinks, how to feed one's self, feelile
habes and defleate children so as to get the best bodily development. Mothers who cannot nurse their children will
find full directions for feeding them, and so will mothers
who have defleate children, and invalids who wish to know,
the best foods,

Cloth, \$1.00, postage free,
For safe by COLBY & RICH.

## Angel Voices from the Spirit-World:

Essays taken indiscriminately from a large amount written usader Angel Influence.

BY JAMES LAWRENCE, Dial and Transcribing Medium, and Reputed Author,

These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in the religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, low beautiful this is! It is a religion worth having; it satisfies the mind; it rests the heart!

Cloth, pp. 400. Price \$1.00.

For sale by COLBY & RICH.

#### The Night-Side of Nature; or, Ghosts and Ghost-Seers.

BY CATHARINE CROWE,

CONTENTS,—Introduction; The Dwellers in the Temple; Waking and Sleeping, and how the dweller in the Temple; somethnes looks abroad; Allegorleal Dreams, Presenttments, etc.; Wardings; Double Dreaming and Trance, Wratths, etc.; Wardins; Doppelgangers, or Doubles; Apparitions; The future that awalis us; The power of will; Troubled Spirits; Haunted Houses; Spectral Lights, and Apparitions attached to Certain Families; Apparitions seeking the prayers of the lwing; The Pointergets of the Germans, and Possession; Miscellaneous Phenomena; Conclusion.

## An Hour with the Angels;

Or, A Dream of Spirit-Life.

BY A. Buttillam.

This charming book, as its title indicates, narrates a vision of scenes in the spirit-land, witnessed by the author in a dream. 'Four thousand years of angel ministries, of visions, and dreams, and the occasional afbearance of the spirits of departed men, as recorded in the Bible, ought to be sufficient to establish the principle that spirit-communion is possible.'

Printed on fine tinted paper; cloth, 50 cents, postage 2 cents.

ents. For sale by COLBY & RICH.

#### NEW EDITION. THE LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. It amounces a system of life. It amounces a toy primal principles which can hardly be denied by any one, and endeavers to show how, from adherence to those principles, tyery ors to show how, from adherence to those principles, every life will grow into symmetry—into harmony with fiself in this life and the great hereafter. It is sent forth to the world by its author and his associates, as the preface indicates, without the hope or possibility of pecuniary profit to them—small fruit of some of the principles it aims to inselects.

culcate. Paper, 25 cents, postage free, 'For sale by COLBY & RICH,

## The Truth Seeker's Feast;

Comprising a Savory Picule of Theological Kutck Knacks, relating to the Groundwork of Modern Christianity. Including other kindred subjects worthy of due consideration. Leading subjects. The Grand Council of Nice; compiled by An Agod Veteran Spiritualist for the special benefit of Investigating Truth seckers and Free Thinkers in general. Owing to transposition of leaves in binding, and the mechanical part of the book not meeting the expectations of the author, the price of the work is reduced to 25 cents per conv.

for sale by COLBY & RICH. NEW EDITION.

HELEN HARLOW'S VOW. BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpfess and dependent condition, the numerous snares that beset her in every path that she may seek to travel, what thinely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome. Price \$1.25, postage 10 cents. For sale by COLRY & RICH.

PRICE REDUCED.

## Spring Buds and Winter Blossoms.

BY MRS. JENNIE H. FOSTER. With a Lithograph Likeness of the Authoress.

This fine poetic work contains the outpourings of a heart touched by the spirit-fingers of such 2s love freedom and humanity for humanity's sake. Price 4).00, postago 10 cents. For sale by COLBY & RICH.

The Origin and Antiquity of Physical Man. . The Origin and Anaquity of Physical man.

Scientifically considered; proving man to have been contemporary with the mastedon; detailing the history of his development from the domain of the brute, and dispersion by great waves of emigration from Central Asia. By Hubson Tuttle, author of "Arcana of Nature," etc. In response to a general demand, (it having been out of print for some time,) a new edition of this scholarly work has been published.

Cloth, \$1.50, postage 10 cents.

For sale by COLBY & RICH.

#### Our Future Destiny. Immortality elucidated and Job's question answered. BY M. B. CRAVEN. Scientific Materialism refuted by the evidence of Spiritu

Existence.
Paper, price 10 cents.
For sale by COLBY & RICH.

cents.
For sale by COLBY & RICH.

Spiritualism as a Science, And Spiritualism as a Religion. An Oration delivered under spirit influence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1873, by Cora L. V. Tappan. This is No. 1 of a series of Tracts entitled "The New Science."

Paper, 5 cents, postage free.
For sale by COLBY & RIUM.

THE DOCTORS' PLOT EXPOSED; Or, Civil, Religious and Medical Persecution. Being the report of the hearing granted by the Senate Ju-diciary Committee, on a proposed Act, No. 48, entitled "An Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts."

## state of Massachusetts. '' Paper, price 10 cents. For sale by COLBY & RICH. Natty, a Spirit;

His Portrait and his Life. By ALLEN PUTNAM, Esq. Cloth, 75 cents, postage 6 cents; paper. 50 cents, postage

#### THE ANGEL OF HOREB. A CRITICAL REVIEW OF

Biblical Inspiration and Divinity. BY M. B. CRAVEN. Paper. Price 10 cents. For sale by COLBY & RICH.

## New Books.

## Prof. William Denton's Works.

GEOLOGY: The Past and Future of our Plan-et. This is a book for the masses-a book that should be read by every intelligent man in the country. Price \$1.50, postage 10 rents.
SOUL OF THINGS; or, Psychometric Researches and Discoveries. By Win, and Ellzabeth M. F. Denton. A marvelous work. Cloth, price 41,50, postage 10 cents.

cents.
SOUL OF THINGS—Vols, II, and III. These two volumes consist of over 800 pages, 12mo, and are well illustrated by more than 200 engrayings, nearly alt of which are original, and drawn from actual vision. Printed on the calendered pager and bound in good style. Single vol. \$1.50, postage 10 cents; two vols, \$3.60, postage 20 cents. WHAT WAS HE? or, Jesus in the Light of the

Nineteenth Century. This work presents some of the conclusions arrived at by a Study of the Gospet accounts of Jesus. Cloth, price \$1,25, postage 40 cents; paper, \$1,40, postage facents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Shows the Flood Story to be as false as it is foollsh. Price focents, postage 1 cent.

RADICAL RHYMES. A fine volume of poems. Cloth, price \$1.25, postage feemts. Cloth, price \$1.25, postage (securis, RADICAL DISCOURSES ON RELIGIOUS SUBJECTS, defivered in Music Hall, Boston, Price \$1.25, THE IRRECONCILABLE RECORDS; or, Genests and Geology. Sept. Paper, price 2 counts, postage 3, centrs, chills, brocents, postage 5 centrs, chills, DARWIN RIGHT? or, The Origin of Man. IS SPIRITUALISM TRUE? Just the book for 18 SPHRITCALISM TRUE, 7 Just 146 Book for effective indestonery work. Price flocates, pestage Lecut.
ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE, The two systems carefully compact, Price focusts, pestage Lecut.
WHAT IS RIGHT? Shows how we can'tell right from wrong, and that no main can do this from the Bible. Price focusts, pestage Lecut.
BETHYSELE, A Discourse on Suffhood. Price focus, bestage Lecut.

Ocents, postage Levil.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Eighteenth thousand. Price 10 cents, postage Levil.

CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity. Price 10 cents, postage MAN'S TRUE SAVIORS. A Lecture. Price - 10 cents, postage 1 cent. SERMON FROM SHAKSPEARE'S TEXT: An excellent discourse. Price been s, persage Leon. WHO ARE CHRISTIANS? A Lecture. Price 10 cents, postage Leon.
THE GOD-PROPOSED FOR OUR NATIONAL CONSTITUTION, A Lecture given in Music Hall, Boston, on Sunday afternoon, May 5th, 182. Price 10 cents, postage Leon.
THE POCASSET TRAGEDY THE LEGITIMATE FRUIT OF CHRISTIANITY, i rice to conts, GARRISON IN HEAVEN—A Dream. Price 10 cents,

for sale by COLBY & RICH. FROM ENGLAND.

HIGHER ASPECTS

## SPIRITUALISM.

BY M. A. (OXON).

Author of "Psychography" and "Spirit Identity,"

CONTENTS.—Present Position and Future Needs of Spiritualism in England What is a Spiritualist ? Philosophical Spiritualism; Religious Spiritualism; and its a Spiritualism; Spiritualism; Spiritualism; Spiritualism; Spiritualism; Spiritualism; Spiritualism; Spiritualism is a Revolution; The Agency at Work; Conditions of Public Association; Spiritualism deals with Vexed Questions; Unity in Multiformity; Lessons of the Past; Cathnets to be Abolished; Exposures of Frand and their Effect; Lessons of the Future; Deshleranda. Spiritualism in some of its Religious Aspects Judaism and Jesus Christ; The World at the Rirth of Christ; Modern Christianity and Modern Spiritualism; Objections Then and Nov; The Ithic Mixacles and the Phesnomena of Spiritualism; Spirit Leads was the Residency of Evil; The Devil, Inst Genesis and Growth; On Spirit Communion; The Riblical Warrant for it; Appeal to Rible Students; Spirit Teachings. The God Idea; Maa's Future Destiny; Punishment, Hell; Ileward, Heaver; The Old Creed and the New; Religion and Science; A Practical Rollgion; What have we Gained and what have we Lost by the New Creed; Skeptielsm; The God-Man and the Typlead Man; Resurrection of the Rody; The Goth, In form with "Spirit Identity" and "Psychography," Trice \$1.25, postage forents;
For sale by COLIV & RICH.

MODERN THINKERS Author of "Psychography" and "Spirit Identity,"

#### MODERN THINKERS

PRINCIPALLY CPON SOCIAL SCIENCE: What They Think, and Why. BY VAN BUREN DENSLOW, EL.D.

With an introduction by ROBERT G. INGERSOLL. WITH EIGHT PORTRAITS.

CONTENTS.—Preface by the Author; Introduction by Robert G. Ingersolt; Sketch of the Life of Swedenborg; Emanuel Swedenborg, and the Origin of the Christian Ideas of Heaven, Hell and Virtues Sketch of the Life of Adam Smith; Adam Smith, Founder of the School of the Economists; Sketch of the Life of Jeremy Bentham; Jeremy Bentham, the Apostle of Law Reform, and of Utilitarianism in Morals; Sketch of the Life of Thomas Palue; Thomas Palue, the Apostle of Chronic Revolution, in his Relations to the Declaration of Independence, and Democracy. In America; Sketch of the Life of Founder; Charles Fourler, the Philosopher of Passional Harmony and Cooperative Association; Sketch of the Life of Spencer; Herbert Spencer, a Review of his Theories of Evolution and of Morals; Sketch of the Life of Hacket; Ernst Hacket, the Demonstrator of the Doctrine of Evolution; Auguste Contte, Founder of the Positive Philosophy and Pontiff of the Religion of Hu-WITH EIGHT PORTRAITS.

of the Bostine of Evolution Auguste Conne, Founder of the Positive Philosophy and Fourilf of the Religion of Ha-manity, including a Sketch of his Life; The Authorship of Junius, a Sequel to the Critique on Thomas Paine; Weath, a Sequel to the Critique on Adam Smith. Cloth, 12mo, 41.50, postage 10 cents. For safe by COLBY & RIGH.

