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CONTENTS:

FIRST PAGE. - Free Thought: A. E. Newton Replies to Dr. Crowell. Illustration: Harmonial Philosophy vs. Spirit Mediumship.

SECOND PAGE.—Advice to "The Forty and Four" Et Als. "The Seer" on "Our Heavenly Home." The Education of Children. Bannar Correspondence: Letters from New Hampshire, Massachusetts, Maine, Vermont, and Ohio.

THIRD PAGE. - Letters from New York, Missouri, lows Illinois, and Washington Territory. Poetry: Winniposaukee. The Cause and Prevention of Smallpox. A Lyceum Funeral in Australia. Book Advertisements.

FOURTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamet from Thomas West, Ella Patten, Sarah Reynolds, James Cavanngh, Samuel Brigham, Malvina Andrews, George Walker, Thalia, Sarah J. Clarke, and Ell Gage. Verifications of Spirit Messages.

FIFTH PAGE. -The Socular Press Bureau-A Vindication of Spiritualism. "Some Recent Facts in Spiritualism."
The Reviewer: The Process of Mental Action; The Occult World. Berkeley Hall Lectures, etc.

SIXTH PAGE .- "Ministry of Angels," Women as Physicians, The Spiritual Shall Illuminate the Agnostic, Onset Bay Grove, Charles Bright in Hoston, Medical Bigotry in St. Thomas (D. W. 1.), In Defense of Spiritualism,

SEVENTH PAGE. - Movements of Lecturers and Mediums. Spiritualist Meetings in Boston. Meetings at Parker Fraternity Hall. Dr. Peebles in Cincinnati. New Advertisements, etc.

EIGHTH PAGE.—Pearls. A Minister's Experience in Materialization. Later from Cephas. A Child Sees its Spirit-Sister. Wicket's Island Home. New Publications. A Tribute to Harriet Beecher Stowe. Walfs from Press. Psychology. Brooklyn (E. D.) Spiritual Conference. Convention of Central New York Spirit-nalists. N. Frank White. Oblinary Notices, etc. NINTH PAGE. - Western Locals. Book Advertisements.

TENTH PAGE.—Poetry: The Afternoon, Spiritual Phenomena: Materializations in Australia; Materializations in England; Henry C. Gordon's Mediumship. List of Spiritualist Meetings, List of Spiritualist Lecturers. Retail Agents for the Sale of the Banner of Light. Business Cards.

ELEVENTH PAGE. - 'Mediums in Boston,' Book and Miscolaneous Advertisements.

TWELFTH PAGE. - Briof Paragraphs. Spiritualist Meet-ings in Brooklyn: Brooklyn (N. Y.) Spiritual Frater-nity, Cleveland (O.) Notes. Onset Grove Picnic. Secu-lar Press Bureau, etc.

## Free Thought.

A. E. NEWTON REPLIES TO DR. CROWELL.

To the Editor of the Banner of Light:

I send you herewith a copy of my reply to the criticisms of Dr. Crowell in the Religio-Philosophical Journal, called forth by my articles in your paper in favor of fair treatment toward the accused mediums Mrs. Reynolds and Mrs. Hull. I have forwarded this reply to the Journal, and have reason to expect its publication therein. But as I have been informed that Dr. Crowell has had the magnanimity (?) to send copies of his unfair assault upon me to all former subscribers to my paper (The Two Worlds), and as I am not able to do the same with this reply, I venture to request its insertion in the Banner of Light, in the hope that it may reach many who would not otherwise see it, and thus counteract the poison with its anti-

Were this a merely personal controversy I would not ask you to inflict it on your readers; but as it relates wholly to the genuineness of certain prominent phenomena of Spiritualism, and my credibility as a witness thereto. I think it may not be without interest to your readers. Yours truly, A. E. NEWTON.

DR. CROWELL'S CRITICISMS. To the Editor of the Religio-Philosophical Journal:

The vigorous article on Fraudulent Medium ship, with criticisms on myself and others, from the pen of my quondam friend, Dr. Eugene Crowell, published in your paper of May 20th, has been read with much interest and not a little surprise. This surprise has been caused by observing that Dr. C., whom I had supposed to be always very careful in his statements of fact, and scrupulously fair in his treatment of those who differ from him, has somehow quite failed in these particulars with reference to myself. That this results, to some extent, from defective memory on his part, I am glad to believe, but at the same time am sorry to observe that the general tenor of his article reyeals an extreme anxiety to discredit my testimony in certain matters where it conflicts with his own publicly avowed opinions. Will you kindly allow me a small space in which to correct some of the errors into which he has fallen?

To review all the points in his long article which invite comment would require more room than I can venture to ask for; and even to notice all that is personal to myself, and intended to be damaging to my credibility, would tax the patience of your readers. I will therefore confine my comments to a few of the more important points, assuring the reader that every attempt in the Doctor's labored production to impeach my judgment or invalidate my testimony regarding either Mrs. Reynolds or Mrs. Hull, could be met with entire success were it worth the while. These personalities are of small consequence, except as they have a bearing upon the reality of certain interesting phenomena; and the honesty of the mediums through whom such phenomena are produced.

Dr. Crowell argues at length to show that his opinion of Mrs. Hull, and of her "exhibitions." as he is pleased to call them, without ever having seen the lady or attended a single seance with her, was entitled to at least equal weight with mine, though I had taken pains to make her acquaintance, learn of her character from those who knew her best, and had on one occasion witnessed the striking phenomena occurring in her presence. He thinks I should have attended more séances in order to make my testimony of much value. And yet he admits 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," though he thinks "this is not the case with a majority of them." The absurdity

not one seance better than none? How can he | ferred to. With all these facts before me, I felt know that the manifestations I witnessed were not of this palpably genuine character? I claim that such was the case, with at least a portion of them, as shown by my account; and I had not only ten minutes, but ten times that length of time for observation.

In my article on Mrs. Hull, I spoke of the readiness with which some intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums, and as an instance, mentioned the case of one who had for a long time been accustomed to denounce Mrs. H. as an impostor, without ever having seen her, but on the assurance of his spirit-friends; and had continued to do this even after these spirit-friends had confessed themselves mistaken in another case. I mentioned no name, but Dr. Crowell at once appropriates this to himself, and undertakes a labored defense. He thinks I forgot a part of his statement bearing on this matter, which was to the effect that he had come to the conclusion that Mrs. H's séances were impositions, from evidences obtained before he enlisted his spirit-friends in the investigation, and they only confirmed his opinions. It is possible he may have stated this to me, though I have no recollection of it. But if he did, I should not have been likely to attack much importance to that sort of "evidences"-consisting of the gossip, suspicions and conjectures of persons who perhaps had attended unsuccessful scances and had failed to be convinced. I have found it easy to obtain abundance of that kind of evidence regarding every medium I have ever known, including some of those whom Dr. Crowell pronounces genuine. And I should consider myself very deficient in good sense if placed much reliance upon it. Again, I have found it to be no uncommon thing for spirits to confirm the mistaken opinions of those who apply to them, especially the opinions of very positive minds like Dr. C.'s. And I have known spirits to explain that they could not help doing this in some cases, being overborne by the psychological power of such minds. Hence the danger of applying to spirits for confirmation of positively formed opinions. For these reasons that part of Dr. Crowell's statement, if made to me as he says, would not have been likely to make much impression on my mind. But I do recollect distinctly that repeatedly in referring to the case of Mrs. Hull, he spoke of the testimony of his spirit-friend to her fraudulent character as conclusive with him, rendering any personal investigation on his, or even on my part, unnecessary.

As to his spirit-friends having confessed their mistake in another case, Dr. C. says that I only partially stated the facts, and accuses me of a tendency" to do so. It is true that I might have written columns in relation to these matters, but I submit that I stated all which was essential to the point I was presenting, and in no way misstated the facts. This his own statement shows. He goes into a long history of the case, which, no doubt, "partially expresses the truth," but which I am obliged to say is largely made up of positive untruths. I emphatically state, knowing the full meaning of my words, that in so far as I am represented as urging the precipitate and general indorsement and recommendation of the medium he refers to, I am grossly misrepresented. The facts are that I had had several interviews with this medium before Dr. C. ever saw him. I had taken care to personally investigate his abilities as a healer, and had witnessed several instances of the exercise of remarkable power in this line on his part. (He did not offer himself, in public at least, as a medium for physical manifestations.) I had, learned that he was favorably regarded and encouraged as a healer by many of the leading Spiritualists of New York and Brooklyn, who had witnessed demonstrations of his power. I had received a copy of a respectable country newspaper containing strong testimony to this medium's remarkable healing nowers and his abilities as a public speaker in behalf of Spiritualism, as evinced before his arrival in New York. Besides all this, there came to my hands a number of testimonials from persons claiming to have been healed of various distressing maladies through this medium's instrumentality, and who desired to make the facts public, from gratitude and for the benefit of others. Under these circumstances, I thought it proper to give the readers of our paper-not a general endorsement and recommendation of this medium, as represented-but some of the testimonies which were in my hands relative to his capabilities for the relief of suffering, with perhaps a statement of what I had myself witnessed. But to any such publication Dr. C. strenuously objected-at first, as he says, because he recollected that this medium had been "under a cloud," some years ago, in his own country, and afterwards because some unnamed person or persons had written private disparaging letters about him.

Still further, I had taken pains to inquire into the nature of this "cloud," namely, the arrest and imprisonment of this medium in his own country, on a charge of imposture, and had received from himself an apparently frank explanation of the affair and of the circumstances connected with it (including the presence of masks, etc., in his trunk), which explanation appeared more reasonable than the allegation of fraud, showing a probability that the prosecution had orignated in the ignorance and malice of his persecutors, as has been no uncommon thing. This was corroborated by conclusive evidence which I obtained and still have in my possession, that a large number, if not all of the prominent Spiritualists in this medium's native country, regarded him as an of the Doctor's position here is self-evident. Is innocent victim of persecution in the case re-

it was but reasonable and just that this medium, possessing, as he had proved, extraordinary power as a healer, should be accorded a fair opportunity for usefulnes and for establishing by his own conduct and achievements a character and reputation in this new field. whatever "cloud" had rested on him else-where. This was all I desired, and the representation that I was eager to endorse and recommend him in advance, is simply untrue. My experience as a journalist has been too extensive to admit of such an indiscretion on my part. But I found to my great pain, in this as in other cases, that while my publisher's ears were readily open to any disparagement of a medium, they were sternly closed against his or her defense—unless, peradventure, it came from his "spirit-friends"! as will appear fur-

But this is not all. This medium, though announcing himself only as a healer and speaker, was sometimes used as the instrument of remarkable physical phenomena. It so happened that on one occasion my wife and myself were present at a séance in Brooklyn, in company with twelve or more ladies and gentlemen of high standing (Ex-Judge A. H. Dailey, Prof. Chase, of the New York Tribune, Mr. Tabor, a counsellor-at-law, Mr. Harris, a well-known banker, and N. S. Otis, manager of the Acme Stationery Company, being of the number), when this medium came into the room, at a late hour, and was invited to take a seat with us. He protested that he was greatly fatigued by the prolonged labors of the day with his patients, and consented only after much urging. Soon after he joined the circle, there commenced, near his person, a series of most extraordinary demonstrations, of such a character, and performed under such conditions, as admitted no question of supermundane agency. I desired to write and publish in The Two Worlds an account of these phenomena, but Dr. Crowell, the publisher, would not consent, saying his "spiritfriends" had informed him that they were pres ent on the occasion (I think he stated, by his request), and that the performances were fraudulent. On being asked for some rational explanation of the process by which the medium or any confederate could have accomplished what was done, he suggested a trick, applicable to only a small part of the phenomena, but which was ridiculously inadequate and impossible as an explanation of even that part. (Whether he then stated this explanation was given by his "spirit-friends," I do not now remember.)
From that time I was unable to feel any great respect for the testimony of these "spirit-