## SPIRIT WORKS;

Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass.,

on the Evening of Sept. 21st, 1853.

BY ALLEN PUTNAM. BY ALLEN PUTNAM.

This lecture, delivered in Roxbury, Sept. 21st, 1853, and repeated at the Melodeon, in Boston, Nov. 1st, same year, though preceded by soveral addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private notices, was the first Lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issign in pamphlet form. Though the author says that it seems crude now, and contains some alusions to local and transient events? It is interesting and valuable because of its connection with the Introduction of Spiritualism.

Paper, 62 pp. Price 25 cents, postage free, 2

For sale by COLBY & RICH.

### SEVENTH EDITION. THE LIFE-LINE OF THE LONE ONE;

Or, Autobiography of Warren Chase, (The World's Child.)

BY THE AUTHOR. Those who sympathize with the many great purposes, high aspirations, bread charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Classe, who, struggling against the adverse circumstances of a 'dishononorable birth, and the lowest condition of powerly and New England slavery,' conquered ignorance, obscurity, poverty and organic inharmohy, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Goth, 30 pp. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

### A NEW REVELATION.

The History of the Origin of All Things. BY L. M. ARNOLD,

BY L. M. ARNOLD,

This book, contains chapters on the following subjects:
The History of Man from his Creation to his Finality: The
History of the World and of the Divine Influx: The History
of the Spiritual State of Man, and Counsel, Advice, and Instructions for the Present Life; A History of Spirit-Life
and of Paradise; A History of the Relations of Matter to
Life; A History of the Progress of Man's Spirit in the
World of the Future; The Life of Jesus of Nazareth, describing His Essence, His Oneness with God, and His Oneness with His Brethren.
It is claimed that the above were written under inspiration.
The first edition was published twenty-six years ago and
long since exhausted. A new edition is now Issued. Prico
in one volume complete, \$2.00, postage free.

For sale by COLBY & RICH.

## THE FUTURE LIFE;

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmonds.

Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusal of this agreeable volume.

(Light, 4150 presents a court Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

### NORA RAY, The Child Medium.

A CAPTIVATING BOOK. A CAPTIVATIVE ROOK.

This is a story of remarkable Spiritualistic power and beauty, depleting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.
Paper, 170 pages. Price 50 cents, postage free.
For sale by COLBY & RICH:

Biblical Chronology; Contrasting the Chronological Computations of the Hebrow and Septuagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. By M. B. Chaven, author of "Criticism on the Theological Idea of Diety;" "Mediators of the World," etc., etc., etc., etc., For sale by COLBY & RICH.

# Banner of Bight.

BOSTON, SATURDAY, JUNE 3, 1882.

#### Rev. Dr. Lord's Six Objections.

In a previous article we have referred to a serm a delivered some weeks since in Boston, by Rev. Chas. E. Lord, D. D., of Brooklyn, N. Y., in which he set forth "Six Objections against Modern Spiritualism from a Christian Standpoint," as allezed with "cogency of reasoning and convincing power," We notice further these objections, not because we find anything "convincing" in them, nor from the love of controversy, but for the sake of popular enlightenment and education. So long as the clergy misconceive and misrepresent the character and bearings of Spiritualism, so long will the confiding people be misled, and so long will it be our duty to correct their misrepresentations. Dr. Lord says:

"My first elejection to Spiritualism from a Christian standpoint is, it does not appear to harmonize with true Christian selence, or that which revelation in harmony with science gives to us."

What the Beverend gentleman means by "true Christian science" we are not informed, but it is sufficient to remark that in so far as Spiritualism is a matter of fact and of necessary inference from observed and verified factsthat is, facts proving the existence and action of invisible intelligent beings-it is a part of universal science, and cannot otherwise than harmonize with every other part of true seience. As its facts are facts of fo-day, and subject to personal verification by those who choose and are qualified to investigate them, they cer- spiritualism is not." tainly must take precedence, in a scientific estimate, over any alleged facts said to have occurred many centuries ago, and which cannot now be verified, as is the case with the asserted facts on which Christianity is based. It is plain, therefore, that if there is any want of harmony between so-called "Christian science" and the demonstrated truths of Modern Spiritnalism, it is so much the worse for the former. But as a matter of fact, Modern Spiritualism, in its scientific aspect—that is, in its facts which demonstrate spirit-existence and action -is in entire accord with the records of Christianity, however else it may "appear" to the Rev. Dr. Logd.

Here is his second objection:

"My second objection to Spiritualism from a Christian standpoint, is found in its very near similarity to ancient magic, divination, and whatever passes under the old word witchcraft, or the wonders of heathen oracles, astrology or necromancy, or the strange tites often connected with heathen worship, such as pre valled in Egypt, Greece, Rome, and other nations."

What valid ground of objection to Modern Spiritualism is to be found in this "near similarity" is not stated. It is well understood by all intelligent Spiritualists that ancient magic, divination, witchcraft, etc., exhibited more or less evidence of spirit-intervention, though it may have been from a morally low grade of spirits. That spirits of a similar grade should in these modern times produce phenomena or perform acts having a "very near similarity" to those of ancient times, is by no means strange, but rather to be expected, and serves to throw light upon and furnish a rational explanation of those ancient mysteries. At the same time it is well-known that the higher forms of spirit-intervention-those not only possessing a "near similarity" to, but precisely identical with, the alleged Divine interposiprimitive Christianity, such as prophesying, these are an essential part of Modern Spiritualism. And if such things furnished a miraculous attestation of the truth of Christianity, as is generally held by Orthodox divines, why do they not equally attest the truth of Modern Spiritualism?

Third objection:

" My third objection to Modern Spiritualism is, that when we classify the different phenomena it puts forth, and the instrumentality and methods of these phenomena, we find instances in the Bible not only nearly resembling them, but also a marked condemnation of them both by precept and example."

When an intelligent and candid investigator classifies the different phenomena or modes of spirit-intervention, whether recorded in the Bible or observed in modern times, he finds instances of such intervention which are undesira- | more! ble and unprofitable, sometimes positively per nicious and worthy to be condemned; and at the same time he finds others which are in the highest degree useful, profitable and desirable. Of the former class are the operations of ignoistence and well-being, together with what in gifts," which are "given to every man to profit withal," and which the chief apostle urged the early Christians to "covet earnestly." No senwhole, because one class is unprofitable or pernicious, any more than he would refuse and condemn all intercourse with the people of this world because "cril communications corrupt good manners."

"After an exhaustive review of Bible examples and condemnations of them, a fourth reason against Spiritualism was given, namely, from the fact of man's per sonality, individuality, moral freedom and responsibility. The speaker could not sufficiently condemn the practice of making the will of one subject to an other's will, which is indispensable to becoming a good subject. No man or woman should ever suffer them selves to become thus subject to another, an act which common sense and the word of God Join in condemn

This objection seems to be aimed at the state

of passivity or negativeness necessary to be assumed temporarily by mediums or instruments for certain forms of spirit-phenomena, but it is not stated with sufficient accuracy to show that the objector understands what he is talking about. While it is true that the production of .certainlphenomena require the temporary condition of mental and bodily passivity, yet they do not require the surrender of one's personal ity, individuality, moral freedom or responsibility. One may submit or loan his or her physical organism to the use and control of another for a brief period, and for what is believed to be a useful purpose, without in the least yielding the mind or the moral sense to the control of that other, but retaining both the power and the disposition to judge of the sayings or doings of that other as freely as if only a suit of cloth-

loaned. No one appreciates more fully or insists more strongly upon the maintenance and cultivation of one's own individuality and moral responsibility than does the intelligent Spiritualist. In fact, this doctrine is sometimes carried to an unwise extreme by Spiritualists.

and unquestioning surrender of one's will to that of another. "Thy will, not mine, be done," plete surrender to and absorption in the will of culy abodes. On a cross examination he reconstantly urged as the highest Christian at- them still clearer thus: when they were called before persecutors, to for it is not ye that speak, but the Holy Ghost." Here is a complete abdication of one's personality, and subjection to another. And Paul repeatedly calls himself the "servant" (Greek t doulos, slave) of Jesus Christ, to whose control he sought to completely surrender himself, "bringing into captivity every thought to the obedience of Christ." And there is no reason to believe that those who are now "subjects" for the exercise of the "gifts of the spirit" are subjected to any greater loss of individuality than were like "subjects" in the early Christain times, who were enjoined to seek earnestly the best gifts." Our reverend objector, seems to have little considered what he was saying in his fourth objection. He pro-

" My fifth objection to Spiritualism from a Christian standpoint is this, that while the Bible and all true science is based upon positive and objective realities,

It would hardly be possible to frame a statement more opposite to the truth than this objection contains. Surely if any proposition is truck it is this, that Modern Spiritualism is based upon positive and objective realities. It is the claim and boast of its adherents everywhere, with few exceptions, that they positively know, from personal observation and experience, the reality of spirit intervention, which is its basic truth. Can as much be said of the Bible? By no means. That book contains, at best, but the record of what men witnessed, or believed, or thought themselves divinely inspired to affirm, many centuries ago; but not one of these Bible witnesses can be called upon to-day and tested as to his veracity and credibility; and their testimony to extraordinary or so-called miraculous occurrences cannot be received without more orless of doubt by intelligent minds; unless, indeed, the latter become witnesses to like occurrences themselves-as they may to some extent in the phenomena of Spiritualism. With what truth or propriety, then, can it be said that "the Bible is based upon positive and objective realities, while Spiritualism is not?"

"My sixth objection to Spiritualism from a Christian standpoint is, that while the Bible gives us ample and sufficient credentials for believing in it, the latter gives neither."

This, in substance, is but a reiteration in other words of the fifth objection, and needs no further answer. The "credentials" of Spiritualism, so far as it is a question of fact, are the positive proofs of spirit-existence, spirit-action and spirit-communication which it offers to all who choose in a proper spirit to examine them. So far as it is a question of theory or philosophy, its credentials, like those of any other system, tions of Judaism and the "spiritual gifts" of are to be found in the judgment, reason or laws of thought of the human mind. What better visions, trances, converse with angelic messen!, could-it possibly have? As a consequence, it gers, healing by the laying on of hands, speak- has advanced to general acceptance by the en- adopted and administered in good faith as will ing in unknown tongues and as the spirit gives lightened portions of humanity more rapidly steadily educate the Indian to become qualified utterance, writing under inspiration, etc.-all than has any other form of faith or philosophy to hold land-a system according to which the ever propounded to man; while the Bible, considered as a supernatural, infallible and authoritative revelation of truth, is evidently losing its hold upon the human mind with corresponding rapidity.

Such are the Rev. Dr. Lord's "Six Objections to Modern Spiritualism," which he thought it worth while to come all the way from Brooklyn to lay before a Boston audience! The report says that his hearers listened "with breathless attention," but for what reason it is difficult to imagine, unless it was, in astonishment at the shallowness and futility of the points taken, and the eager hope that something more sensible was to follow! What a disappointment must his intelligent auditors have experienced when at the end they ventured to breathe once

### Praying for the Dead.

The falling out is becoming so common an occurrence, of late, in the Orthodox ranks, that it almost requires a regular gazette to announce rant, undeveloped, mischievous or malevolent | the new cases in their proper order. The Newspirits, which no filightened Spiritualist seeks man Smyth affair at Andover has found its dis-to encourage of the latter order are the manifestations and messages of affectionate spirit-tional church of San Francisco. The old creed friends who seek to give assurance of their ex- of Orthodoxy is falling in pieces-yielding to the necessities of the time in which it finds itself an the New Testament are called the "spiritual" anachronism. Happily, however, a substitute of a better kind is fast making ready to supply its place. It is not in the order of Divine Providence that the human spirit shall ever be desible man will repudiate and condemn the prived of the solaces and stimulus and substance which are as essential to its growth as to its very existence. The latest case of a public declination of the full Orthodox creed as held by Calvinists has been discovered in the neighboring locality of Somerville, a mere four mile ride from this city of Boston. It is that of Rev. Mr. Merriman, described as "one of the ablest and most scholarly ministers in the Congregational

He was for a number of years President of Ripon College, and while under examination before the ecclesiastical tribunal which was called to examine his qualifications for a church pastor of the Orthodox persuasion, he freely gave utterance to very liberal views on the subject of the Communion, which are entirely and thoroughly in conflict with those held to be Orthodox, and, what was far more, he declared his belief in some sort of a purgatory, and refused either to subscribe to or to teach the dogma held by Orthodoxy as sternly as any in its repertoire, that punishment for sin is without end. And he had the courage, too, to follow out his views to their logical conclusion. Believing in probation, or purgatory, after death, he also believes in the propriety and efficacy of prayers for the dead. This is his exact language on that subject:

"As Christ was born and died for all men, so all men will have a Christian probation. All are dear to Christ, and are to have the offer of the great salvation. But there are many who have no probation whatever this side of the grave. They have not even a moral probation, much less a Christian one. I do not believe that the Scriptures necessitate the theory that death ing or a set of writing instruments had been is the limit of human probation. I believe that all,

before they come to the judgment seat of Christ, will have a Christian probation.'

It is, of course, impossible to reconcile this fo the Calvinistic, which is esteemed the Orthodox creed of Protestantism. If there are any Universalists, as they choose to denominate them-But this objection comes with an ill grace from the teacher of, a system of religion whose man is one. He does not assert that all men will ultimately be "saved," but he certainly will ultimately be "saved," but he certainly says what is equivalent to it when he declares his belief that after death men will undergo a is the touchstone of Christian piety. A com- stage of purification that will fit them for heavthe Father, of Christ, or of the Holy Spirit, is peated these views, and proceeded to make

tainment. Jesus went so far, according to the "The line of probation is the final judgment. Be record, (Mark xiii: 2.) as to instruct his disciples, tween death and then there might be redemptive pro gress. Evil did not always exist and may be termitake no thought what they should speak, but nated, and the phrase evertasting applied to punish to utter what should be given them at the timer ment does not necessitate the theory of illimitable will or suffering. Nothing in Scripture prevents prayers for the dead."

Now anybody will allow that this is a very long stride out of the Orthodox camp. Praying for the dead at least implies that after death men are just as much the subject of prayer as before death. It has now and then been admitted that the Reformers made a fatal mistake in discarding the Roman doctrine of purgatory.

Evidently this Somerville Orthodox clergyman sincerely believes it. And the examining tribunal of clergymen, if they did not believe it themselves also, sympathized with the doctrine at least so far as to certify that he was as Orthodox as they, and allowed him to occupy the pulpit to which he was called by the congregation. Here is a minister who actually gave up, by explaining away, the old Orthodox doctrine of the Atonement, who openly relinquished all belief in the old Orthodox doctrine of everlasting punishment, and who, by accepting the renounced doctrine of probation after death, admits that prayers for the dead are just as proper and efficacious as for the living; and yet he is declared, after an exhaustive examination by his fellow-ministers, to be sufficiently Orthodox o be installed the pastor of a Congregational Church. If this is not a specimen of movement in the Orthodox creed, it would puzzle Orthodoxy itself to declare what is.

#### Secretary Teller's Policy.

A recent interview between the publisher of a paper devoted to the terests of the Indians and Secretary Teller of the Interior Department, discloses, in the just language of a local contemporary, such crude and erroneous opinions on the part of the latter, as to extort the expression of a hope that they may not correctly represent his state of mind. The Secretary avows himself "a friend to the Indian, recognizes his right to a home in this country, and the means of getting a living and acquiring the arts of civilization." As the contemporary already referred to remarks, that is as nearly as may be the position of those who are styled "friends of the Indians" in the East," who are stigmatized by the Secretary in the same conversation as "ignorant of the character and condition of those people, and utterly incapable of presenting any practicable plan for his civilization." Here we get at the spirit of the new Secretary's views respecting the Indians as well as respecting ourselves.

According to the conversation had with Secretary Teller, the "friends of the Indians at the East" are charged with holding that the Indian shall be forced to hold land in severalty, whether he is ready for such a change or not. It is an unfounded accusation. Secretary Schurz, when at the head of the Interior Department, stated it accurately when he asked, as he repeatedly did, that such a system should be land shall be held sacredly for him until the time District, Be when he is ready for it, and which shall wisely do everything that is calculated to hasten the coming of that time. This is what the "friends of the Indian at the East," whom the Secretary in this reported conversation stigmatizes as being "utterly incapable of presenting any practicable plan for his civilization," accept and advocate; and it surely is as "practicable" as anything Secretary Teller is likely to propose.

"I don't think much," said the Secretary, proceeding still further, "of the plan of byinging Indian children to Carlisle and Hampton to be educated. I would have the common branches taught, but the most important education the Indians can have is to be taught how to work." We are most happy to quote the apt and full reply of our contemporary itself to this supercilious slur; saying that, while it is true that "practical industry is a great civilizer," it is not less true, and even impressively so, that 'the very essence of the experiment which has been brought to such success at Hampton, both for the negroes and the Indian, is in the way this civilizing influence of practical industry has been brought to bear upon all who have come under the influence of the Institution." And our contemporary justly adds that those who have studied its working most carefully are most confident that, if precisely these influences can be applied on a larger scale, but with the same method, tact and skill, to the "Indian problem" for the space of a single generation, that problem will be practically solved. There is something more than sentiment in this. It aims at a sure result.

For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs—Hop Bitters.

Enstern Michigan Camp-Meeting. A Spiritual-Inversi Camp-Meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13th, 1882 and closing on Sunday, June 18th. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work.

Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Raifroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the main land are high and dry, with dry sandy or gravely beach.

The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the main land and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating and other conveniences. Visitors who do not bring tents, can find lodgings in the village at reasonable rates.

Charles E. Watkins, the well-known test medium, is engaged to attend the meeting.

Miss J. P. S. B. M'Chacken, Detroit, Manager.

Miss J. Lane, E. Owen, Lapeer, Secretaries. on district work, of which J. H. Burnham is chairman, ap-

Grove Meeting.

The Spiritualists of Oregon will hold a Grove-Meeting on the old camp-ground (near the residence of E. C., Cooley), three-quarters of a mile east of Woodburn Station and Narrow Gauge crossing of the O. and C. R. R., in Marion County, Oregon. Meeting to commence on Friday, June 23d, and to continue three days, A cordial invitation to attend is extended to all, and especially to speakers and mediums, Woodburn, Ore.

E. C. COOLEY,

Annual Meeting.

The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church, at the village of Sturgis, on Saturday and Sunday, the 17th and 18th days of June.

J. G. WAIT. Annual Meeting.

The Second Annual Convention

The Second Annual Convention

of the New Hampshire State Spiritualist Association will
be holden at Liberty Hali, in the city of Keene, N. H.,
on Friday, Saturday and Bunday, the 16th, 17th and 18th of
June next. There will be three sessions each day, attended
by some of the best speakers and test mediums now in the
field, and entivened with excellent music by a very select
choir, interspersed with songs by some fine soloists.

Preparations are making for a rich social, intellectual
and spiritual feast, at which a large attendance of the friends
in the State is confidently and most earnestly desired. A
most cordial invitation is extended to our Massachusetts and
Vermont neighbors to be present and participate in the joys
of the occasion. A more extended and detailed notice will
soon appear.

Spiritualist Reunion.

Spiritualist Reunion.

The Spiritualists of Central New York will hold their Flifth Annual Reunion in Deansyllie, N. Y., on Saturday and Sunday, June 31 and 4th, beginning on Saturday at 2 P. M., and closing Sunday evening. J. Frank Baxier, of Roston, the test medium, singer and speaker, is engaged, and other good lecturers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices, Comeone! come all! and have an old time handshaking.

SETH W. PECK, Chairman of Com.

#### SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS.

REV. WILLIAM ALCOYT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matheld, Mass., box 25.
Mils, N. K. Andross, trance speaker, Delton, Wis. C. Fannie, Allen, Maried, Mass., Mils, R. Augusta Anthony, Albion, Mich., Mils, M. C. Allebe, Inspirational, Derby Line, Vt. WM, H. Andrews, M. D., Cedar Falls, Ia.
REV. Charles Andrews, Flushing, Mich. Mils, Emma Hardinger Britters, The Lines, Thumphery street; Cheetham Hilb. Manchester, Eng., Mils, Nelled, T. Brighlam, Colernin, Mass., Mils, R. W. Scott Briggs, West Winfield, N. Y. Bistiop A. Beale, Jamestown, Chautauqun Co., N. Y. Mils, R. W. Scott Briggs, West Winfield, N. Y. Bistiop A. Beale, Jamestown, Chautauqun Co., N. Y. Mils, R. Ruschlad Doty Bradding, Fairfield, Me. Capt, H. H. Brown, 25 Fifth Avenue, Brooklyn, N. Y. Mils, E. Burr, Inspirational, box 7, Southford, Ct. Addie L. Ballou, Sacramento, Cal.
DR. Jas, K. Bailey, care R. P. Journal, Chicago, Ill. J. R. Ruelland Mils, Dr. Buell, Indianapolis, Ind., Mils, A. P. Brown, St. Johnsbury Centre, Vt. Mils, S. A. Byrness, 95 Webster st., East Boston, Mass. J. Frank Baxter, 1st Walnur street, Chelsea, Mass. Mils, L. E. Balley, Bullet, East Boston, Mass. Emma J. Bulley, East Boston, Mass. Lizzie D. Bailey, Louisville, Ky. Mils Lizzie, M. Holley, Louisville, Ky. Mils Lizzie, M. Holley, Louisville, Ky. Mils Lizzie, M. Holley, Louisville, Ky.

ARREN CHASE, Suita Barbara, Cal.; or care Banner tpht.

1, DEAN CLARKE Portland, Ore.

13, HETTIE CLARKE, trance, 52 Dover street, Boston,

15, S. E. CROSSMAN, 5 Temple Place, Boston,

1, J. H. CURRIER, 71 Levereut street, Boston, Mass,

10, ORGE W. CARRENDER, Kendallville, Ind.

15, MARIETTA F. CROSS, trance, W. Hampstead, N. H.

15, M. J. COLBURN, Champlin, Hennepin Co., Minn.

15, BELLE A. CHAMBERLAIN, Euréka, Cal.