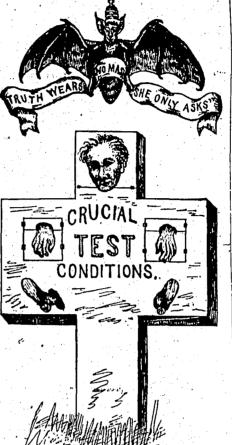
friends" in such matters. A few days later it happened that I had an interview with some of these same "spirit-Dr. C.'s own chosen medium, from whom I was receiving medical treatment at the time. On my questioning them about this matter, their spokesman ("Old John," whose name the readers of Dr. C.'s writings will recognize) assured me that he was present at the scance referred to, and repeated the statement that all was fraudulent. I then told him what I had myself witnessed, and could not be mistaken about. He responded, somewhat impatiently, "Well, Old John say that when he was there, there were no spirits present-not one!" (He was accustomed to speak of himself in the third person.) And he declined to talk further on the subject. His language implied that his presence was brief. As the séance continued from three to four hours, during the early part of which there were few if any indications of spirit-presence, his statement to me may have been true. But it was very far from proof of fraud. Of the value of that sort of testimony, especially when brought to neutralize the observations of a dozen as alert people as the average to be found in account of its injurious effect on the medium's Brooklyn or elsewhere, the reader can judge for himself. That a man of Dr. C.'s intelligence could rely and act upon it, to the extent of declaring the medium an impostor, was simply astounding. Verily, the "gobemouches" are not

all on one side in this controversy! I should add, here, that Dr. Crowell at length consented (as I supposed under pressure from other parties who knew of the facts) to allow the publication in The Two Worlds of an account of this remarkable séance, provided it should be written or signed by some one other than myself. A partial narrative was therefore drawn up by my friend Newton S. Otis, and published in the issue for Dec. 10th, 1881.

The remainder of Dr. C.'s history of this medium's case shows a very imperfect memory and a confusion of incidents. I shall be obliged to quote a short paragraph in order to correct its mistakes:

"It seems," he says, "that my spirit-friends con tinued to occasionally visit the scances of this medium, and, perhaps a month subsequent to the time they reported to me as above, they voluntarily told me that in their later visits they had discovered that some of the phenomena were genuine and others fraudulent, and stated which were of one class and which of the other, and added, in the words of Mr. Newton, 'that they had witnessed in his presence phenomena that they did not before believe possible.' What Mr. New ton does not mention, however, is, what I also told him, that they plainly, saw the medium take from beneath his vest an object resembling a small collapsed balloon, to which was attached a flexible tube, the and inflated the balloon; and they then observed that on one of its sides were represented the features of a child's face; and this object! thus inflated, the medium moved about in such a manner as to represent a spirit-child floating in the air. My spirit-friends to the last never varied from this statement, but Mr. Newton fails to mention this fact-doubtless forget-

On this I have to remark, first, that I am confident Dr. Crowell never told me that his "spirit-friends" were the authors of this inge- ence to this matter:



HARMONIAL (?) PHILOSOPHY SPIRIT MEDIUMSHIP.

nious balloon story. But this is unimportant, since I learned that he told it to others.

Secondly, I remember he once gravely assured me that the remarkable phenomenon publicly testified to by ex-Judge Dailey as having once occurred in his (the Judge's) own presencenamely, the emerging of a white cloud from the medium's side, which cloud speedily assumed the form and features of the Judge's spiritdaughter-might have been nothing more than a balloon-trick of the character described. And I have not forgotten, when I reported this astute suggestion to the level-headed Judge, his exceeding amusement at its utter preposterousness-since he had sat beside the medium during the phenomenon, with a light sufficient to have at once revealed the trick, had it been Mr. Newton to censure me for, in some instances only, such. I remember, too, his expression of pity for the deluded man who could seriously forth so futile an explanation.

Thirdly, the Doctor represents this balloon trick as having been discovered by his spiritfriends in their visits to the seances held by this medium during the month or so subsequent to the séance at which I was present. The facts are, as I think I can prove, that this phenomenon of the cloud emanating from the medium's side, and evolving the form of a child occurred many days previous to that scance, and it was never repeated! Judge Dailey gave an account of that singular manifestation at the conference of the Brooklyn Fraternity on Nov 11th (as reported in The Two Worlds of the 19th). It must have occurred several days before. The seance referred to was held on Nov. 17th (as stated by Mr. Otis in his account above spoken of)-at least seven and probably not less than fourteen days after the occurrence of the cloudphenomenon. Not long before I left Brooklyn (which was in March,) I heard Judge Dailey say that phenomenon had never occurred again, on health. So this wonderful balloon story, on examination, collapses into an improbable if not impossible myth.

Fourthly, I distinctly remember, what Dr. C. appears to have forgotten, that when he told me his spirit-friends had discovered and acknowledged their mistake, he also said this discovery was made (not, as he alleges above, during a series of visits extending over a month, but) at a particular séance which was attended by our mutual friend, S. B. Nichols, and at which the Doctor had specially requested his spirit-friends to be present, and to report to him. This scance was held a week-possibly a fortnight-after the other. The next morning after this scance Mr. Nichols informed me that phenomena had occurred of the most indisputable character, similar to those I had witnessed on the previous occasion, and which had been declared impositions. I clearly recollect that when Dr. C. reached the office, the same day he came to me and said his spirit-friends had reported to him that the phenomena were real and that they had before been mistaken, as already stated. And I also distinctly recollect that he added, "Now, you may say what you please in favor of the medium," or words to that effect. I am positive that he then made no reference to the alleged balloon trick, as he now says he did, nor do I remember that he ever referred to it afterwards. Yet he complains of my forgetting to mention this ridiculous story in connection with the confession of mistake. loose end of which the medium applied to his mouth | There was no occasion for such mention, since it had no relation to the matter I was speaking of. And the reader will see that had I given the facts about it, they would only have made the case so much the worse for the Doctor's credulity and the reliability of his spirit-detectives! How far the change of opinion on their part may have been the result of my talk with "Old John," does not appear,

My oft-mistaken critic further says, in refer-

"I am unable to perceive justice or reason in charging a mistake as a serious fault against a spirit or a mortal, and especially when he voluntarily admits it, as these spirits did.'

This implies that I had made such a charge, which is another mistake, or worse. I simply stated the fact of the mistake, and its admission. I might, however, justly have gone further, and charged-as I do now-that it was a serious fault on my critic's part, to declare a medium an impostor, on such flimsy evidence, without any attempt at personal investigation, and in the face of the positive testimony of those who did investigate; and, further, I might have charged, as I do now, that it was a serious fault on the part of both his spirits and himself, if they did not make full amends for the great wrong thus inflicted on the medium, as well as the insult to the witnesses. I have never learned of any attempt to make such amends, beyond the remark to me that I might thereafter say anything I thought proper in the medium's favor. Some people seem to think a charge of fraud against a medium to be a matter of the slightest consequence!

Dr. Crowell adds: "I would ask Mr. Newton whether any of his spirit-advisers-and he is constantly in the habit of consulting spirits, as he has frequently told me-have ever voluntarily confessed a mistake."

To this I reply, they have-but their mistakes, so far as I recollect, have been in reference to quite another class of subjects. I never thought of asking my spirit-friends to serve as detectives of fraudulent mediums, nor do I look to them to do anything for me that properly belongs to myself; and hence they have had no mistakes in that line to confess. In fact, it is not my habit to consult them in the sense of calling upon them to advise or act in any matter. When they see fit of their own accord to approach and offer me advice, as they frequently do, I listen respectfully, and usually find it: worth heeding. Were spirits, however, to come to me with reports that certain professed mediums are impostors, and advise me to denounce them as such on their authority and without personal, investigation, I should be very likely o say, "Get thee behind me, Satan!"

"It is only the courageous and enlightened ' man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step," wisely adds Dr. Crowell. We shall see whether he has the courage to confess the errors which I am here called upon reluctantly to point out.

Again, my critic seeks to impair my influence by mistakenly charging me with inconsistency, as follows:

"It is somewhat inconsistent, not to say absurd, for consulting my spirit-friends, when he has a medium in his own family whose impressions, the least reliab all forms of spirit-communication, determine the character of most of his opinions, and direct at least many of his movements. I here speak from personal and pos itive knowledge. In the Banner of Light of May 6th. he seriously, and at length, gives the opinions thus formed as authoritative. Advocates of a bad cause are rarely consistent, even with themselves."

The inconsistencies here alleged arise wholly from his own palpable misstatements, with a mistaken assumption. 1st. I have never censured Dr. Crowell for consulting his spiritfriends. He cannot point to a line or a word of mine which even implies such a censure. My, reference to "a prominent and influential Spiritualist," which he has seen fit to appropriate to himself, implied, indeed, a censure on his course in denouncing mediums as impostors on such flimsy evidence as he did, but there was no censure even implied for consulting his spirit-friends. 2d. My opinions and movements are in no case "determined" or "directed," in the proper meaning of those terms, by 'impressions" from spirits through a medium in my family. That they are often influenced more or less by suggestions made to me from the spirit-realm is true; but it is only because such suggestions commend themselves to my best judgment as true and wise. 3d. The "opinions" referred to as given in the Banner of Light were not presented as "authoritative." nor even as my opinions at all, but only as suggestions from a spiritual source, to be taken at their intrinsic value only. Every reader of the article can see this for himself, and can see also how far from accuracy Dr. Crowell may be when he claims to "speak from personal and positive knowledge." In view of such inexcusable misstatements, calculated to mislead readers who have not seen the article referred to, I am tempted to modify my critic's closing sentence thus: "Advocates of a bad cause are rarely" honorable and truthful in representing those whom they seek to disparage. What confidence can be placed in a writer who thus fabricates statements to suit his purposes? Is he any less guilty of fraud than a pseudo-medium who palms off tricks as genuine spirit-phenomena?

Dr. Crowell's final thrust at me, and at all others who venture to defend mediums whom he has seen fit to pronounce fraudulent, I hardly dare trust my pen to characterize as it deserves. He says:

"'Zeal against fraud,' says Mr. Newton, 'is a good thing, but it should be according to knowledge.' This is strictly true, but how about zeal in defense of glaring, bald imposture? Is this according to knowledge, or reason and common sense?"

These questions, cunningly devised to insinuate, without asserting, that I am knowingly engaged in the defense of imposture, form the climax of the Doctor's extraordinary production. I need not say to any who know me, that I have written only what I sincerely believe to be truth, and am incapable of defending known imposture of any kind. I am confident that even Dr. Crowell, in his better self, believes this. And those who do not know me I leave to form their own opinions as to which is the better entitled to credence after the above show-

The assumption, running all through his article, that persons whom he has never seen, and has "investigated" only by his astonishing methods, are engaged in "glaring, bald imposture," and that all who venture to speak in their behalf are defenders of fraud, is truly stupendous!

I was well aware, Mr. Editor, when putting forth my honest testimony in favor of these accused ones, that I should incur the disapprobation of some esteemed friends, and especially expose myself to the displeasure of the late publisher of The Two Worlds. I expected to encounter from him the strongest opposition that a very positive mind, backed by great wealth and the power which wealth commands, could bring to bear. I knew something of the idiosynerasies of his mind, the intensity of his prejudices, the natural hardness of his disposition, and the fallibility of his memory. But I did not deem him capable of resorting to such unworthy methods of discrediting one who honestly ventured to differ from him, as his article displays. I feel strong, however, in the consciousness of being on the side of truth, believing that "Truth is mighty and will prevail" in the end. And the end is not yet.

Yours for the Right, A. E. NEWTON. Arlington, Mass.

#### ADVICE TO "THE FORTY AND FOUR' Et Als.

To the Editor of the Banner of Light :

I sent the enclosed letter to the Religio-Philosophical Journal for publication, and have received the following reply from the editor of that paper. I will make no comment, but leave your readers to judge of his objections and his "perfeet readiness" to give "both sides a hearing."

Yours in loyalty to truth, MRS, MILTON RATHBUN.

Now York, June 9th, 1882.

Of CHICAGO, 6, 7, 1882. Mos. MILTON' PATHER'S - Dear Sister: Your MS to hand and read. I am always perfectly ready to accord both sides a hearing; the truth is what Dam after, free from all personal bias or feeling. As Prof. Kiddle, Mr. A. E. Newton and others have or will immediately discuss your side of the Issue, and as I fall to find any new points in your article. I think it better not to publish. I must of course draw the line some where, and hence I have to decline a great amount of matter on both sides, yet shall strive to give each side a good hearing. . Yours fraternally,

JNO. C. BUNDY."

To the Editor: 1 the Religio-Philosophical Journal:

DEAR SIR: As I have neither time, strength, nor inclination to see individually the "forty and four" and the "hundreds of others" who would have put themselves on record by the "Martial Manifesto" had the opportunity been afforded them (see letter from P. E. Farnsworth), allow me the use of your columns for a little advice to these sages from a woman who makes no claim to wit, wisdom, or lore; and yet I hope to say as much in the space occupied as have many of those who have preceded me in this war, professedly for truth. If I do not, God help your readers!

Bronson Murray, in his letter concerning the Hulls and their shortcomings, closes with this

paragraph:

"I enclose you with this a sample of the tarletan or lace veil worn by Mrs. Hull when seized personating the spirit of that young girl's mother. Some of your visitors may recognize it as an old acquaintance if they were at the Hulls séances in Brooklyn or elsewhere. Examine spirits' sew the cretonne flowers to the an. Poor seamstresses! At its earlier tarletan. Poor seamstresses! At its earlier using this veil had coppery stars of paper over it. Later the cretoning flowers were sewed on. You will see where the latter are covered over the former. The evidence is complete."

Thank you, Mr. Murray, for particulars and comments in this extract!

In response to a telegram summoning me on business not in any way connected with mediumship, to the house where this "captured paraphernalia" has so long been on exhibition, I met while there a gentleman who had come all the way from his home in Brooklyn, N. Y., to see-what? one mask and a single piece of tarletan which we were told were the only articles "captured." We were also distinctly told that these were not taken from Mrs. Hull, but from the "dummy" upon the sofa or lounge in the cabinet! If we were correctly informed. Mr. Murray has been misinformed! He enclosed "a sample of the tarletan or lace veil worn by Mrs. Hull when seized personating the spirit of that young girl's mother.'

I was amused at the apparent consternation of the gentleman from Brooklyn, when in conversation he accidentally made the discovery that neither of the ladies who have so untiringly exhibited (even carrying from city to city) this wonderful paraphernalia, the main piece of which Mr. Murray so accurately described, were present at the world-renowned "capture."

Now that the ground for my advice is shown, let me suggest a private session of these great reformers and leaders in hunting fraud and finding truth, that they may reach and maintain a fair show of harmony upon the vital points of their evidence against real or pretended mediums! When one is told by two or three most prominently before the public on this subject, that owing to "the surprise, confusion, and sympathy for the medium," etc., nothing was taken from Mrs. Hull, although she had on false hair, different in color from her own, a vell, etc., and then within a few weeks to have advertised as on exhibition at your office (if you so will,) "a sample" of the identical veil "worn by Mrs. Hull" at that time, it is, to say the least, unsettling or perplexing. Let us have the same story from all supposed to know whereof they speak, however stunning it may be! Will not some one who was there settle for outsiders this vexed point?

Mr. Editor, is the time coming in our day when you will give to the hundreds hungry and weary with waiting some kind of reading which will not give us this horrid dyspepsia, which makes us prefer-starvation as the lesser evil? I have been surprised at the alacrity with which some mediums have joined in this "hue and cry," shouting: "Let us have test condi-If one of these, when about to give a scance, sitting or public lecture, was approached | ter, yea, into the realm of unformed and yet by a committee, rope in hand, and told that a test condition was required, I very much doubt whether, after being tied, however kindly the sugar-coated words of the committee might be Neptune." It would be a good comparison if I uttered during this simple, practical preliminary, the medium would be able, under control, to give a single manifestation. Why? Would the rope seal the lips? No, but the medium would be thrown out of the power of the controlling band of spirits by becoming positive to | or any place not a half-mile distant. the conditions. Before we go further, I would suggest the propriety of testing these mediums who would place the gag in the mouth of other

they do not now know, viz., that the same laws govern us all. If a person should come to me asking a sitting, and demand test conditions, my natural desire would be to conduct that person with great expedition to the street door. Why? My womanhood, my veracity, my honor would be called in question. I could resent, because I am not dependent upon a wonder-seeking public for my existence. But how is it with those who are forced into mediumship, and, by virtue of that, kept out of every other channel of employment? Are they helped by test conditions? If applied in the right spirit and with proper delicacy, we believe all would be strengthened and aided by them; but alas! the spirit of right is sadly wanting. I fancy that all the bright bodies only appear to "rise in the spirits from the realm of progress and refined spirituality do not come at the beck and call of those who arrogate to themselves the entire tion-or ought to know-that nearly one-half control of a séance, and when they have "arranged" all things to their satisfaction, request | neither rise in the east nor set in the west; but (?) the medium to "trot out the spirits"! 1 may err in literal expression, but I do not fail | north star, never sinking beneath the horizon. to reveal the "true inwardness" of the wouldbe-modern séances. Possibly our mediums may be obliged to leave mediumship altogether for awhile; then, of course, those most active in driving them out will be the first to give them honorable and remunerative employment! Not to handle the money, but to be so well paid that mediumship will never be to them a temptation. Pardon my great length-the space afforded Mr. Eurene Crowell for so much of so little account will perhaps give to others the courage

Hopefully for the ultimate triumph of genuine mediumship, I remain, .

it has given me, and cause you to repent some

admissions to your columns.

Yours for the right, MRS. MILTON RATHBUN.

"THE SEER" ON "OUR HEAVENLY

HOME, To the Editor of the Banner of Light:

I have investigated spirit-phenomena as far as possible for many years, have become a firm believer in spirit-materialization, and am surprised at the persistent efforts made by some of the prominent Spiritualists of New York City, including A. J. Davis, to ignore all physical manifestations.

One well attested materialization is worth more than any learned oracle that may be given through mortal lips; until somebody discovers a way to "test" the medium through whom the words of wisdom" flow, sufficiently to determine whether such bracle originates in the medium's brain, or from a departed spirit.

If our Spiritual Philosophy is to stand, we want for it the most substantial foundation, whether of a mental or physical nature, that it is possible to obtain this side the grave.

For one I am becoming somewhat tired of meandering raids of fancy, through paths which common people tread with fear. It is a consolation to some to believe in the hereafter; and a comfort to know that your children believe with you in God's great gift of immortality. And I shall never forget the day on which my eldest son, on knowledge quite intent, read A. J. Davis's book, "Diakka," hoping to glean therefrom words of wisdom to cheer him on through this vale of tears to a better land, till that book-which evidently emanated from no higher source than the author's unaided brain-was nearly half read through, when, with deep disgust at the "spiritual wisdom therein revealed," he hurled the book across the room, and asked in bitter irony: "Is that the food your 'seers' provide for mor-

It is indeed hard to tell in this conection where the influence of the spirit ends, and the mortal brain guides the pen alone. While readature's Divine Revelations. appeared in the Banner of Light in 1877. I thought, "If he, who evidently knows so little of material things, is no better posted on 'Our Heavenly Home,' all the information he can possibly give is of little value to any one."

In the Banner of Light, March 31st, 1877, in Views of Our Heavenly Home," by A. J. Davis. I find several very remarkable sentences: "On your journey you should stand for a moment upon Herschel's great discovery, Uranus, which rhythmically rolls in its silvery orbit more than eighteen millions of miles from its progenitor." Progenitor probably means the sun; if not, what?

Mercury, the nearest known planet to the sun, is about thirty-six millions of miles from 'its progenitor"; and Uranus is given a place in the solar system, by the author of "Our Heavenly Home," at only half that distance; whereas it is nearly one hundred times further from the sun than the place assigned it by A. J.

Continuing, Mr. Davis says: "Still further you must journey to obtain a knowledge of the field covered by the subject before you. Extend your observations millions of leagues into space. Go forth into the boundless wilderness of cometary matter, yea, into the realm of unformed and yet perpetually forming suns and planets, beyond the sixth circle of suns (see 'Nature's Divine Revelations'), infinitely beyond the wondrous Neptune, the discovery of Leverrier, which sweeps through the starstrewn immensity nearly thirty thousand millions of miles from the productive sun.'

Oh, heavens! let us stop in our upward flight long enough to catch breath. The best works we have on astronomy locate the planet Neptune at less than twenty-eight hundred millions of miles from the sun, instead of "nearly thirty thousand millions of miles."

It requires about eight minutes for light to reach the earth from the sun; and nearly four hours to pass from the sun to Neptune; about three years to the nearest fixed star, and nearly one hundred and thirty years for light to traverse the immense distance from the smallest stars that are visible without the aid of a telescope. Hence Neptune "sweeps through' space a long distance from "the star-strewn immensity." And as Neptune is only a planet in the solar system, and comparatively very near the earth, it seems tantalizing to carry us out in such a lofty flight of imagination, "into the boundless wilderness of cometary matperpetually forming suns and planets," and then bring us all the long way back so suddenly, by saying, "Infinitely beyond the wondrous should sit in your office and tell you of my travels in California, China or India, and then, to impress you with the vastness of my jour neys, I should close by saying to you that I have been "infinitely beyond the" Public Garden,

Continuing in "Views of Our Heavenly Home," the author says that the planets, by the early astronomers, were named "Mercury, mediums. I believe they would then learn what | Venus, Earth, Mars, Jupiter, Saturn; to which

must now be added...all the bodies known as Asteroids, Cosmics, Comets and Meteorics." Why does he leave out Uranus and Neptune,

as among those bodies that should "now be added" to the solar system? And what are Cosmics," and where do they, and the "Meteorics," revolve in this "harmonious family." Further on he says, "The revolution of the earth on its axis causes an appearance which but for the strictest application of mathematics, logarithms and fluxions, would to-day impress everybody to assert that all the bright bodies in the firmament rise in the east and set in the west." Mathematics, logarithms and fluxions may be necessary to teach A. J. Davis that east and set in the west," while every school boy in this latitude knows by actual observaof "all the bright bodies in the firmament' instead, apparently move forever around the One well-established fact of the materialization of a spirit-form is worth more to humanity than all the lofty flights of imagination

since the world began. If "our heavenly home" is infinitely beyond Neptune, or the so-called fixed stars, or beyond any object that" sweeps through the star-strewn immensity," it necessarily must be more remote than the distant nebula, which astronomers tell us is so far away that it requires thousands of years for light to traverse the intervening space. Think of it, oh! spirit, encased to-day in a mortal formto-morrow free to start on thy long journey toward "our heavenly home," calmly seated on a few rays of sunlight for thy chariot; one second and a third of another carries you as far as the moon; ten seconds, and the world of your birth has changed into an object the size of the moon, as seen in your childhood; a half hour, and it has faded forever from your sight. Hours, days, years, go by, and though you travel with the speed of light, you are yet a long way this side of our heavenly home. Centuries come and go; empires rise and fall on the earth you have left behind you, and the friends you loved have long ceased to wonder if you have arrived safely in your heavenly home; for they, too, are somewhere, en route for the same destination. Where is our heavenly home? Evidently on or near he earth on which we were born. Earth was made for its inhabitants, Mars for those who were born there, I think, and so for every world, through all the "star-strewn immensity." Yours truly, J. W, CADWELL.

THE EDUCATION OF CHILDREN.