1, J. K. COONLEY, 57 Essex street, Lawrence, Mass,

15, A. C. COTTON, Vineland, N. Y.

15, A. C. COTTON, Vineland, N. Y.

15, LORA S. CRAIG, Keene, N. H.

15, A. J. CUNNINGHAM, platform test, Bond street,

1, Mass

IS. A. F. CUNSTANDA, platfolm test, montasteet, m. Mass, W. CADWELL, 320 Cook Avenue, Meriden, Conn. M. Denton, Wellesley, Mass, M. Denton, Wellesley, Mass, M. Denton, Wellesley, Mass, ISS LIZZIE DOTEN, Pavilion, 57 Tremontstreet, Boston, Rs. Addle P. M. DAVIS, Birmingham, Ala. E. Doty, Hon, Herkimer Co., N. Y. H. DARROW, Waynesville, Ill. Bringge DAVIS, Brentwood, L. I., N. Y. Rs. C. A. DELAFOLIE, Hartford, Ct. Rs. S. DICK, Inspirational, care Banner of Light, Bos-Mass.

MISS CARRIE E. DOWNER, trance, Baldwinsville, Onon-0., А. Ү. N.N. EAMES, inspirational, Boston, Mass. . ENOS, Cedar Rapids, Iowa, MAS GALES KORSTER, 2]1 West Lombard street, Bal

dd, FLETCHER, 2 Hamilton Place, Boston, Mass. , FRANCIS, inspirational, Sacket's Harbor, N. Y LARA A, FIELD, inspirational, 19 Essex street Mass. ion, Mass, Its, Mary L. French, Townsend Harbor, Mass, Its, M. A. Fullerton, M. D., Buffalo, N. Y., CORGEA, Fuller, trance and normal, Dover, Mass, ETTIE M. P. Fox, Inspirational, Newton, Ia, Its, M. H. Fuller, Saratoga, Santa Clara Co., Cal.

IRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal., B. FRENCII, Clyde, O.
A. FIELD, Bernardston, Mass, IRS. ADDIE E. FRIVE, trance medium, Fort Scott, Kan. Rt. H. P. FAIRFIELD, Stafford Springs, Conn., Box 30, KRISEY GRAVES, RICHMOND, Ind., S. GREENLEAF, Lowell, Mass, SAAC P. GREENLEAF, 22 Indiana Place, Boston, Mass, ARAH GRAVES, Inspirational, Grand Rapids, Mich. HISS LESSIE N. GOODELL, Inspirational, Amherst, Ms. CORNELLA GARDNER, 68 Jones street, Rochester, N. Y. R. E. G. GRANVILLE, Terre Haute, Ind. 4185, M. C. GALE, Inspirational, 198 West Springfield get, Roston, Mass.

Hoston, Mass. V.E. GHSSON, Barre, Mass. IGE H.-GEER, Inspirational, Farmington, Minn. E. M. GLEASON, trance, Geneva, Ohlo. GREEN, northeast corner of Eighth and Johnsts.,

innati. O.

innati

F. A. HEATH, trance, 27 Lawrence street, Charlestown District, Boston, Mass, Mrs. M. J. Hendee, inspirational speaker, \$65½ Market street, San Francisco, Cal., M. F. HAMMOND, trance, Box 671, Worcester, Mass, Mrs. M. Carlisle Ireland, 94 Camden street, Boston, e, 27 Lawrence street, Charlestown

s. Esie M. Johnson, 317 Firstay... So. Minneapolis, Minn. us S. A. Jesmer. Amsden, Vt. Mass.
Suste M. Johnson, 317 Firstav., So, Minneapolls, Minn.
Mus. S. A. Jesmer., Amsden, Vt.
Mus. L. E. H. Jackson, Lock Box 107, Hudson, N. Y.
Dir. W. R. Joscelyn, trance, and Mrs. Dr. J. A.
Joscelyn, inspirational speaker, Santa Cruz, Cal.
Dr. P. T. Johnson, trance, Box 746, Coldwater, Mich.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mis. R. G. Kimball, Lebanon, N. H.
Mis. Anna Kimball, Locy 211 Dunkirk, N. Y.
J. W. Kenyon, Grand Rapids, Mich.
WM. P. Lyon, Adrian, Mich.
Mis. F. A. Logan, 224 First street, Portland, Ore,
Cephas B. Lynn, care Banner of Light, Boston, Mass,
Charles H. Leland, Hayden Row, Mass.
Mis. R. Shepard-Lille, 3222 Haverford street, Philadelphia, Pa.

CHARLES H. LELAND, Hayden Row, Mass. MRS. R. SHEPARD-LILLIE, 3222 Haverford street, Philadelphia, Pa. Mrs. M. W. LESLIE, Inspirational, Boston, Mass. P. C. MILLS, Stoux Randds, Iowa. P. C. MILLS, Stoux Randds, Iowa. Mrs. E. H. FULLER MCKINLEY, San Francisco, Cal. F. H. MASON, Inspirational speaker, No. Conway, N. H. Miss. Lizzie Manchester, West Randolph, Vt. Miss. H. Monse, 61 Third street, Bangor, Me. Mrs. Minnie Menton, Brentwood, L. I., N. Y. Dir, F. W. Monck, 205 Fast 30th street, New York City, Celia M. Nickerson 201 West Fifth St., South Boston, J. William, M. Nickerson 201 West Fifth St., Newark, N. J. J. M. Peebles, Hammonton, N. J. Mrs. Li, Perkins, traine, 320 Tremont st., Boston, Theo, F. Price, Inspirational, Monon, White Co., Ind. Lydia, Pearsall, Disco, Mich. Mrs. L. R. Mossop-Putnam, Flint, Mich. Miss Dorcas E. Pray, Augusta, Me. J. M. A. A. F. Mossop, Trimbull street, Hartford, Conn. John G. Priegel, Stanberry, Mo. Lysander S, Richands, East Marshfield, Mass. Mrs. C. L. V.-Richmond, 64 Union Park Place, Chicago, Ill. Sarah Hellen M. Roundy, Springfield, Vt.

A.YSANDER S. RICHARDS, East Marshfield, Mass. MRS. C. L. V., RICHMOND, 64 Union Park Place, Chicago, Ill.

SARAH HELEN M. ROUNDY, Springfield, Vt. FRANK T. RIPLEY, Horicon, Wis., care W. H. Thompson, M. L. SHERMAN, trance speaker, box 1205, Adrian, Mich. MRS. K. K. STILES, 146 Pleasant st., Worcester, Mass. THOMAS STREET, Lockland, O. MIRS, FANNIE DAVIS SMITH, Brandon, Vt. MRS. P. W. STEPHENS, trance, Sacramento, Cal. JOHN M. SPEAR, 2210 Mount Vernon st., Philadelphia, Pa. MRS. S. A. SMITH, trance speaker, Athol, Mass. GILES B. STEBBINS, 220 Henry street, Detroit, Mich. DR. H. B. STOHER, 29 Indiana Place, Boston, Mass. JULIA A. B. SEIVER, Tampa, Flace, Mrs. JULIA A. B. SEIVER, Tampa, Flace, Mrs. JULIA A. B. SEIVER, Tampa, Flace, Minn, J. W. SEAVER, Inspirational, Union Lakes, Minn, J. W. SEAVER, Inspirational, Byron, N. Y. JOSEPH D. STILES, Weymouth, Mass. AUSTER, E. SIMMONS, Woodstock, Vt. E. W. SLOSSON, Alburgh, Franklin Co., N. Y. T. H. STEWART, Kendallville, Ia. MRS, H.T. STEARNS, Salt Lake City, Utah. MISH HATTIE SMART, Inspirational, Chelsea, Mass. HENRY E. SHARPE, 207½ East 9th street, New York City, MRS, FANNY W. SANBURN, trance, Scranton, Pa. OPHELIA T. SAMUEL, trance and inspirational, 439 West Randolph street, Chicago, Ill.

Randolph street, Chicago, Ill.
Mrs. L. M. Spencer, 470 East Water st., Milwaukee,
Wis. is.
ABBAHAM SMITH, Sturgls, Mich.
A.B. SPINNEY, Detroit, Mich.
DR. C. D. SHERMAN, Greenwood, Wakefield, Mass.
MRS. JULIA C. SMITH, 486 Tremont street, Boston, Mass.
DR. N. P. SMITH, Inspirational, Chelsea, Mass.
MRS. JULIA A. SPAULDING, 12 Front street, Worcester,

DR. N. P. SMITH, inspirational, Chelsea, Mass. Miss. Julia A. Spaulding, 12 Front street, Worcester, Mass. Julia A. Spaulding, 12 Front street, Worcester, Mass. C. W. Stewart, 110 Ferry street, La Fayette, Ind. Geo. W. Taylor, Lawton's Station, Erie Co., N. Y. J. H. W. Tooiey, 167/8 Broadway Square, Chelsea, Ms. Thomas B. Taylor, inspirational, Milford, Mass. William Thayer, Corfu. Genesee Co., N. Y. C. M. A. Twitchell, 120 Prospectst., Somerville, Mass. William Thayer, Corfu. Genesee Co., N. Y. C. M. A. Twitchell, 120 Prospectst., Somerville, Mass. Anna Middlebenook Twiss, M. D., Manchester, N. H. Elizabeth L. Watson, San Francisco, Cal. Susie Mickenson White, trance speaker, 148 West Newton street, Boston, Mass. James J. Whielenook United Lake, Herkimer Co., N. Y. Dr. E. B., Wheelenook, Janesville, Wig. E. W. Wallis, trance, care Banner of Light, Miss. Elvira Wheelenook, Janesville, Wig. Hatter, Miss. Hattie E. Wilson, Hotel Kirkland, Boston, Ms. Mrs. Sophia Woods, Eden Mills, Vt. Mrs. And Miss, M. L. Wheat, Colfax, Iowa. Marcenus R. K. Whight, Midleville, Mich., box 11, Wainen Woodson, Inspirational, North Bay, N. Y. Miss, Mary E. Wither, No. Sin, Libertyst, Baltimore, Md. Miss Adbie W. Whittney, Montpeller, Vt. R. Witherell, Chesterfeld, Mass. Geo. C. Walte, Sandy Point, Me. Saraha, Willer, Rockingham, Vt. Miss. N. J. Whiles, 238 Broudway, Cambridgeport, Mass. E. S. Wheeler, Riss Cheston street, Philadelphia, Pa. Miss, M. S. Townsend Wood, West Newton, Mass. Mes. E. E. Welch, 30 Worcester Square, Boston, Mass. Mes. E. C. Woodburf, South Haven, Mich. Mrs. Juliette Yeaw, Northboro', Mass.