Po the Editor of the Banner of Light :

An old writer says that a slight acquaintance with human nature would have taught a certain tyrant that "the more liberty people have the less they use it: it was sport for them to refrain from sport."

Born slaves delight in holidays. It is strange that parents, masters and governors of schools do not find this out respecting children. Bring children up from the cradle to feel the same personal independence and accountability to public opinion that adults have, and childish mischief will be ended. We shall have little men and women.

Girls differ from boys only because from babyhood they are held responsible to their whole sex. Slave girls were just like boys, and had as little virtue, because of education without this responsibility.

I have a neighbor who brought up a family of boys on this principle of independence of individuals but responsibility as men. Ere they were ten years old every one in the community remarked on their manliness. They grew up on the principle of every tub standing on its ing the story of "Our Heavenly Home," by the own bottom. Advice was carefully given only their reason on all occasions. Once when several boys of their age had arranged to run off from home, he was much amused at overhearing the eldest remark to the next one; "I would just as lief go, but father would never come after me." "No, 1 do n't believe he would," said the other. Not having any idea of secrecy they asked the father, who, assured them he never would. One of them was disposed to take that which did not belong to him. It was only by great care and in a long time that this was corrected. Jails were visited in his company and prisoners shown to him. Finally he was sentenced to two hours' solitary confinement every other day for two weeks on one occasion. This was the last. He never again was known to appropriate any article. The father said, in speaking of it afterward, "The trouble was with the disposition. I applied the remedy to impress the mind. Had it been a bodily disorder I might have tried to operate on the body by blistering some part."

Both parents were free-thinkers in the widest sense. Many a time did a stern old preacher who had an only child, a son, warn him to keep out of the society of these infidels. More than once has he been known to severely whip that son for merely looking at these boys playing ball on Sunday. That boy finally abandoned his home, and is now a miserable, drunken sot, wandering somewhere in Texas. The father advised his boys not to go away from home for amusement on Sunday. "For," said he "although all days are alike, yet the people here all believe Sunday is holy. If you go off hunting or fishing you will soon fall in with people who are doing the same, but who believe they are doing wrong. If a man does what he believes is wrong he is a bad man. Keep out of bad company. You are sure to fall into low company if you go out on Sunday in this neighborhood."

One time he came in upon his boys and some others playing cards. The cards were hidden by some one. He inquired the cause of their

"These fellows are afraid," said one of his sons, looking up and laughing; "we are playing "There is no harm in playing cards. There

play. Come into the house, boys, and get a table to play on." After that he procured the cards and arranged for the boys to play at the house. For some weeks there were card parties, but finally they all became so tired of it that they

is in gambling. But this is not a nice place to

finally they all became so tired of it that they could never be induced to play any more.

These boys grew up to be men of note and influence. They had rather more of the "old Adam" in them by nature than boys generally. This is no piece of imagery, but a statement of literal facts. Children that are beaten grow up to be cowards and sneaks. Those that are watched, guarded and counselled at every point grow up to be poor feeble sticks. Give them the largest liberty. Let them know that they are free as you are, and accountable as you are to public opinion, and they will be men and women in conduct while infants in years.

OBSERVER.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

## Banner Correspondence.

MANCHESTER.-George F. Rumrill writes,

recently: "We are having our usual good

New Hampshire.

success in getting favors from speakers who come to us and help us along spiritually, and help our spirit-friends who congregate with us to learn and grow in the spirit-knowledge as well as ourselves. Since the anniversary we have had with us Mrs. S. Dick, Mrs. Juliette Yeaw, Capt. H. H. Brown, and Mrs. Townsend-Wood. Mrs. Dick gave a good discourse and some excellent tests; our people like her very much. Mrs. Yeaw gave us two excellent discourses in her quiet but forcible manner. It is hard drawing the line and saving who is best where we have so many good ones. Capt. Brown was with us nearly all the week. He gave us two lectures on Sunday, April 16th, and the Monday evening following he gave another lecture, and Edgar W. Emerson contributed his aid by giving us tests from the platform. Capt. Brown did a good work for us, and took with him, when he left, the good wishes of all our people. Sunday, April 23d, Mrs. Wood was with us. After the evening lecture she gave psychometric readings, in which she was very successful. She gave fifteen or twenty, and all were responded to as being correct. When she was in the ante-room, before the meeting, I handed her a small piece of wood and asked her to tell | phy had ever done before, and its ultimate misme about it - what impression she received from it. She said, after taking it in her hand: This came to you by spirit-power, from a great distance, and the Indians had a great deal to direction.' Our time was too limited for her to tell me anything more. The piece of wood did come to me by spirit-power, over a year ago. I was sitting in a dark circle where Mr. Edgar W. Emerson was the medium. I felt something touch my leg and fall to the floor. After the gas was lighted I found this piece of wood. The spirit-control told me it was brought from one of the Southern States that evening, and brought into the house when the door was opened to admit some one who was in the circle with us. A spirit-friend of mine wished it done, and had the Indians help him bring it. Will some skeptic please state how Mrs. Wood

should tell me nearly the same thing in regard to the wood which she never saw or heard of. as the medium did over a year ago?

In writing this letter I should not think I had done my duty if I did not say something about the 'Ladies' Aid Society' in Boston, with which I spent the three days of their anniversary. I had the good fortune to be the guest of Mr. and Mrs. Perkins[then President—since deceased—of the Society, who made it so pleasant for Mr. Emerson and myself, we were loth to come away. Their hall was crowded nearly every session, and it seemed as if the speakers and mediums were all doing the best the spirit power could impress them to do; everybody seemed goodnatured and happy, and all strangers were greeted cordially and kindly. I heard a number speak of that who had come from a distance.

Our society stands in as good condition if not better than one year ago. We will close our meetings the last of June for two months, so we can all go to camp-meeting.'

ALSTEAD CENTRE .- A. P. V. Rice institutes a comparison between the present condition and prospects of Spiritualism with what they were in the early days of the Banner of Light, with a great balance in favor of to-day. He asks the sympathy of all friends of spiritual truth, in what he looks upon as his forlorn condition, being surrounded with orthodox influences. With a small purse and a large soul he

does what he can to diffuse the light. CONCORD.—"J. H." writes: "The closing séance for the season at Mrs. E. P. Craddock's departure for her summer resort at Sunapee heavy showers which prevented the usual full attendance. Mrs. C. has labored quietly and unobtrusively the past winter, and at the same her to her many friends, and gained for her a lasting reputation in this locality as a lecturer and test medium. A beautiful bouquet of flowers was presented to her as a slight token of the high esteem in which she is held by those who have availed themselves of her rare mediumistic powers since she has been in this city.

Mrs. Craddock will probably spend the greater portion of the summer at Sunapee Lake, where she has purchased a beautiful island on which she has fitted up a commodious summer residence. It is hoped she will return to us in the autumn with repewed health and strength. prepared to forward the good wook which she has so satisfactorily begun in our city."

## Massachusetts.

LEOMINSTER.-Mrs. Fannie Wilder writes: May 28th Mrs. N. J. Willis, of Cambridgeport, gave us two very instructive and interesting lectures, which seemed to be highly appreciated by all the audience. Mrs. W. has long been faithful to the duties entrusted to her by her angel guides, and seems to grow more earnest and firm as life advances. We all felt the power she brought with her, and have no doubt the influence of her remarks will result in adding to our number many who will kindly aid us in our efforts to make known the truths of immortal life.

We are to have two more meetings before the close of the season. I hope when we resume we shall do so with greater strength than ever before. Many here welcome the Banner each week as an angel of light, bearing unto us glad tidings from the life beyond, messages from loved ones who are watching over us. May the medium through whom so many speak each week their messages of comfort, to be sent forth through your paper, long be spared to continue the good work; may those who have stood at the same post before her aid her with their angel power, and we of earth scatter flowers of appreciation and gratitude on her pathway here."

HAVERHILL. - A correspondent writes, April 22d: "I was in Boston a short time since. having a sitting with Mrs. Rockwood, 14 East Springfield street. She is not only a clairvoyant, but a very good test medium. Some ten or twelve gave their names, and other proofs of their identity; one, purporting to be my mother, said: 'I want you to go to Mrs. Pickering's séance this afternoon.' I replied it would give me pleasure to go if I was sure there was no deception there. She said, 'I should not wish you to go to be deceived; you will not find fraud there. You wish for a test; if you will go there you shall have one. She then gave three signs, saying, When you see a female form, pointing to you, and giving these signs, come to the trumpet: 'Caroline Wilhelmine Siebold,

it: rest assured it is your mother.' She also requested me not to speak of this to any one before the seance. In compliance with her request I went. There were twenty-two present, all strangers to me. The eighth spirit-form coming out pointed to me, giving the signs before made known to me. I went to it: she took me by the hand, calling me daughter, and expressed her pleasure at my compliance with her request. Then she passed behind the curtain for an instant, came out again, and taking my hand, whispered loud enough for me to distinctly hear every word, a test about a family matter. Near the close of the séance, the form of a near friend came, taking both of my hands and kissed me, calling me by the name I was called by when the spirit was in earth-life."

#### Maine.

PORTLAND.-A correspondent writes: "On Sunday, June 4th, Capt. H. H. Brown made his first appearance on our platform, and though the day was unpropitious, a good audience greeted him afternoon and evening. His theme in the afternoon was 'The Mission of Spritualism,' which he held to be, to liberalize all existing institutions by developing the individual men and women, and as fast as they grewunder its influence, they would modify existing iffstitutions. Spiritualism, since its knowledge ran in line with aspiration and all the desires of the human heart, was faster liberalizing society than any system of religion or philososion was the millennium of peace and good will. through spiritualizing the race. His subject in the evening was 'The Purpose of Life.'

Thursday evening, the Captain gave a valuado with it. I think it came from a westerly able address on Mediumship, and How to Develop It, giving much needed direction for silent development and for the formation of circles. Sunday, June 11th, was a beautiful day, and larger audiences greeted the Captain; his subject was in the afternoon, 'Inspiration and Control,' and in this lecture he unfolded many of the laws and methods of mental mediumship, illustrating his position with incidents from different departments of life, showing inspiration to be universal, and control to be common. The theme of his address in the evening was, One Religion; Many Creeds,' and in which he analyzed the different theologies and found many thoughts there, and certain ideas which must form the basis of religion. Attempts to translate their ideas into conceptions resulted in all the different systems of religion. He found that all these fundamental ideas of religion were the result of man's infinite capacity; that they were born in feeling and emotion; that whenever appeals were made to man in the line of his aspirations or his conscience, he always responded in acts that were religious actions, and that action, and not formulas, decided a man's religion. The world so decided, and the common sense of the world to-day will not allow theology to condemn a man who died in the line of duty. The whole of religion was expressed in the word Fidelity; the man who was rue to his own ideas could not do wrong, and could not be unreligious. The Captain was listened to with the closest attention and often applauded, and the desire was expressed by all to hear him again at an early day. He has made many warm and true friends in the Forest City, whose best wishes will go with him in all his travels, and we trust that we may have the pleasure of welcoming him to our platform again at no distant day.

## Vermont.

NORTHFIELD. - Upon renewing his subscription to the Banner of Light D. T. Averill writes: "It would be a severe calamity to be obliged to give up the weekly visits of this firm pillar of the new faith. Its prosperity is evidenced by its gratifying enlargement. Long may our Banner wave, and still further may its folds be enlarged and its subscription list be inrooms Sunday evening, May 28th, previous to her creased. Some good materializing mediums are what are called for here. A year ago Henry Lake, N. H., proved a success, despite the B. Allen was here and gave some satisfactory séances. Since then our State Conventions have been made very interesting by the testséances of Stiles, Fuller and others. All these time with such good results as have endeared are needed aids, doubtless, in the establishment of our truly glorious belief; but if, in addition, we could have shown the materialized forms of loved ones who have journeyed on the effect would be convincing to investigators and astounding to contemners and skeptics. By the way, it is most lamentable that honest mediums are so often thrown under suspicion from appearances of deceit and dishonesty, of which the medium is often, if not generally, entirely innocent. Sustain them till proven guilty."

## Ohio.

WILLOUGHBY.—Under a recent date a correspondent, "S. A. Y.," writes: "Mr. and Mrs. R. Shepard-Lillie closed a two months' engagement at this place on Sunday last, and we take pleasure in reporting the unqualified success with which the meetings have been attended, and the universal praise accorded the speaker and her husband, whose musical offerings have added greatly to the interest of the same. Mrs. Lillie's inspirational powers are of the highest and purest type, and those who do not accept, in full faith, the general doctrines of Spiritualism, acknowledge the truth and nobility of soul which make up the character of the woman, who has won our confidence and esteem, and whose departure from among us will leave a dreary blank. Mr. and Mrs. L. have made many warm and lasting friends during their short stay among us, as was well attested at the farewell reception given by their host and hostess, Mr. E. W. Bond and wife, on the occasion of Mrs. Lillie's birthday, April 27th. Substantial offerings of love were tendered, with many kind wishes for their continued success and happiness, and mutual thanks were exchanged by givers and receivers, albeit we feel that the weight of gratitute still and ever will rest upon the aching hearts left behind.

But to Mr. Bond, to whose large-hearted philanthropy and untiring energy in the spiritual cause we are indebted for this great spiritual treat, too much praise cannot be given; and in large measure, pressed down and running over, may the good things of this life and the joys to come after be meted out.

In the fall Mr. and Mrs. L. expect to return West, and cordial will be the welcome awaiting them in Willoughby, as well as in all places, we trust, in which the beneficent light of their presence radiates truth and love."

CINCINNATI. - Dr. A. Zipperlen writes: 'In one of Mr. Jesse Shepard's séances, among many other very interesting phenomena, the following was to me, who attended all the séances, and to the rest of the friends, one of the most extraordinary: While sitting in the dark, 'Dick,' one of the controlling spirits of Mr. Shepard, came up and said to me by the aid of

20th June, 1816.' On my remark, 'what about that?' he continued, 'it is in your ring, but only the initials of your mother's name; is n't it a good test?' To explain the matter: I wear, and have for a number of years, the wedding ring of my father, in which is engraved 'C. W. S., 20 June, 1816,' the name of my mother, and the day of their engagement. But I was of the opinion that my mother's first name was Charlotte Wilhelmine instead of Caroline Wilhelmine, as Dick said, neither did I recollect the date or the month of the

After the séance was over I found to my astonishment that the initials and date corresponded with Dick's statement. An examination of family papers revealed the fact that my mother's name was Caroline W., and not Charlotte W., as I had imagined. As not one of the friends present knew that I had the wedding ring of my father on my finger, and myself had forgotten the date and year, and also the first given name of my mother, I consider it a remarkable test given to me through Dick by my parents, who alone knew anything about the ring."

#### , New York.

TROY .- Mrs. N. Reynolds writes: "On a Sunday afternoon and evening not long since Pythian Hall was well filled with the many friends of Mrs. Emma Jay Bullene, of New York, who gladly welcomed again one who has been for long years an earnest, faithful and gifted speaker. As one of the pioneers in the cause of Spiritualism, she was early distinguished for the grand inspiration which fell from her lips, and on this occasion all who had known her as Emma Jay, felt, as they again listened to her voice, that the promise of youth was more than fulfilled. The subject chosen in the afternoon was, 'The Science of Mediumship,' and was handled in a grandly beautiful manner. The audience listened almost spell-bound as the truths were given so clearly, yet gracefully, and the lesson was to all one of inestimable value. In the evening the subjects were chosen by the audience, and spoken on readily and eloquently. We hope soon to have the pleasure of welcoming again one who has done so much for our spiritual advancement. Mrs. Bullene, who has been absent from the platform about four years. has started on a tour through the West, where, we trust, she may regain health and vigor, and the people who cannot draw inspiration from the spirit-world direct may receive in unlimited measure through her mediumship."

BROOKLYN .- J. H. Whitney writes: "The first time I met Mrs. Hull was at my dear friends', the Hatches, at Astoria, L. I. There I received the wonderful satisfaction of meeting my angel wife and two angel daughters, recognized beyond any possible doubt-and the medium certainly knew nothing of those I had in spirit-life. I will not go into detail of thrilling tests given me of their perfect identity, test after test without my asking or expecting; but two circumstances occurred which were great surprises, in reference to matters aside from my own dear ones; viz: I did not know anything about Mrs. Hull's control, but during the scance I learned it was an Indian squaw named 'Mollie,' who formerly lived at Oldtown, Me., and who used to be much around Bangor some thirty-five years ago. At that time I lived in Bangor. Of this I had said nothing at Astoria, but suddenly the 'Mollie' control talked to me through her medium; said she knew me, had remembered me all that time, as quite a young man there, and that she told the fortunes of many people in Bangor in those days, which I well remembered, and that she was a very smart squaw, too.

Another remarkable test for investigators was in the appearance of a beautiful female spirit, 'St. Cecelia.' She also recognized me, and said, or indicated, that she had communicated with me before. Mrs. Hatch asked her to kindly explain how she had communicated, and In your midsummer bloom and your wintery pall, she (the spirit) immediately wrote, or made the motion of writing. I remembered that near thirty years ago, when I resided at Foxboro, Mass., and was first investigating Spiritualism, I had a boy in my employ who became a writing and trance medium, and I at that time had messages of a most exalted kind written by his hand, though he himself was quite ignorant. Those messages were signed 'St. Cecelia.'

One would hardly think it possible that an intelligent person, especially any one claiming to be a Spiritualist, would condemn any medium unseen or unheard; but such is the deplorable condition of some people. \Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

CATO.-Melvie A. Clayton writes: "A party of invited friends from Syracuse, Auburn and Cato met at the residence of John T. Knapp, Esq., on the evening of May 19th, to celebrate with him and his many spirit friends the event of arriving at the advanced age of eighty years with both mental and physical faculties well preserved; he was most heartily congratulated. Relying upon the knowledge that his spirit friends are ever near to guard and to bless, he is waiting patiently the coming of the time when he shall be called to 'The Bright Summer-Land,' having no more doubt of continued existence beyond this sphere of life than he has that after a dark night cometh the day.'

## Missouri.

ST. LOUIS.—Regarding the occasion of passing resolutions commendatory of the services of Bishop A. Beals in St. Louis, published in our columns last week, "Observer" writes: "It was considered, also, that while compliments were very fine and agreeable, money might not come amiss when there was railroad fare to pay; and accordingly the tender of the resolutions was accompanied by a very substantial present in money—the proceeds of a strawberry festival and dance given under direction of the ladies, and which was, by the way, a very pleasant as well as profitable affair.

An event of unusual interest occurred at the close of Mr. Beals's last lecture, which, while known to a few, took many of the audience by surprise. Mr. John Lynn and Mrs. Clara Norton were united in the bonds of matrimony, with the lecturer as the master of ceremonies. The service was simple yet impressive, and must have added to the respect which sensible people are beginning to feel for the Spiritualist way of procedure. A reception, given at the house of a friend immediately after the ceremony, gave a host of acquaintances opportunity to extend congratulations, and also partake of a bountiful collation. Both members of this new-formed partnership are natives of Sweden, and the only blood-relative they have in this country is the aged mother of the bride. Mr. Beals has also officiated at the christening of seven children here, which is pretty good evidence that the interest in Spiritualism is increasing in the hearts of the people, and must The service was simple yet impressive, and

sooner or later manifest itself in more ostentatious ways. Certainly it would seem that in a city so large, and so naturally skeptical as this, sensible religion ought to take a deep root and flourish. And so I believe it is bound to do before long."

#### lowa.

WEST ALBANY .- John Hutchinson writes: "In the last year we have had on an average two circles each week, mostly at our own house, sometimes at our neighbors' houses, and many times I have had the privilege of seeing those that came to our circles recognize messages from their friends from 'Over the River,' and tears of joy stream down their cheeks at (to many of them) such an unlooked for event. It is our desire to do all we can in our humble way to let this grand truth be known to all who wish to investigate, and it is free to all who wish to come. We challenge investigation. After five years' experience closely connected with the phenomena I have come to this conclusion, that the Spiritual Philosophy is a movement that does not come into the world heralded by a flourish of trumpets, but is silently and surely permeating the thinking portion of mankind, and will, before we are aware of it, come to the front and astonish the world."

#### Illinois.

CHICAGO. - A correspondent informs us that "Geo. S. Bowen, Esq., of Chicago, is well satisfied with his experience with Mr. J. V. Mansfield, of New York, as a man and a medium. He some time since consulted his spiritfriends through Mr. M.'s mediumship, and felt speak of it to their friends when occasion requires, it cannot fall of having a good effect up-

#### Washington Territory.

OAK HARBOR .- C. H. Miller writes: "Havng of late become somewhat interested in Spiritualism through reading the Banner of Light, and other causes, I can truly say I wish the subject was better understood by the people of this vicinity, and we had some of your lecturers here for a while to stir up their minds, and start them in the right direction. There are a great many here who have been brought up to believe in one or another of the so-called Orthodox religions, but now prefer no religion at all to any of those. I am quite sure a good lecture would be listened to with attention, and that Spiritualism would be hailed as a boon from on high by many who do not know its worth at this present time."

#### Written for the Banner of Light, WINNIPESAUKEE.

In the lap of the mountains high up from the sea, There's a beautiful lake that is waiting for me; Its breezes are cool, and all dimpled with smiles The eddying verge of its manifold isles.

Now over the waters from lowland and hill, A thousand sweet voices are musical still; They lisp to the fountain-they laugh with the gale, Inviting, alluring my holiday sail.

In fancy full oft am I cleaving the bay, Where Belknap or Ossipee rise by the way; And westward, far westward, o'ermantled in blue,

Bold Kearsarge is watching for freedom and you. There's life in the landscape, there's joy on the wave, When Euros rides into the valley so brave,

To furrow the waters in silvery lines. And wave on the borders his banner of pines. Oh, brightest of waters ! oh, greenest of isles ! My soul hath a part in your frolicsome wiles:

For nature, kind nature, is kindred with all.