RETAIL AGENTS FOR THE SALE OF THE

BANNER OF LIGHT.
BOSTON, MASS,
NEW ENGLAND NEWS COMPANY, 14 Franklin treet. THOMAS MARSH, 919 Washington street (south of Pleasant'street). LUTHER W. BIXBY, 2167 Washington street. T. F. WHTT. 235 Tremont street (corner Ellot). G. G. WHEELER, Boston and Maine Dépôt, Haymar-

act Square.
JOSEPH W. SHERMAN, 115 Cambridge street.
A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 32 Broadway, Chelsea, Mass. G. D. JOHNSON, 5 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass. NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Champers street.
J. C. J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue; 246 6th avenue, near 16th street; and 745 h avenue, near 42d street. WM. S. BARNARD, Republican Hall, 55 West 33d

tivet.
-W. H. LEECH, 631 Hudson street.
8. M. HOWARD, 14 West 11th street, near Broadway,
BRENTANO'S LITERARY EMPORIUM, 39 Union TITUS MERRITT, Cartier's Hall, 23 East 14th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughly street. BROOKLYN INSTITUTE, corner Washington and oncord streets, Friday evenings and Sundays. EVERETT HALL, 398 Fulton street, aturday evenings

nd Sundays. WM. H. DENIKE, 555 Bedford avenue. BOSTON STAR AND CRESCENT CO., 439 Fulton st. ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street. JACKSON & BURLEIGH, Arcade Hall.

WASHINGTON, D. C. RICHARD ROBERTS, 1010 Seventh street.
J. R. ADAMS, 527 Seventh street, and 814 F street,
S. M. BALDWIN, 920 F street, N. W.

PHILADELPHIA, PA. WILLIAM WADE, 826 Market street. G. D. HENCK, 446 York Avenue.

LEES'S BAZAAR, 105. Cross street, Cleveland, O.
I. N. CHOYNSKI, 34 Geary street, San Francisco, Cal.
SMITH'S PERIODICAL DEPOT, 122 Dearborn street,
Chicago, Ill.
GEORGE H. HEES, westend Iron Bridge, Oswego, N.Y.
PERRY & MORTON, 162 Vine street, Cincinnant, Ohio,
E. M. ROSE, 56 Trumbull street, Hartford, Conn.
C. H. MATTHEWS, Central News Stand, Northeast
corner Broad and Thomas streets, Columbus, Ga.
T. J. BROWN, EAGER & CO., 163 Summit street, Toledo, O.

do. O. VAN EPPS & CO., 239 Superior street, Cleveland, O. THE LIBERAL NEWS COMPANY, 620 North 5th reet, St. Louis, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, WILLIAM EDDIS, 100 Wisconsider Wils, Wiscons Wilson Street, Indianapolis, Ind.
ANDREW WYLIE, No. 13 North Penusylvania ave-

ANTHEW WYLLE, No. 13 North Pennsylvania avenue, Indianapolis, Ind.
C. H. QUIMBY, Wheeling, West Virginia.
A. J. NUGENT, 64 Camden street, Baltimore, Md.
WILLIAM W. EDGAR, 75 5th avenue, Pittsburgh, Pa.
J. MERWIN, Newsdealer, Poquonock, Conn.
D. A. PEASE, P. O. Bookstore, Moberly, Mo.
D. R. LOOSLEY, New London, Conn.
E. J. CARPENTER, Brattleboro, Vt.
DR. B. F. BROWN, Lewiston, Me.
B. HOSCHER, Charleston, Me.
JAMES LYNN, Newsdealer, Carrollton, III,
M. V. THOMAS, Newsdealer and Stationer, 324 Larimer street, West Denver, Col.
W. F. RAYBOULD, 132 Main st., Salt Lake City, Utah, Other parties who keen the Banner of Light regularly on

W. F. RAI BOULD, 162 Main St., Sait Lake City, Uth, (Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, outhout charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published. weekly in Chicago, Ili, Price 5 cents, er copy, \$2,50 per year, Voice of Angels. A Semi-Monthly. Published in Boston, Mass, \$1.65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies 50 cents.

50 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.
R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Sincle condections. R. Miner & Co., If Willoughdy street, Brooking, N. I. Single copies to Cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,00. Single copies 5 cents.

THE PROGRESSIVE AGE. Published monthly in Atlanta, Ga. Per year, \$2.50. Single copies, 25 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. cents.
THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH: Utlca, N. Y. A monthly. Price

lo cents. The Throsophist. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
LIGHT FOR ALL. Published monthly in San Francisco,
Cal. Single copies, 10 cents.

Subscriptions Received at this Office THE OLIVE BRANCH. Published monthly in Utica, N.Y. \$1.00 per annum.

LIGHT FOR ALL. Published monthly at San Francisco,

LIGHT FOR ALL. Problems under the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents, THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum,

To Foreign Subscribers.

The subscription price of the Banner of Light's 3,50 per year, or \$1,75 per six months, sent to any oreign country embraced in the Universal Postal

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

## BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge street. Ludgate Circus, E. C., London, England, where single cepies of the Banner can be obtained at 4d. each; if sent per post, 3d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Workspublished by us. Colby & Rich.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
the Hanner of Light and Spiritual and Reformatory Works published by Colby & Rich.

SPRINGFIELD, MANS., BOOK DEPOT.

JAMES LEWIS, Temple of Music, No. 63 Pynchon
street. Springfield, Mass., receives subscriptions for the
Ranner of Light, and takes orders for the Sprintanl
and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT:
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, BOSTON, Mass,

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, Rhodes Hall, No. 505½. North 8th street. Subscriptions received for the Ranner of Light at 30,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 310 Spring Garden street, and at all the Spiritual meetings.

Parties desiring any of the Spiritual and Reformatory Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

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

ROCHESTER, N. Y., ROOM DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hal
Rochester, N. Y., keep for sale the Spiritual and Bo
form Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseler, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Bannes of Light, and a supply of the Spiritual and Beformatory Works published by Colby & Eich.

THE LIBERAL NEWS CU., 220 N. 5th street, St. Louis, to, keeps constantly for sale the BANNER OF Afger, and a supply of the Spiritual and Hofermaniory Works published by Colby & Bich.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN.

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced kopeless have been permanently cured through her instrumentality.

She is calaraudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Threat and Lungs. Tulbercular Consumption has been cured by ft. Price 2.00 per bottle. Three bottles for 45.00. Address MRS. BARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin. May 6.

## Dr. F. L. H. Willis

May be Addressed till further notice, Clenora, Yates Co., N. Y.

Dit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scienting knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of it-blood and nervous system. Cancers, Scrottal in all its terms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp.

Send for Circulars and References. April 1.

J. R. NEWTON, HEALER,

URES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York Utty.

THE GREAT SPIRITUAL REMEDIES

PREPARED THROUGH THE MEDIUMSHIP OF JAMES A. BLISS.

BLACKFOOT'S MAGNETIZED PAPER

To heal the sick or develop mediumship. Price 10 cents per sheet, or 12 sheets for \$1,00, 1 sheet each week, for four weeks, 40 cents. Eight weeks, 70 cents. Twelve weeks, \$1,00, DR. YORK'S LIVER AND KIDNEY PILLS.

A sure cure for all diseases of Liver and Kidneys. Price, post-paid, 25 cts. per box, or five boxes for \$1,00. DR. YORK'S POSITIVE BLOOD PURIFIER.

A radical cure for ALL diseases of the Blood, no matter how long standing. Price, post-paid, 50 cts. per box, or three boxes for \$1,00.

SPIRIT COMMUNICATIONS By Letter for parties at a distance. Terms, \$1,00 and 3 3-ct. stamps. Sond postal card for testimonials and circulars. Address, JAMES A. BLISS, 73 Hanover street, June 3. Boston, Mass.

### FACTS, A NEW QUARTERLY MAGAZINE,

CONTAINING

Accounts of Wonderful Phenomena That Prove the Immortality of the Soul! All persons sending us accounts of well-authenticated phenomena will receive No. I of this Magazine.

Single Copies 50 Cents; \$1,50 Per Year. ASK YOUR NEWS AGENTS FOR IT, OR SEND TO THE

FACT PUBLISHING COMPANY, Post Office Box 3539,

BOSTON, MASS.

March 18.

Nerve and Brain Diseases. DR. E. C. WEST'S NERVE AND BRAIN TREATslons, Nervous Headache, Mental Depression, Lossof Memry, Iremature Old Age, caused by over-exertion or overindulgence, which leads to misery, decay and death. One
box will cure recent cases. Each box contains one month's
treatment. One dollar a box, or six boxes for five dollars;
sent by mail prepaid on receipt of price, We guarantee six
boxes to cure any case. With each order received by us for
six boxes, accompanied with five dollars, we will send the
purchaser our written guarantee to return the money if the

purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only when the treatment is ordered direct from us. Address SMITH, DOOLITTLE & SMITH, General N. E. Agents, 24 and 26 Tremont street, Boston, Mass. Sept. 10.—1y

GONZALEZ MINING AND DEVELOPMENT CO.

Six Per Cent. Mortgage Bonds. Carrying an equal amount in shares as a bonus.
One of the most attractive investments ever offered.
Only a small amount now left for sale.
The story, with a second and later letter, will be sent to any one desiring it.
The matter is worthy of promptattention.

JOHN WETHERBEE, Monk's Building, Boston.

SERIES FOR 1892.

50 Elegant Imported designs, all Chromos. (XXX 50 hoard) in beautiful colors, Gold and Silver, German and French Florals. Seenery from the River Rhine. Arctic Scenes, Mass Hose Series, Ocean Views, Bird Mottoes, &c., name in fancy script type, 10c., or 25 Extra Large size Embossed Chromos, name in 20 any style 10c. Agents make 40 percent, 14 packs of either for 81. Our beautiful bound book of 100 styles, for 1882, 25c. Full particulars with every order, Blauk Cards at wholesale. CARD MILLS, Northford, Ct.

H. L. BELDIN, BOOKBINDER, 275 MAIN STREET, SPRINGFIELD, MASS. May 27.—13W

DR. FANNIE C. DEXTER, formerly 476 Tremont street, Boston, has taken a house in Newport, R. I., 5 Chestnutstreet, off Washington street, where she will practice her peculiar gifts of Healing, Tests and Business. May 27,—13w\*

May 27.—13w\* ,.

100 HANDSOME CHROMO CARDS, New and Artistic designs, name on, in case 10c. Acknowledged best sold. Album of Samples 25c. F. W. Austin. Fair Haven, Conn.

CASH C. HILL, Room 18, St. Cloud Building, Washington. D. C.

FREE. An Elegant Watch. Particulars for stamp.

### BABBITT'S LAMP SHADE. The most Simple, Useful and Beautiful Thing of the Kind ever Devised.

the Kind ever Devised.

Dr. Babbitt, whose discoveries and works with reference to Light, Color and the fine forces are already becoming well known over the United States and in portions of Europe and Asia, has devised a Lamp Shade, which is luminous, beautiful and cheering, transmits a soft blue light that not only scothes and strengthens the eye, but acts as a quieting principle to the nervous system itself. The shade is made of a costly translucent paper, prepared for the purpose, and is almost as tough as leather. Over this has been deposited a graded blugint. It consists of four sides, each of which has its own special character, as follows:

1. The SOLAR SIDE, which gives a fine imitation of the sun by radiating actual streams of light while in use. This is admirable for those who desire a cheering effect.

2. The LUNAR SIDE, for a cheering but soft light,

3. The STELLAR SIDE, which is still more soothing.

4. The SHADOW SIDE, with the softest light of all, especially soothing and healing for irritated eyes or for those who read, write, sew, &c., by artificial light extensively. Beautiful and soothing to eye and nerves, being of a liminous blue, which offsets the destructive effect of artificial light. It is the only physiological shade, and presents four grades of light in its solar, lunar, stellar and shadow sides, its inventor, Dr. Babbitt, is author of celebrated works on Light, Color, etc.