### Norus. The Cause and Prevention of Small-**POX.**To the Editor of the Banner of Light:

In order to keep up a useful smallpox panic in England and the United States, and to com-pel frightened citizens to submit to the risks and penalties of the unphysiological practice of vaccination, it has become customary with officers of Boards of Health, and public vaccinators, to attribute the death of every unvaccinated smallpox case to the absence of vaccinated smallpox case to the absence of vaccination. nation. Such medical experts carefully with-hold the fact that in every smallpox epidemic hold the fact that in every smallpox epidemic in European States under obligatory vaccination, the municipal and government statistics prove that from seventy-five to ninety-six percent. of smallpox cases have received the pretended benefit of the cowpox. One of the leading statisticians in Europe, Dr. G. F. Kolb, of Munich, member extraordinary of the Royal Statistical Commission of Bavaria, says in a recent letter published in the London Echo, "In the Kingdom of Bavaria, into which the cowpox was introduced in 1807, and where for a long time no one except the newly-born escaped vaccination, there were, in the epidemic of 1871, no less than 30,742 cases of smallpox, of whom 29,429 had been vaccinated, as is shown in the documents of the State Department. When, with these stern-proofs before us of the inability of vaccination to protect, we reflect upon the undeniable and fearful mischief which the operator so often inflicts upon his victims, the conclusion forces itself upon his victims,

inability of vaccination to protect, we reflect upon the undeniable and fearful mischief which the operator so often inflicts upon his victims, the conclusion forces itself upon us that the State is not entitled, either in justice or in reason, to put in force an enactment so directly subversive of the great principle of personal right. In this matter, State compulsion is, in my opinion, utterly unjustifiable "Dr. Farr, Mr. Edwin Chadwick, Dr. Southwood Smith, Dr. B. W. Richardson and other well-known sanitarians, have clearly demonstrated that smallpox is the outcome of filthy conditions, bad drainage, impure water and overcrowding, and can only be avoided by the observance of proper hygienic precautions. Prof. Playfair has said, "that no epidemic can resist thorough cleanliness." The sooner these facts are appreciated and acted upon the sooner will all zymotic diseases be abolished. That smallpox can be prevented by vaccination is an untenable position, which has been abandoned by all who have given the subject serious consideration. The most ardent pro-vaccinators have been reluctantly compelled to confess that smallpox cannot be got rid of in this way. Dr. Ballard, one of Her Majesty's Inspectors of Vaccine, in his Essay on Vaccination, page 36, says: "Dr. Jenner's prediction has not been fulfilled; experience has not verified it; smallpox is not eradicated. Scientific observations lend no countenance to the belief that it ever will be eradicated, even from civilized communities." Mr. Ceely, who devoted forty years of

and found that not merely has the mortality in smallpox occurring after vaccination pro-gressively increased, in the aggregate, but it has increased in each class of cases, and in-creased enormously in the best vaccinated class of

Nor is the testimony in the Lancet for August 27th less precise on this the corner-stone of the edifice upon which vaccination is enforced by the State. That journal furnishes a report of the recent smallpox epidemie at Bromley, London, by Dr. Fraser Nicolson, the medical edicar in charge between Amil 25th report of the recent smallpox epidemic at Bromley, London, by Dr. Fraser Nicolson, the medical officer in charge between April 25th and June 29th, comprising forty-two cases in all, of which sixteen were confluent; the whole of these were vaccinated and three re-vaccinated. Dr. Nicolson further says, "That the chief element of success lay in the high, open, bracing locality in which the temporary hospital was placed, together with the cool, dry winds during the time that the worst cases were in the hospital." Here again, the beneficial effects of sanitation are allowed, while no mention is made of vaccination as a favorable or modifying factor in the attacks, nor could there be, seeing that this so-called prophylactic did not prevent sixteen of the cases becoming confluent. The late Royal Commission of Inquiry into the origin of the dreadful epidemics in Fiji has reported that they occurred among populations who were habitually drinking water from ditches contaminated with sewage, and that the mortality has fallen enormously since the discovery of the cause. The existing smallpox epidemics at Nottingham and Leicester are not amongst the unvaccinated. The cases are to be found among the vaccinated poor, and their vaccinated children, and the local press to be found among the vaccinated poor, and their vaccinated children, and the local press contains letters of complaint of bad ventilation, bad smells, foul pig-stys and sewage effluvia. How can vaccination protect against the sewer, the pig stys, the mews, the polluted water? Were it not trespassing too much upon your space, it would be easy to furnish the evidence of eminent medical men, like Dr. Jules Guerin of Paris, tending to show that vaccination not friends through Mr. M.'s mediumship, and felt satisfied that he obtained unmistakable messages from them. The tests that he received were personal but true to the letter, and were of a nature that Mr. Mansfield could not of himself have known, except by and through his varied spiritual gifts. When such prominent business men become satisfied that spirits can and do return from the spirit-world, when conditions warrant, and they are not ashamed to speak of it to their friends when occasion reto prevent smallpox in the best vaccinated cases, whether it would not be wise on the part of American Boards of Health and European legislatures to abandon its compulsory enforcement and devote the large expenditure, amounting in the aggregate to many millions per annum paid by the State for public vaccination, to the more scientific and less objectionable prophylaxis of all zymotic diseases—Sanitation.

I am, sir, your obedient, servant,
William Tenn,
7 Albert Road, Regent's Park, London, )
May 17th, 1882.

P. S.—Some of your readers will be interested to hear that arrangements are now in progress for holding the third International Anti-Vaccination Congress at Berlin in August next. It is expected that delegates will attend from all countries where vaccination is enforced, either by municipal regulations or State laws. A report of the proceedings at the Cologne Congress has been published in German, and a complete report in the French language is now in the press. The whole case, including the medical, political and statistical evidence against vaccination, is comprised in the forthcoming volume.

W. T. coming volume.

#### A Lyceum Funeral in Australia.

The Harbinger of Light gives in its issue of April 1st an account of the obsequies of a member of the Melbourne Progressive Lyceum, performed March 23d. The children and others forming the various groups, with their leaders, proceeded to the residence of the parents and accompanied the body to the place of burial, bearing their standards and banners, each being provided with a bunch of flowers. They approached the cemetery singing, and, having assembled round the open grave, the choir opened the proceedings with an appropriate hymn. The Conductor of the Lyceum then made an address, in which he alluded to death as the opening of a door through which we pass to pleasures and to joys of which the mind, in its loftiest and most exalted flight, can form no adequate conception. During the lowering of the coffin enclosing the remains a hymn was sung by the choir, at the termination of which the children came forward and cast flowers into

The astronomers who went to Egypt to witness the total eclipse of the sun last month describe the fright of the natives when the mysterious darkness crept over the land, and the sun seemed to have been extinguished in the heavseemed to have been extinguished in the heavens. There went up a shout of wonder and horror from the crowd-collected along the banks of the Nile, and around the observing station of the astronomers as the last gleam of sunlight disappeared. The excitement of the natives was increased when they saw on the right of the hidden sun the form of a flaming climeter. It was a new comet, whose existence had not been suspected before. It had been concealed in the sun's rays, and the sudden withdrawal of the light of the great luminary revealed its hid-ing place. Such is the constitution of the hu-man mind that probably a thousand astrono-mers would be unable to convince the ignorant dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.

A correspondent writes: "The fifth meeting of 'The Philosophical Circle' was held in the parlors of the Spiritual Union, 108 West/Springfield street, Bos-ton, Thursday evening, June Mr. The subject consid-ered was 'Social Equilibrium,' a theory respecting which was presented by Prof. B. J. Butts, and illustrated by the use of the blackboard. These meetings were inaugurated by the cooperation of Mrs. Mary C. Gale, the Western inspirational speaker and singer, who will continue her labors in the general lecturing field, as well as in this 'Circle,' and may be addressed

"Who shall decide when Doctors ["Regulars"] disagree?" We don't know who should, but we know that the undertaker generally does.—Ex.

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#### CONTENTS.

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CHAP, 6.-Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexsected in Nature and tafe. Schopenhauer's "Transcendent Fate."

CHAP, 7.- Various Instances of the so-called Passage of Matter through Matter, CHAP, 8,-The Phenomena sulfable for Scientific Research, Their Reproduction at Different Times and Places, Dr. Eriese's and Professor Wagner's Experiments in Con-

firmation of the Author's. CHAP, 9.-Theoretical: "The Fourth Dimension," Professtr Haro's Experiments. Further Experiments of the Author with Stade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP, 10.—An Experiment for Skeptles. A Wager, Slado'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 Stade's Agency. CHAP, 12.- A " Fault " in the Cable. A Jet of Water, Smoke, "Fire Everywhere," Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension,

A Séance in Dim Light. Movement of Objects. A Lumi-CHAP, 13,-Phenomena Described by Others.

· APPENDICES.

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

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APPENDIX C.—Admissions by John Nevil Maskelyno,

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. " II .- Leather Bands Interlinked and Knotted under

Professor Zöllner's Hands. " 111.—Experiment with an Endless Bladder-Band and

" IV.-Result of the Experiment, V .- Ditto, on an Enlarged Scale.

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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 just from the earthy sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

no more.

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.

As our angel visitants desire to beheld natural flowers upon our Circle-Room table, we solicit donations of such from the friends in wafth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerlags.

We invite written questions for answer at these stances.

[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

\*\*\* Letters of inquiry in regard to this department of the Ranner should not be addressed to the medium in any case, Lewis E. Wilson, Chairman,

#### Mesanges given through the Mediumship of Miss M. T. Shelhamer.

Public Séance, April 25th, 1882. Invocation.

With adoration in our hearts we come to thee, oh Mighty One, whose law is love, whose ways are wise and just. We would bow before thee with the homage of our souls. In spirit nestling still closer to thee, thou Holy and Divine Source of all Being: in aspiration, in deşire, in eternal endeavor, we would walk in spirit with thee, who art the hollest and mightlest of all existence. We recognize thy law, we acknowledge thy supremacy over all things, and we would, at all times and through all conditions, feel thy presence continu-ally with us, thy presence and thy power which permeate all life, and thrill anew all things which are created with animation and with power. Our Father God, we bless thee at this moment, more than we have ever done in the past, for it seems as though a fuller reall-zation of thy glory, of thy grafideur and of thy might breaks upon our spirits, and we would be uplifted toward the realms where purity abounds, where peace and love reign forevermore. We would rise above the tunnits of mortal existence, above the per plexitles and passions of material life, until we float smoothly along upon the waters of tranquility, where our inward beings may receive the full rays of thy sunlight, and bloom outward in beauty and fragrance as they have never done before. We ask thy blessing to rest upon humanity, for we feel that we are a part of it, and of its great beating heart. We would that all human beings, wheresoever they may be found, could realize the nearness of thy presence to them, could open their hearts and their lives to their fullest expansion, in order to receive from thee rays of truth and knowledge, dews celestial from thy wisdom and from thy abiding peace, which will bless, strengthen and renovate the great heart of man throughout the coming time. done in the past, for it seems as though a fuller reall-

#### Questions and Auswers. CONTROLLING SPIRIT.-We will now listen to

your questions, Mr. Chairman.

Get almays existed, and hence is it not more proper to speak of the origin of a certain form of life?

Ans.—To us, life is eternal, without beginning, without end, consequently to speak of the origin of life would be an absurdity. All existence has its varied forms and manifestations which perform their work and pass away. To speak of the origin of these forms and manifestations would be both proper and correct.

Q.—When a medium is severely bound or forced into a constrained condition for the purpose of preventing any movement, does not the

pose of preventing any movement, does not the medium's consciousness of being so confined affect the operations of spirits seeking to make known their presence and powers, and act as an obstacle in the way of their doing so, to a cer-

A.—A few weeks since we replied to a similar A.—A few weeks since we replied to a similar question, Mr. Chairman. Upon that occasion we stated that by binding a medium in cloths, the elements within the physical were retarded, and the spirit who desired to manifest, especially through the law of materialization, was prevented from readily drawing those physical elements from the medium which the spirit required for its work. To this query before us, we reply from the spiritual standpoint: The consciousness of the medium that he or she is unpleasantly confined will affect the manifestations of the spirit-workers, for the reason that whatever affects the mind of the instrument will reflect upon or react upon the manifestawill reflect upon or react upon the manifesta-tions taking place. Is the mind disturbed, spirit-power will be slow and weak, unsatisfactory to the sitters present; is the mind tranquil, calm, and at peace with all mankind, the exhibition of spirit power and presence will be rapid, satisfactory and pleasant unto all pres-

Q.—Can any of those who were living in Pompeii at the time of its destruction return to earth, and give us an account of the events at-tending the last days of that city?

A.—We have no doubt but that mediums like Mrs. Richmond, Mr. Colville, and also those mediums similar to the one which we at present control, may be readily and easily influenced by ancient spirits who once inhabited forms in Pompeii, as well as other places; but whether or no such spirits will return to these mediums, and manifest their presence, detailing to humanity in the form accounts of their former life upon the earth, we cannot say. It will depend, undoubtedly, upon the measure of attractiveness existing between the earth and its inhabitants at the present time and such spirits.

## Thomas West.

I feel strongly impelled to announce my presence from your platform to day. I resided in the body for some length of time, and it does not appear to me to be a very great while since I passed from the mortal form, yet I desire to return and send my message of love to my friends; to assure them I am still growing in the spiritworld, still seeking to advance in knowledge and the attainment of spiritual truth; that I understand more at present than 1 did when I was last heard from, and 1 hope to understand

more in the future.

Perhaps some friend will say I have been heard from before since passing out of the body. That makes no difference to me. I am glad to return at any time. I would avail myself of opportunities almost daily were I provided with them, for coming and manifesting not only to my friends, but also in order to receive more knowledge of the laws which control the physi knowledge of the laws which control the physical elements of life; consequently I am here to make myself known briefly, and to send my best regards to my friends, and to tell them I am waiting to be welcomed in their midst. I am waiting to be provided with a medium through whom I can manifest hearer home, and also to bring to them other denizers of the and also to bring to them other denizens of the spirit-spheres who desire to manifest them-selves to those of earth. I have with me two selves to those of earth. I have with me two spirits who are anxiously waiting the opportunity of controlling some medium and expressing themselves—and I have come here hoping to gain assistance in my work, which is to aid these spirits to give utterance to that which they desire. You will announce me, if you please, as Thomas West, from New Bedford.

## Ella Patten.

Oh! I come floating back from the spirit-Oh! I come noating back from the spiritworld, where there is so much of peace and beauty—floating back to my friends of earth with pleasure and with joy, because I feel so happy and free while I am apart from the body. I died and the form was buried, but I did not die myself, I only awoke to a new life and to greater powers. And I have been advancing since I passed away. I have been attending school, seeking to learn something; to grow wise, if possible; to attain those truths grow wise, if possible; to attain those truths which would be of benefit to me and to those in the body. As I come back to day I am assisted in my speech by those present who delight to aid spirits in their return to earth. I am benefited and aided by those good ones, because I wish to send my love to my friends and tell them. I am heavy I am not weary I. and tell them I am happy, I am not weary, I am free, and I come back day after day, when I can find the hours for so doing, like a bird who comes to its home nest, bringing something which I hope to repay in some manner to those are with you, upholding you with our love, and who have kindly allowed me to come. I am not entirely ignorant concerning the laws of spirit loved ones are waiting to give you welcome control or of mediumistic experiences, for I

sweet and beautiful from afar off. I come to my old home, to my dear friends, bringing sweet influences from the spirit-world, which I feel will bless them in their daily lives, and bless them by making them peaceful and happy, and causing them to look upward toward the land beyond this of earth. I wish each one to know that I do come with my love, and that often I try to make them feel my presence. I bring a flowery wreath which I hold before the eyes of one, and I think the time is not far away when that garland will be noticed and accepted as a gift from a loving spirit. I also bring the semblance of a sweet picture to another. The time is coming when that also will be recognized, and the dear one will find her powers unfolding, and will herself be able to look into the spirit-land and behold its beauties as well as its work, and those who gather there, so I am trying to do the best I can for each one, and as the time flies away I feel I am getting stronger. As I grow in spirit, I gain more power, and by-and-by I believe I will be able to have them realize fully and clearly, not only that I am with them, but that many others are close beside them, too: I,am Ella Patten, and my friends live in Candia, N. II. I am sure they will see what I have said.

#### Sarah Reynolds.

[To the Chairman:] I have a brother George, sir, who resides in Cleveland, O. I would like very much to reach him, and to send my love to him, also to ask him to bear my love and my to him, also to ask him to bear my love and my message to Henry, for I have felt anxious to come to those friends, not only that they may know I am not dead, but because I have some very important things to impart to them, information which will benefit them while they remain in the body, and will reflect a bright influence upon their spirits after they have passed from the mortal lice. I have been gone from the mortal form a long time. I was weak and ailing for some time before my departure. I felt that life was dreary, that all its conditions were sad, because I could not gain health and strength, and be of use in the world; but since felt that life was dreary, that all its conditions were sad, because I could not gain health and strength, and be of use in the world; but since passing away, I have gained those things which I so needed. I believe I can say, I am not only working on the spirit-side in company with many others who live with me there, but I may also be of use to those friends who remain in the body, who require the guiding influence of a spirit disembodied—who is not enthralled by physical cares and perplexities. I feel these things deeply, because I know if my friends are left to themselves they will fravel a road which will not be the best for them. I know they have been looking in a direction which is not of promise to them, although they seem to think it is. I want to attract their attention, to call them to another point, to ask them not to do those things which they have contemplated, but rather to look beyond them to something in the future, which we spoke of in the past, which I know will be fulfilled sometime ere they leave the body. I try to come with strength to express myself clearly, yet I find myself retarded, and the old sensations pressing upon me. I feel limited; I feel confined, for want of breath and room, and so I do not do as well as I would like. If George will learn that I have come, and will seek out some medium through whom I can come to him in private, I think. I will be then strong enough to give him other points which it is necessary for him to know. Tell him, please, that his sister Sarah has not forsaken him; although taken from the form, she is still by his side, trying to assist, counsel and guide him over the rough places of life. I hope he will be cafeful where he goes, and who his associates are. He knows I talked to him of these things when I was in the body; that I was always careful of him when here: I am none the less so now. I want him to feel that I am with him, that it would hurt me did I find him the less so now. I want him to feel that I am with him, that it would hart me did I find him doing wrong, or holding impure thoughts in his mind. I feel sure he will regard my wishes, for he always did when I was here visible to his sight. Sarah Reynolds.

### James Cavanagh. 🐣

James Cavanagh.

[To the Chairman:] James Cavanagh, from West Newton, Mass. I cannot tell you, sir, what calls me back to-day. I seemed to get a summons, so to speak, a few days since, that it would be well for me to report back to earth. I am very glad to do so if I can reach my friends in this manner. I lived-for more than sixtynine years in the body. My companion lived upward of sixty-nine years, also. We passed away together, I may say, both being called to the eternal world at almost the same instant of time; and it was pleasant for us. To be reimited with hardly that which you call separation coming between our lives was indeed a pleasant surprise and a matter of rejoicing. Well, that is some little time ago, and I have been looking to these things called spiritual, with interest. I have found them of deep importance and significance to humanity, and especially to me individually for I find an account. nificance to humanity, and especially to me individually, for I find so many new lessons to be learned, so many things once attained but now to be cast aside, or unlearned, so to speak, that all my time is employed with these matthat all my time is employed with these matters. I have no time for idleness or loneliness, for every moment seems to be filled with something new, something to be done or learned which I must grasp, if I would keep pace with those around me. This is my work especially, but I have friends in the body who know not of these things, who do not believe in the return of the spirit, if that is what you call it, who do not understand it in any degree. I would like to come into communication with them, in order not only to convince them of my identity, but also to lead their thoughts toward the life which is opening before them. Some of tity, but also to lead their thoughts toward the life which is opening before them. Some of my friends are very soon to pass from the body. I have, indeed, met with one indidvidual who has passed away since I did, who was so astonished to learn of the conditions in the spirit-world that he has hardly yet aroused to his true position. Now I want my friends to avoid this when they come over; I want them to learn something of the immortal life, so they will travel the road in an intelligent manner, and be able to appreciate and understand the objects of interest along the way. This is my jects of interest along the way. This is my first attempt at coming here, but I am glad to be able to make myself known, if only in an imperfect manner. I am assisted by those present, to whom I return my thanks.

## Samuel Brigham.

It does not seem to me as though a great many months have passed since I died. I was very suddenly ejected from the body; it hardly seems right to call it dying, because it came so suddenly to me. I did not pass out from any lingering disease. I am sure that it is not a year since that time that the many others I year since that time, but like many others, I come back, trying to make myself heard by my friends; to be seen and felt by their outward

friends; to be seen and felt by their outward senses; but it is of no use; they seem to be blind and dull of comprehension in every way; and I have been invited to this distant place to send them something that perhaps will rouse them up. I am Samuel Brigham, from Lafayette, Ind. In company of one or two others, I was killed by the falling of the roof of the court house of that place. Killed, but not killed; for I find myself as alive to day as I was on the morning of the day when the accident happened; perhaps more so; for I seem to be full of sensation—nervmore so; for I seem to be full of sensation—nervous at every point—and have a realization of al that is occurring around me. I am not as dull as I was in the body, so I presume I may say I am more alive than at that time. I send my regards to my friends. I want them to look into this thing. I want them to form what you call a "circle"; that is, for four or five of them to sit around a table that has pencil and paper upon it, two or three evenings a week: sit quietly and see if they cannot get something from outside sources. I believe that I can make some manifestation of my presence, if they will. I mean those nearest to me. I believe that in a little while I can let them know I am with them; and I think other spirits will be able to do the same. I am ready for work, if my friends in the body will meet me half-way, and I am sure they will not regret the movement. This upon it, two or three evenings a week; sit qui sure they will not regret the movement. This is all I have to say at this time, but I hope to be able to come again and give something more.

## Malvina Andrews.

The opportunity and power afforded to me to-day to return and speak from your circle-room is a privilege which I appreciate, and which I hope to repay in some manner to those who have kindly allowed me to come. I am not outside the property of the laws of anisit

have come in contact with more than one medium since passing from the body. I have learned something concerning the manner of influencing these individuals, and I am glad to say I have been able to bring inimities to them and to others which lawly level edities to them and to others which lawly level edities to them and to others which lawly level edities to them and to others which lawly level edities to them and to others which lawly level edities to them and to others which lawly level edities to them and to others which lawly level edities to them and to other which lawly level edities to the manner of influencing these individuals, and I am glad to say I have been able to bring that the form; a blessing that has brought former bone forever shines, where peace reigns and pointed their mirits to the world beyond this of mortal life, where loved ones ablide, where hope forever shines, where peace reigns and pointed their mirits to the world beyond them are made properly level being, but one upon whom a blessing rest; for I realize fully how many spirits there are yearning to return and manifest, if only to give one little word of love to the lonely-hearted ones they have left behind, but who are unable to do so through lack of opportunity and understanding of the laws of spirit-control. I feel it to be my duty and my mission to seek to assist such spirits in making themselves known to friends in the body, and whenever I can speak a word that will give them a comprehension of how to proceed, or show them In any manner how to operate upon a medium, I feel that I am doing that which I ought to do. I was the wife of T. I. Andrews, of Cold Brook, Herkimer Co. N. Y. I may say I am his wife, for separation has never come between my companion and my self. Though I was taken from the body and he remained upon the cartity, et in the place of parting from him I seem to be drawn more closely to his spirit. I seem to be able to surround him with a clearer and purer influence; to guide and assist him in his daily work and have come in contact with more than one me-

and upon the material side, which affected me, I have learned has been for the best; and whatever is to come I have faith to believe will still be for the best for all concerned. I send my love to my friends, and assure them I am with them. Malvina Andrews.

#### George Walker.

My friends, and, I may almost say, my home, are in Cincinnati; my friends are there certain are in Cincinnati; my friends are there certainly, and I make my home there a good part of the time, because those who are connected with me in that city seem to attract me back to their place of residence, and I do not feel as contented and happy anywhere else as I do there. They do not understand much of anything concerning the spiritual life and Spiritualism; in fact, I may say they do not understand it at all; but I believe that I will be able, through the powers given to me in the eternal world and, through assistance rendered by kind and wise spirits, to bring to those dear ones, not only a knowledge of spiritual life, but also evidence of the continued existence of those near to them, especially of myself. I was somewhat to them, especially of myself. I was somewhat active and energetic in temperament, when in the body, and did not wish to be idle. I have to use those forces of my being now, in some direction, or else I should be miserable. I think the best thing for me to do is to work early and late, with constant endeavor to see if I can make my friends realize my presence and understand that I am not dead. I have not counted the time nor measured it since I passed from the body, therefore I do not intend to speak of its lapse, for fear I should make a misspeak of its lapse, for fear I should make a mistake and my friends would say, "It cannot be he." But I have many things connected with my past life in the form to speak about; my friends had better give me opportunities of doing so, not only to convince them of my identity, but because I feel it is important for me to express these things, not only to clear away the few shadows which have gathered, but also to explain matters to the entire satisfaction and comprehension of all.