1 Frice for Lamp Shade, postpaid, 25 cents, or 6 for \$1.

nt, Color, etc... ilce for Lamp Shade, postpald, 25 cents, or 6 for \$1. le for Shade Holder, 15 cents, or 4 for 50 cents. or sale by COLBY & RICH.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS

Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-OINE-PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute

The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

BUSTS OF COL. R. G. INGERSOLL, By the celebrated sculptor, Clark Mills. Cabinet size, \$2,50. Sent only by express, neatly lacked and boxed.

For sale by COLBY & RICH. Mediums in Koston.

TRANCE AND TEST MEDIUM. Can be consulted at 2 Hamilton Place, Boston, Mass., until July 1st.

Mr. Fletcher will attend the principal Camp-Meetings.

J. A. Shelhamer, Magnetic Healer. OFFICE removed to 8½ Montgomery Place (Room No. 3), at his office, as desired. Specialities: Rheumantism. Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. He will supply Magnetized Paper to all who desire at one dollar a package. This paper will be of great benefit to any one suffering with the above diseases. His Pills are as follows: No. 1, for the Liver; No. 2, Auti-Dyspetic; No. 3, Liver and Kidney; No. 4. Strengthening and Soothing. All are made under spirit direction. Price 25 cents per box, 5 boxes for \$1,00. Onice hours from 10 A. M. till 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Letter address, BANNER OF LIGHT OFFICE.

DR. M. H. CARLAND,
MAGNETIC PHYSICIAN.
THROAT, LUNG AND CATARRII SPECIALIST,

The ATS all diseases in a satisfactory manner. Office \$1/2 Montgomery Place. Hours from 12 to 3. No Feb. Asked until you are satisfied. Consultation free. For diagnests, send lock of hair, leading symptom, age and sex, with one dollar, and your case will receive prompt attention. Medicated Baths given at residence, Prescott street, West Everett, 11 minutes from Boston.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fall to benefit the patient, money will be refunded. Enclose for medicine only. No charge for consultation. Nov. 30. Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

MRS. L. J. COLLAMORE, CLECTIC and Magnetic Physician, 488 Tremont street, 5th door above Dover st., Boston, Mass. Examination from lock of hair, \$1,00. Also gives Medicated Vapor Baths. June 3,—2w\*

MISS H. A. BLAISDELL, A RTIST FOR SPIRIT PICTURES of friends in Draw ing and Painting. Also Magnetic Healer. No. 30 Wor cester Square, Boston, Mass. 2w\*-May 27.

MRS, ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. May 27.—4w\*

Dr. Charles T. Buffum, RANCE, Medical and Business Medium, 422 Tre street, Boston, Hotel Addison. Hours 9 to 5. March 18.—13w\*

A. P. WEBBER, OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. Jan. 7.

MRS. L. A. COFFIN,

NO. 9 Essex street, Room 7, corner Washington street, Boston. Psychometric, Test and Business Medium, Office hours from 1 to 6 P. M. Iw-June 3.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Roston, Mass.

Office hours from 10. A. M., to 4 P. M. Examinations from lock of hair by letter, \$2,00. MRS. CLARA A. FIELD,

BUSINESS and Medical Chairvoyant. Psychometric Realings by letter, \$2,00; age and sex. 19 Essex street.

MRS. FANNIE A. DODD.

MAGNETIC PHYSICIAN, Test Medium, 94 Tremont street, between Tremont Temple and Montgomery P1. A. S. HAYWARD, Magnetic Physician, 11
Dwight street, Boston. Office hours 5 to 4. Other hours will visit patients. Two packages of his powerful vital Magnetized Paper sent on receipt of \$1,00.
April 1.

Alonzo Danforth,

MAGNETIC TREATMENT, 609 Shawmut Ave., Boston

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street, Boston. March 4. A NNIE LORD CHAMBERLAIN'S Musical

ovenings. Apply in advance. 45 Indiana Place, Boston. Feb. 25, JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 r. M.

SOUL READING. Or Psychometrical Delineation of Character.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
tuture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.
Full delineation, \$2.60, and four 3-cent stamps. Brief delineation, \$1,00.

MRS. A. B. SEVERANCE,
Contre street, between Church and Prairie streets,
April 1.

White Water, Walworth Co., Wis.

### PAUL LEAVELL, ASTROLOGER.

CENERAL READING, with Directions, for '82, '83, '84, CF \$2,00. From infancy, with Directions for five years to come, \$5.00. Complete Chart of the Heavens, with the history, from infancy to the end of life, \$10,00. Send date of birth, with lock of hair handled only by soft, Address PAUL LEAVELL, 163 West Madison street, Chicago, Ill.

I. P. GREENLEAF TRANCE AND INSPIRATIONAL SPEAKER,

WILL attend to calls to speak at short notice. Also Funerals attended on notice. Onset Bay, East Wareham, Mass. ASTONISHING OFFER.

SEND two 3-cent stamps, lock of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by independent state-writing. Address DR. A. B. DOB-BUN, Maduokek, Iowa.

W\*-May 13.

PSYCHOMETRY.

POWER has been given me to delineate character, to a describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed

envelope.

JOHN M. SPEAR, 2210 Mount Vernon street,

May 15.—eow†

Philadelphia, Pa.

GLEASON'S Pocket Disinfector and Inhaler DREVENTS all contagious and infectious Diseases, such as Small Pox. Cholera. Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, &c.

It is a certain cure for Catarrh, Bronchitis. Asthma, and all Thront Diseases. Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of Vincontagium. Price \$2.00. Sent by Express only. For sale by COLBY & RICH.

DR. J. E. BRIGGS'S Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CURE OF

ALL DISEASES OF WOMEN. These Powders, by their unequalled Tonic Properties, preserve from disease these delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receiptof price \$1,00 per box, or six boxes for \$5,06.

For sale by COLBY & RICH.

Babbitt's Chart of Health. Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price, 50 cents, postage 10 cents.
For sale by COLBY & RICH.

## Miscellancous.

## The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, PHOM A SPINITUALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY AT OTTUMWA, IOWA. D. M. & NETTIE P. FOX. Editors and Publishers

D.M.& NETTIE P. FOX, Editors and Publishers.
The Ofference will be conducted independently, impartially. Nothing looking to man's welfare will be deemed attent of the pages. Offensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct, the truth, beauty and utility of Spiritualism in its higher phases will be advanced. It will not, in any farticular, be a sectarian journal, but broad, progressive and liberal—will give fair and equal expression to all forms of thought. Above all things it will aim to be liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION:

TERMS OF SUBSCRIPTION:

 
 Per Year.
 \$1,00

 Six Months
 51

 Three Months
 25a
 Upon the above terms the OFFERING will be sent for the time paid for to all who subscribe during the first six months. If our circulation shall have then reached 5,000, it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By earnest effort, and the aid of friends, we confidently expect to get at least the 5,000. Address, D. M. & NETTIE, F. FOX, Ottumwa, Iowa.

11—Aug. 20,

## LIGHT FOR ALL.

A SPIRITUAL JOURNAL. Tall 18 paper aims to remove bigotry and superstition from all religious: it invites the honest investigator after furth, to whose inquiring mind it presents a religious phil-osophy advocated on the principles of Universal Fraternity and Universal Redemption.

We labor to awaken and rebuild the simplering, creed-bound teachings of the immortality of the soil or spirit to prove the truth of the grand scheme of eternal progression, in the spirit as well as in the body; to prove the value of good deeds in this life as preparation to the future life, and to that end we call the attention of inquirers to our spirit Message Bepartment, wherein will be found communications from spirits who were once dwellers on the earth we inhabit, tending to Prove the Immortality of the Soul.

Tickets to weekly Free Circles sent on application to the Editors. Editors.

This journal is published bi-weekly (every two weeks), at the low price of \$2.00 per year in advance.

It is the only Spiritual Journal on the Pacific Coast, and having a constantly increasing circulation, it is one of the finest advertising mediums on the coast.

MR. & MRS. A. S. WINCHESTER. Editors.

A. S. WINCHESTER & CO., Publishers and Proprietors.

Address all letters to Post Office Box No. 1997, San Francisco, Cal.

NAMPLE COPY PREE. A New, High-Class Spiritualist Journal.

## LIGHT:

A Weekly Journal devoted to the highest Inter-ests of Humanity both Here and Herenfter. "LIGHT! MORE LIGHT!"-Goethe. The contents of the new paper comprise:

The contents of the new paper comprise:
(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism.
(2.) RECORDS OF FACTS AND PHENOMENA, both physical and mental.
(3.) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.
(4.) REVIEWS OF BOOKS.
(5.) A résumé of the Periodical Press, both British and Foreign, dovoted to Spiritualism and allied subjects.
(6.) QUESTIONS AND ANSWEIRS.
Subscriptions will be taken at this office at \$3.00 per year, which will be forwarded to 'the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to EDITOR OF "LIGHT," 13 Whitefriars street, Fleet street, London, E. C., England.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and

Philosophy of Spiritualism,

Is conducted on purely coöperative principles; contains original articles, by the most eminent writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of 'Historical Controls,' W. Oxley, Esq., author of "The Philosophy of Spirit, "and others, contribute to its pages.

Price id. Sent one year post free to all parts of the United States, 8s. 8d. in advance.
Newcastle-on-Tyne, England, 29 Blackett street, Aug. 7.

## THE PROGRESSIVE AGE.

DEVOTED to the Science and Ethics of a class of subjects which, above all others, are most intimately connected with the Organization, Development and Destiny of
Man, together with Phenomenal Facts in every Department
of what is known as Spiritualism.
Published monthly at Atlanta, Georgia, U. S. A.
Terms—Single numbers, 25 cts.; yearly subscription, \$2,50.
Address "The Progressive Age," Atlanta, Georgia.
April 8.

This World,
PUBLISHED every Saturday, at 51 Fort Avenue, Boston (Roxbury), Mass., at \$2,00 per annum. TIME WORLD is divided into three parts: Part First contains the weekly electures delivered by GEORGE CHAINEY, in Paine Hall, Boston.
Part Second contains a Radical Romance, published in

Part Third contains a short story devoted to the education of our children in liberal sentiments and principles. Send your address for a sample copy. THE

Boston Investigator,

The oldest reform journal in publication.
Price, 83.00 a year,
11,50 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
Address J. P. MEN DUM.
Investigator Office,
Paine Memorial,
Boston, Mass.

THE STEADY FRIEND

A'GRADUAL BUT CERTAIN HEALING INFLU-ENCE UPON THE VITAL CENTRES. DR. H. B. STORER'S **Vitalizing** 

In Liver Complaints. Kidney Affections, and Diseases of the Stomach.

WHAT THE PEOPLE SAY!

"The happy effects of your Stomach Pad are more than can tell."-Mrs. M. H. Silliman, Moodus, Conn. "DR, STORER: Dear Str-I have worn one of your Vi-talizing Pads for three months, and find my health greatly improved. I have recommended it to quite a num-ber in my immediate neighborhood."—Mrs. Hannah Champlin, Nepeuskun, Wisconsin. "Thus far the Pad has done wonders for me."—Mrs. H. M. Barnard, Fowlerville, Mich.

m. parnara, Fowlerville, Mich.

"I received the Pad you sent, and I like it, I think, better than Holman's, which I have worn for a year and a half-not for Chills and Fever, but for Chronic Disease of the Liver. I have been recommending it to some of my friends, and to Smith Bros., Druggists, who will keep them if I find them all that I expected to."—Mrs. D. M. Seymour, Hartford, Conn.

Smith Bros., Druggists, Hartford, Conn.—"Send us another half dozen Pads. They give excellent satisfaction here." 49 These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1,00, and sent by mail to all parts of the country, postage 10 denis extra. Sent to Canada by expressionly.

Orders may be sent either to DR. H. B. STORER, 29 Indiana Place, Boston, Mass., or COLBY & RICH, 9 Montgomery Place, Boston, Mass. March 27, Raymond's Vegetable Penetrator.

PAIN AND SUFFERING ANNIHILATED. The Penetrator is not a salve or eintment like other articles put up in this way before the public. It is composed of Vegetable matter combined in such a way as to penetrate the skin, muscles, cords and hones, so as to start a new circulation, and Nature, with the aid of the Penetrator, brings about the cure

the skin, muscles, cords and hones, so as to start a new circulation, and Nature, with the aid of the Penetrator, brings about the cure.

The following are some of the diseases for which it is intended: Sait Rieum, Mange, Rough Skin, Bunlons, Corna, Burns, Chasing of all kinds, Fost Bites, Bites of Insects, Cancer, Croup (with hot drinks), Bites of Reptiles, Lame Side and Back. Nove Throat and Lungs, Diphtheria. In bad cases use Tincture Muriate Iron one-half drachm, and Chlorate Potash, one-half ounce mixed with water (twelve ounces), as a gargle. Used also for Sore Feet and In-growing Toe Nalis. For Felons, put on a fly bilister size of three cent piece, when the prickling sensation begins. After the bilister is formed, dress with the Penetrator. For Rough Hands, use borax in the water when you wash, with Conti's Castile Scap; do not dry your hands too quick, as it makes the skin crack. Remember that all cases of stiff joints require a free amount of rubbing to facilitate the electric current, which by nid of the Penetrator will straighten out the cords to their original longth. The same with Rheumatism, Lanne Muscles, etc.

Large Boxes, 50 cents. Small Boxes, 25 cents. Sent by mail, post-paid.

For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1.25; cleth-bound copies, \$2.50. Miscellancous.

## Beautiful Works of Art. ENGRAVINGS.

WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her fittle girl "Bo-Peps" around a tree through the foliage, her face radiant with a loving, gleeful roguish expression. Both faces are full of sweetness and joy. It is a picture that touches the heart; to see it is to love it; and its possessor, however as thetic in his or her tastes, can never outgrow it. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 2223 inches.

#### THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday teast from a basket brought there by his daughter, "All kindled graces burning o'er fler check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his door, that is waiting for his hunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his favorite horse, A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stehn, copied in black and two thats from Joseph John's noted painting. Size of sheet, 22x28 inches.

Price, 50 cents. EFF The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn
bark of an aged Pligrim. An Angel accompanies the hoat,
one hand resting on the helm, withewith the other she points
toward the open sea—an emblem of eteralty—reminding
"Life's Morning" to five good and pure lives, so "That
when their barks shall float at eventide," they may be like
"Life's Evening," fitted for the "crown of immortal
worth," A band of angels are scattering flowers, typical
of God's Inspired teachings. From the original painting by
Joseph John. Engraved on steel by J. A. J. Wilcox. Size
of sheet, 22x28 inches.

#### THE ORPHANS' RESCUE:

THE ORPHANS' RESCUE:

This beautiful picture lifts the velt of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swolen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fasterings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitions rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Theboy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches.

Price, 50 cents.

## NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The chaped hands, upturned countenance, and heavenward gaze, most heautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, \(\epsilon\) cold and pale, \(\psi\) shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steet by J. R. Rice. Size of sheet, 22x28 inches.

#### HOMEWARD.

HOMEWARD.

An ILLUSTRATION OF THE PHRST LINE IN GRAY'S ELEGY.

"The currew tolls the knell of parting day," " " " from
the church tower bathed in sunset's fading light, "The
lowing herd winds slowly'o're the lea," toward the humble
cottage in the distance. "The plowman homeward plods
his weary way," and the tired horses look eagerly toward
their home and list sext. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and,
beauty to the picture. In one hand she holds wild flowers,
in the other grass for "my colt," Seated under a tree in
the churchyard, around which the twilight shadows are
closing in, the poot writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape
on the sight," This grand Elegy has been translated into
various languages, and its rich and harmonious-coloring of
the threads of life, classical composition and polished
rhythm, have fascinated the poetical heart of the world.
Stein, copied in black and two tints. Designed and painted
by Joseph John. Bize of sheet, 22x28.

Price 50 cents. Price 50 cents.

## FARM-YARD AT SUNSET.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size, of sheet, 22x28. Price, 50 cents.

### THE DAWNING LIGHT.

ART ENSURINEMENT OF THE BIRTHPLACE OF MODERN In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSTIRATIONAL ARTIST, visited Hydesville, in Arcadla township, Wayne County, N. Y., and made a careful drawing
of the world-renowned house and surrounding scenery where
Spiritual Telegraphy began its glorious and undying mission
of light and love. The artist being a painter of high order,
with his soul in full accord with this subject and its dawning
light, how could it have been otherwise than a 'work of
loye' and enthusiasm to him, as his hand was guided in
designing and perfecting this master production of art.
From the original painting by Josoph John. Engraved on
steel by J. W. Watts. Size of sheet, 20x24 Inches.

Price, 50 cents. Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in pasteboard rollers.

Both old and new subscribers to the Banner of Light, can secure these Engravings by sending 50 cents for each picture.

That no seeming injustice may be done to those who have enewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. ALL OTHERS than those who are or have been subscribers to the Banner of Light must remit the published price, \$2,00 per copy.
For sale by COLBY & RICH, Banner of Light office.

## Scientific Astrology,

NATURAL LAW. NATURAL L'AW.

"IHE universe is governed by law," were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnifie power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.:

I will give a personal test and proof of the science to whomsoever will send me their sex, place and date of birth (ptv. ing hour of the day), and 50 cents, money or postage strans. I will write briefly in answer to two questions for whomsoever will send me the same data as above and \$1.

I will write briefly in answer to five questions for whomsoever will send me the same data as above and \$2.

I will write an outline nativity for whomsoever will send me the same data as above and \$2.

I will write an outline nativity for whomsoever will send me the same data as above and \$2.

Nativities of this klud consider the physical and mental condition of the native, with the principal events and changes in the hightway of life, viz. Sickness, its clearacter

Nativities of this kind consider the payena and model condition of the native, with the principal events and changes in the highway of life, viz.: Sickness, its cliaracter and time; Business, years of loss and gain; Marriage, its time and condition, together with other matters of impor-The most sensitive may be assured that no statement will be made touching the probable length of life, unless by request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

OLIVER AMEN GOOLD.

Address Box 1664, Boston, Mass.

Feb. 5.

PRICE REDUCED.

## THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those antequainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by roress only, at the purchaser's expense. For sale by COLBY & RICH.

## New Mork Advertisements.

#### PSYCHOMETRY.

MRS. CORNELIA H. BUCHANAN (late Decker) continues the practice of Psychometry (205 East 30th street. New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; mineral or mining examinations, ten dollars. April 15.

### DR. J. R. BUCHANAN.

205 EAST 35th street, New York, gives Medical Conby personal interview. Psychometric Diagnosis and Prescription by mall or by personal interview. Psychometric Diagnosis and Prescription by mail, 55.

I ETTY CAMPBELL and MRS. II. KNIGHT, Artest and Clarroyant Mediums, give very successful Magnetle Treatments under Spirit Control. No. 200 East 123d Street, cor., 3d Avenue, Harlem, New York.

April 29.—138.\* MRS. M. C. MORRELL, 152 East 50th street,

40 Large Chromo Cards, no 2 alike, with name Dec. Postpaid. G. I. REED & Co., Nassau, N.Y

THE

# MELODIES OF LIFE

A NEW COLLECTION OF

WORDS AND MUSIC FOR THE

Choir, Congregation, and Social Circle. Combining "GOLDEN MELODIES" and "SRIRIT-UAL ECHOES," with the addition of Thirty Pages of New Music.

BY S. W. TUCKER.

#### INDEX.

Ready to go, Shall we know each other i there? Sweet hour of prayer, Sweet meeting there, Sweet reflections. And the will make it plain, A Fragment.
A day's march mearer home, Ascended,
A day's march mearer home, Star of truth.
Sient help,
Beautiful angels are waiting,
Bethany,
Beautiful gity,
Beautiful gity,
Beautiful fand,
Biliss,
Beyond the mortal,
By love we arise,
Come up thither,
Come, gentle spirits,
Come, go with me,
Day by day,
Don't ask me to tarry,
Evergreen shore,
Evergreen shore,
Evergreen shore,
Evergreen shore,
Gathered Home,
Gathered Home,
Gathered Home,
Gathered home beyond the
sea,
Home of test,
Home of test,
Home of test,
Low king over,
Low king over,
Low king beyond,
Longing for home,
Live for an object,
My home beyond the river,
My home is not here,
My home beyond there,
No veeling the mortal,
Beautiful helps croming.
Ther is and of fadeless beauty,
They il welome as home.
There is a land of fadeless beauty,
They in welome as home.
There is a land of fadeless beauty,
They il welome as home.
There is a land of fadeless beauty,
They in welome as home.
There is a land of fadeless beauty,
The the mortal,
The stant help.
The tent help.
The tand of rest,
The tand of rest,
T nd He will make it plain. Fragment, day's march nearer home. Star of truth.

Over there, One woe is past, Outside, Over the river I 'm going, Oh, bear me away, One by one, Passed on,

assing away.

there, We'll dwell beyond themall, 'We'll dwell beyond themall, 'Walting to go, Walting to go, Walting on this shore. We're journeying on. What must it be to be there. Where we'll weary nevermore. 'Whisper us of spirit-life, Walting at the river. CHANTS. Come to me. How long.
How ever ared a castle often.
Invocation chant.

Acpose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Round Magenta Magenta

Boards, 50 cents; postage free. 12 copies, 84,50; postage free. Paper, 35 cents; postage free. 12 copies, 83,50; postage free.

#### For sale by COLBY & RICH. NINTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigat's Son," of vicarious atonement, etc., in this part of the work, iso especial interest.

THE VOICE OF NATUEE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and invives by numerous passages from the Bible that the God of Moses his been defeated by Satan, from the Garden of Mann Calvary!

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

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

Price 41,00; full glit 11.25; postage 10 cents.

Price 41,00; full glit 11.25; postage 10 cents. BY WARREN SUMNER BARLOW.

#### they so order. For sale by COLBY & RICH. NATURE THE ONE AND ONLY DEITY, And Humanity in its Entirety, in all its Stages of

Being, NATURE'S HIGHEST EXPRESSION. BY JOHN FRANKLIN CLARK.

## In this work it is shown that there are two primeval self-existent substances existing in an Essential Form, and that all things are produced by the union of these two substances, which, through union, attain to Objective Being. BEES! BEES!! BEES!!!

SECRETS OF BEE-KEEPING. M BY K. P. KIDDER.

BY K. P. KIDDER.

Being a practical guide to the Bee-Master in every department of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful.

The book contains more matter than most books that sell for two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Paper cover, 50 cents; boards, cloth backs, 75 cents; black musin, glit sides, 85 cents.

For sale by COLBY & RICH.

"Eternal Vigilance is the Price of Liberty." THE WAR OF THE DOCTORS

On the Rights of the People. Arguments and Addresses in remonstrance thereof, delivered Jefore the Massachusetts Legislative Committee on Public Heaith, at the State House, Boston, February, 1880, by Alfred E. Giles, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nyo, and Prof. Charles Wesley Emerson.

Price 10 cents.

Period conies 86.00, postage free Period to cents.
Period copies \$6,00, postage free.
For sale by COLBY & RICH.

#### CHRIST, The Corner-Stone of Spiritualism.

BY J. M. PEEBLES, M. D. Discussing—"Talmudic Proof of Jesus's Existence;" "The Distinction between Jesus and Christ;" "The Moral Estimate that Leading American Spiritualists put upon Jesus of Nazareth;" "The Commands, Marvels, and Spiritual Gifts of Jesus Christ;" "The Philosophy of Salvation through Christ;" "The Belief of Spiritualists and the Church of the Future," Paper, Price 10 cents, postage free.

For sale by COLBY & RICH.

# Banner of Light.

BOSTON, SATURDAY, JUNE 3, 1882.

## BRIEF PARAGRAPHS.

the wages of their operatives to starvation prices, where does the "contentment" come in?

They are going to hang the condemned murderer, Gulteau, because he is sane, they say; and then the whether he was sane or not. That's on a par with : Dr. Crowell's principles. the Salem witchcraft bigots, 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 through the public press. In this respect they are getting to be common nulsances.

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

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

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

A kiss in Mexico is called tetenamequiliztly, 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. Stemin, a Methodist minister, while preaching in church at Fort Wayne, Ind., walked down the aisle and threatened to thrash Dr. Sweringer for making faces at him. He afterward knocked Sweringer down while being tried to a justice court for assault. More "martial" music:

Queen-Empress Victoria completed her sixty-third year, on Wednesday, May 24th. With the exception of C Elizabeth, who died in her seventieth (70th) year, (1603.) no other English Queen Regnant has reached so great an age. Mary L died in her 43d year, (1558,) Mary II. in her 33 Lyear, (1691) and Anne in her 51st year, (1711) 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 Jamp. lighters is a postal card cut lengthwise into Strips onesixteenth of an inch wide. They burn readily, do not give off sparks, and leave scarcely a trace of ashes.

It is "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 he caught any one in a He he became terribly offended, and used to exclaim, "I want number to do wid himno, sir. " He is reperted as saying: "Ef de descendants ob de rooster what crowed at Peter was ter make a noise ebery time a lie am' told, dar would be such a noise in de world dat yer could n't hear de hens

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

come 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.

poems, just to see if they are as "wicked" as repre- his system of using the tittle tattle of gossips

"Boss" Kelley's paper, the New York Star (Catholie), is denomicing Dr. Henry Slade, who is one of the Our advice to Dr. Slade is that he take no notice of such blackguard missiles. They earry their own anti-

beaches this season, it is said, than ever before. they still wear their ulsters.

The Californians present very strong arguments nese) 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

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 hungling 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 at lold 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 num -ber 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." Quarreling 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 I lay mc down to sleep" she added the petition, in most fervent tone, "And now, oh, God I 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 barricade of timber. "What is that for?" he asked, to a person in the street. "On, that's to stop the cholera." "Ah! I have often heard of a Board of Health, but I never saw one before."

"Phonetics" of the most "aggravated" character have invaded certain sections of the country. One man zealous in that direction spells photograph "4tograph." Another, in Kansas, dates his letters "11worth"; another spells Tennessee "10ac," and another writes Wyandot "Y&."

Dr. Crowell's Criticisms Criticised.

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, inasmucl as he has sought to place me amongst these Honest employment everybody admits is conducive whom he kindly stigmatizes as "professional Honest employment everybody admits is conducted a contentment; but when rich corporations cut down a pologists of false mediums," "defenders of the wages of their operatives to starvation prices, pseudo-mediums," "credulous medium-wor-"would-be investigators." shipers." constituted champions of bogus mediums," &c. Such reviling is very cheap and very useless; medical faculty are to examine his brains to find out, and appears to me strangely inconsistent with

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 with some one, are always anxious to vent their spiece | 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 sagacigns 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 scances which lattended 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 Spirit-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 sensible and conscientions colored man. Whenever 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 filizite Moore of Fremont, O., 17 years of age, has be- materialization [through other mediums], together with my strehuous 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 A great many people are after Walt Whitman's , say; but we are left to infer they were a part of and spies, the latter being chiefly, if not wholly, his spirit-friends," whom he despatches like common detectives to look through the keybest mediums in our ranks. This only shows that the hole, as it were, and to "spy out the nakedness spiritual leaven is working in Old Theology's camp, of the land." Would advanced or truthful or the land," would advanced or truthful detest injustice quite as much as Dr. Crowell spirits be guilty of such mousing meanness and uch blackguard missiles. They carry their own antimote with them.

More people are blocked for the mountains and the meanness and the more people are blocked for the mountains and the meanness this season; it is said, than ever before. But of the man to pass judgment as much as Dr. Crowell's ability good sense and government as much as Dr. Crowell advanced or truthful detest injustice quite as much as Dr. Crowell seems to detest fraud. If Mrs. Hull were a more adwith effect a fine selection, and Dr. Richardson in the evening. Miss Blanchard read with effect a fine selection, and Dr. Richardson in the evening. Miss Blanchard read with effect a fine selection, and Dr. Richardson in the evening. Miss because the seems to detest fraud. If Mrs. Hull were a "pseudo-medium"—which she certainly is not provided by a special provided b Dr. Crowell's ability, good sense, and general fairness, should have descended so low as to have recourse to espionage and eaves-dropping, against the influx of Chinamen, viz: "They (the Chi- in order to confirm his opinions based on ex parte detraction. 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 Poctor 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 triumphs 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 od in this extraordinary paper. I again assert the curtains, and held them apart, so that that the examination of Mrs. R. by the com-

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 to 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 kneeled 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 anpeared. One curious feature of the performance was this difference in the distinctness of the faces. Some were startlingly life-life; 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 re-

port, 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 nar-

row a generalization. It is true, as Dr. U. 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 Psychometric 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

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 emissaries, 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-idiots, or willful upholders of fraud. Because he has attended 'sixty scances" 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 contra-diction 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, nous verrons, as the French say,

Dr. Crowell severely criticises 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 seances" 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 scance; 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' tlian 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 speciacle he has presented of his favorite meth-

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-vindicatory, self-gratulatory, selflaudatory 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

He represents me as opposing "test-condi-He is in error; I have not opposed tions." 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 accented one; more than a usual interest was manifested, and the floral displays and decentions. of old and new portraits were quite exuberant, htting 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 va-cant 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

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 read with effect a fine selection, and 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

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 as in the atternoon. Among the speakers were fest-mediums who supplemented their speeches with interesting platform tests. Miss Carrie Loring, of Braintree, 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 accuration to lar 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 presed as the near would members who had passed, as the poet would

"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—a 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. "SHADOWS." 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 com-MENCE JULY 15TH.

Eminent speakers have been engaged for the meetings. A number of RELIABLE mediums.

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. WHEELOCK,

Sec. and Gen'l Supt.,

Ballston Spa, N. Y.

Secretary Teller has begun his career as 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. Tellen has advocated, may suggest.—New York Sun. gest .- New York Sun.

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

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

Spiritualist Meetings in Brooklyn. The Brooklyn Spiriualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Han, 236 Fulton street, between Smith street and Galiatin Place every Sunday, at 10% A. M. and 7% F. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—overy Saturday evening, at 8 o'clock. H. W. Benedlet, President.

evening, at 8 o'clock. H. W. Benedict, Pregident,

Brooklym Spiritual Fraternity.—Sunday services
in Large Hallof Brooklyn Institute, corner Washington and
Concord streets, seven blocks from Fulton Ferry, at 3 and
7% F. M. Speakers engaged: June, Mrs. Abby N. Burnham. Conference meetings held every Friday evening in
Lower Hall of Brooklyn Intstitute. June 2, "Matter vs.
Spirit," Mrs. S. W. Van Horn; June 9, Trance Lecture
from the new Brooklyn trance sp-aker, Mrs. J. H. Stryker;
June 16. "The Ministry of Ancels," Pleacon D. M. Cole;
June 23, "Spirit Obsession," Hon. Wm. Colt; 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 Spiritual Conference meet every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary.

'Adelphi Hall, corner Myrtle Avenue and Adel phi Street.—Itev. Dr. Monek lectures and publicly heal the sick every Wednesday and Sunday evening, at 80 clock,

#### Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 78 F. M. Henry J. Newton, President: Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 2% F. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monek lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 7½ P. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher 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.]

Messrs. 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 ously devoted to her work, which is the outcome of a lifestudy, 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 not evil purposes. I have pers vestigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and rescribed by the best physcians in the country. One says: 'It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Loucorsthea, irregular and painful Menstruction, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life." It permentes 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 \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, 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 ness 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. [5]

## KIDNEY-WORT HAS BEEN PROVED.

Does a lame back or disordered urine indicate that pounce a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recomend it) and it will speedly overcome the disease and restore healthy

Ladies For complaints peculiar to your sex, such as pain and weaknesss, Kidney-Wort is unsurpassed, as it will act prompt-

Either Sex. Incontinence, retention of urine, brick ust or ropy deposits, and dull dragging pains, all

speedily yield to its curative power.
SOLD BY ALL DRUGGISTS. Price \$1. KIDNEY-WORT

No Discovery of the Age equals it.

Physicians indorse it.

The Public extols it.

T relieves Sick and Nervous Headaches at once, and prevents their recurrence. Is invaluable for Liver Troubles, Chronic Indigestion, Nervous Dyspepsia, and Constitution pation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis; allays desire for oplum and stimulants; removes obstructions of the brain, insures sleep to the wakeful, strength to the feeble, and icalth to all Nervous Bufferers. Send stamp at once for

pamphlets containing positive proofs.

Buy of your druggist, if possible; if not, we will mall it, posipaid, on receipt of price, 50 cts. per box; 6 boxes \$2,50. Address, H. F. THAYER & CO.,

13 Temple Place, Boston, Mass. 12teowis—Jan. 14. Mention this paper. GOLD MEDAL, BARIS, 1878.

bealth.

**BAKER'S** 

BREAKFAST

COCOA.

Sold by Grocers every. W. BAKER & CO. Dorchester, Mass.

Warranted absolutely

pure Cocon, from which the excess of oil has been re-

moved. It has three times

with Starch, Arrowroot or

Sugar, and is therefore far more economical. It is deli-

cious, nourishing, strength-

admirably adapted for inva-lids as well as for persons in

oning, easily digested, and

e strength of Cocoa mixed

Feb. 18. -24wis 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 Orime 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