I have felt a few shadows around me. coming

and comprehension of all.

I have felt a few shadows around me, coming up from the mortal life, and I have believed and still believe that if, I have opportunities of making things plain to my friends, that all doubt, and sadness even, connected with me and my past, will disappear, and peace and happiness reign again in the hearts of my friends. I do not feel sad myself only when I perceive sorrow pressing upon those I love; then it seems as though I would burst all bonds and make my presence known; but, unhappily, I am confined and limited, and cannot give expression to my spirit. I have seen many things occurring since I departed this mortal life. I have seen changes about to take place with certain of my friends—one change in particular, of the satisfaction is that great mass of individuals innabiling this country, supporting its institutions, electing its representatives and subscribing to the Constitution of the United States.

Sarah J. Clarke.

I lived in Boston when in the body. I am not sure that I can tell you how long it is since my physical powers decayed, and my spirit departed to another life, for the simple reason that when I am apart from mortal life time passes so speedily away. What to you is probably a month or six months is to me like the passing of a day or two, for I am so engaged in spiritual pursuits that unless I come into contact with material life I do not recognize the lapse of time; but I know it is quite a while since I was tain of my friends—one change in particular, of great moment to one individual, which I would speak about, and yet I do not feel to speak about that plainly, in a public manner; but I will say that I have watched, the events taking place, and have perceived the occurrences. I think I understand the matter from all sides, and therefore I am competent to pass judgment upon it. I have no reason to feel that the change will be unsatisfactory or unpleasant, but rather do I feel that it will be for the best for my friend. I believe that it will onen out for my friend. I believe that it will open out new paths of labor, of usefulness and of duty, that will brighten the spirit and give it a new impetus to press onward, the spirit which is encased in the flesh, and I will be ready to sur-round that judividual with my love at any time

encased in the flesh, and I will be ready to surround that individual with my love at any time and at all times, and to bring assistance and strength, if possible, from the spirit-world.

An individual, who knows of my family and knew of me, reads your paper. I have been attracted to his side when he has been perusing it and from that so were I have gethered. it, and from that source I have gathered strength to come and manifest. I ask that party, who is a business man of the city of Cincinnati, to send the paper containing my message to my family, and I will repay him if it is possible to do so, and I believe I can, by assisting some one of his own friends to come to him. George Walker. it, and from that source I have gathered

## Thalia.

[To the Chairman:] I am permitted to come, in order to send a message to my medium, who, at present, requires something strengthening, soothing and elevating, from her spirit-band. You have probably never heard of me at this place, and yet I have controlled a medium for a very long time, in order to give messages of peace from the spirit-world, and to perform a work for the angels, through the instrumen-tality of one who has ever been faithful to her-band and to the spirit-world, but who has seen many dark places in the journey of life. At times, my medium grows weary, and it seems as though she would faint by the way: her spirit-band support her, and have brought her through all trials and difficulties, until she stands upon an eminence now which she never expected to attain. As she looks back upon her past career she maryels at the experience her past career, she marvels at the experience so strongly outlined. All is explained to her now; but when it occurred she could not understand. I would say to her, you are still to travel onward, still to surmount dfliculties, to overcome unpleasant things which will arise before you; you are still to go on with strength and courage; do not feel but that you will be sustained. We have assisted you in the past, sustained. We have assisted you in the past, and we now have more power to assist and benefit you in the future. Not alone for yourself do we speak, but for those who are around you, who look to you for guidance, for that which will strengthen their lives. For them, all is well, all is beautiful; they will press on and follow in your way, gain strength and peace from you, and by and-by will, of themselves, shed abroad a clear light that will be an example to the outside world. So we bring strength to you, that you may realize that the spirit-world does not lorget nor forsake its instruments, but rather that it supports them, that it bears them up above all trials, all perplexities, until they are landed safe in the heavenly world. I bear the blessing, the magnetic power and sympathy the blessing, the magnetic power and sympathy of each one of your spirit-band. Although you may not hear from every one very frequently, yet we are all united, all consolidated in one band, which nothing can break, all exerting our influence and power upon you for a good work; and at all times you may feel that we are with you may held in you with our laye and

## Public Séance, April 28th, 18:2.

them. By cultivating and exerting a positive will-power, many physical ailments might be resisted and overcome. Faith brings the spirit of the sufferer into a receptive condition, and renders him passive to the influence of magrenders him passive to the influence of magnetic spirits who operate upon him for the purpose of strengthening the vital forces and to enable his own soul to overpower the debilitating influence of disease.

Q.—[By Porter Martin, of Minn.] Is this a Christian government? If not, is this a Christian nation? and what is the difference between government and nation in this geometries?

christian government. I not, is this a Christian government and nation in this connection?

A.—If by the question, "Is this a Christian government?" your correspondent means, "Is this government swayed by the highest rules of civilization attained by humanity at the present time?" we reply, yes; for we know of no government superior to or in advance of that of the American people. But if he wishes to know if this government exercises and follows the teachings of the man Christ, as expressed in the "Golden Rule," and in the "Sermon on 'the Mount," and exemplified in the life, career and attitude of that teacher, in view of the corruption, want of justice and lack of honest dealing manifested by many of its officers and supporters, we emphatically reply, No, this is not a "Christian government." "Is this a Christian nation?" Inasmuch as the majority of its people subscribe to and follow the doctrines and tenets of the Christian religion, in its modified and manifold forms, we may reply yes: expecially as its people consider. ion, in its modified and manifold forms, we may reply, yes; especially as its people consider themselves far removed from those old systems of belief which are to day termed "heathen-ish." The difference between government and ish." The difference between government and nation, in this connection, we consider to be this: the government is the ruling power vested in a limited number of individuals, who are chosen to represent and express the desires, decisions and opinions of the people. The nation is that great mass of individuals inhabiting this country, supporting its institutions, electing its representatives and subscribing to the Constitution of the United States.

called from mortal life. I have friends residing in this city, many of whom are still engrossed in material affairs—enwrapped in business pursuits, and do not think that the time is speedily coming when they too will pass away from mor-tal life, and enter the great world beyond, of which they know nothing. I come to send those friends my love, and to tell them I have many times tried to enter their homes in a tangible times tried to enter their homes in a tangible manner, that is, I have sought to bring them influences that would give them a knowledge of my presence, but I have not succeeded as I desired. I have, at times, attracted the attention of one or two, friends to spiritual things, but only for a moment or two, then they were drawn aside again, and looked after the things of this world heliaving that the life to account the second of this world, believing that the life to come would take care of itself. I do not ask my friends to turn their attention entirely away from the affairs of earthly life, nor do I ask them to neglect their physical affairs, their well-being while in the body, but I do wish them to learn something concerning the life which I lead, and which, by and by, they are to lead also. I want them to understand that I can return as a spirit, and manifest intelligently, and that what I do they will be able to do in the future, when they too are separated from a mortal body. I want them to open their doors, mortal body. I want them to open their doors, and allow me, and not only me, but others in the spirit-world, to enter and to give them knowledge of the land beyond. There are many things I wish to explain, to unfold, and to bring before the minds of my friends, things of this life, and things of the spiritual. I wish to tell them something concerning the last few days of my mortal life something concerning my away. them something concerning the last few days of my mortal life, something concerning my own expressions, for I did not make myself thoroughly understood as I desired to. I feel that I can explain these things to my friends, if they will give me an opportunity of coming; I cannot as it is, but if they will visit a medium, I will do what I can to convince them of the life beyond the grave. I send my love to each one; I especially mention Henry and Susan, and I ask of them, if of none others, to open the way for me to return and manifest in private. Sarah J. Clarke.

## Eli Gage.

[To the Chairman:] I come back from the spirit-world, sir, not as an old man with failing powers—although I lived seventy-three years in the body—but I return as a young man, rejuvenated, strong and active, ready for work, what-ever may be given me to do. Upon this side of life I have my special work, which is congenial to me; I also feel that there is a labor for me to here sitting in darkness, shrouded in clouds of doubt concerning the life to come. I want to try and banish these clouds and bring the light of truth and knowledge to those souls who need

it so much.
I believed in Spiritualism when in the body; I believed in Spiritualism when in the body; it was a great comfort and consolation to me, as well as a source of enjoyment and instruction. I learned many grand lessons from the teachings which the spirits brought to mortals, and I may tell you, Mr. Chairman, that I learned many beautiful lessons and gained sweet truths from the pages of the glorious Banner of Light; so I feel it to be not only my duty, but also a grand and blessed privilege to return and manifest at your circle-room, and from here to send out my love to my dear friends, and to assure each one your circle-room, and from here to send out my love to my dear friends, and to assure each one of my family, as well as those outside of it, whom I looked upon with fraternal friendship, that I am with them, one in heart and spirit. I return to clasp hands with them in any good work which they are yet to perform. I keep abreast of them in each movement, and if at any time I may advance ahead and gain more truth, more knowledge, I will be more than

happy to transmit it to them. I do not mean to advance so far shead as to leave my dear friends behind—rather would I draw them onward with me. I would bring them an influence which will cause their spirits to unfold, so that they may occupy the same platform upon which I stand.

stand.

I waft my greeting to old friends and coworkers. Let me assure them I appreciate their labors in the spirit-world. Although discouragement may come, although clouds of sorrow may gather about their heads, and persecution may sometimes show the hand of wrath toward them, yet their way is upward, it is on toward the land of glory; they are supported and assisted by the friends of the higher life. I can bring them no better word of cheer than that the angels attend them and watch their movements, giving the word of approval for all things done in earnestness of purpose and honesty of spirit; and by no means bringing and honesty of spirit; and by no means bringing the word of censure, unless it be for the pur-pose of instruction and amendment. This is my message to my friends. I feel that I am more than privileged to be even permitted to

my message to my friends. I feel that I am more than privileged to be even permitted to announce myself from your glorious platform. I will endeavor to repay the kindness by assisting some other poor spirit to express himself in the same place.

I passed away from the mortal body, not sad and sorrowful because the change was about to take place, but glad and rejoicing that death would prove to me the friend, the deliverer that would usher me into the glorious world where I knew my spirit-friends awaited me. Three years and more ago I passed on, in the beautiful autumn time, when Nature in the ripening of her fruits showed forth the time of fruition, which brings only good to mankind; a blessed hour in which to pass away from the mortal form, for the ripened spirit had no need of the mortal powers, but was about to be gathered home to the great granary of the immortal world above. I passed out from the shadows and sorrows as well as from the holy experiences of mortal life, at that time, and found myself a freed spirit in the eternal world, still clasping to my soul the remembrance of the experiences of mortal life, which I carry with me for my instruction and unfoldment. From Waukegan, Ill., one who was known as Eli Gage.

MESSAGES TO BE PUBLISHED.

April 28.—Silas Hill; Mary Woodling; Henry Broore; George F. Hunting.

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

May 5.—Jacob D. Bears; Mrs. Ressle A. Hooper; Caroline Porcy; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Sloan; Samuel Fennimore.

May 9.—Laura E. Moody; Mary Rogers; Horace Johnson; Mercy Wheoler; Caroline Smith; Walter B. Allen; Vola, to W. B. L. Caroline Smith; Walter B. Allen; Vola, to W. B. L. Royales Noble; Susan H. Sylvester; Mrs. Royana W. French; Mrs. Hannah Lane; Lotela, for Mary Emils, Jennic E. Markham, Phillip Moore, Addison S. Dole, Fernando Swain. April 28. - Silas Hill; Mary Woodling; Henry Moore;

Sole, Fernando Swain, Many Boole, Addison S.

May 16.—Red Wing; Maggie Deviln; Abbie Dolbear;

illman Jessamine; Mrs. Margaret Allen; Peter Curtis,

May 10.—Barah M. Thompson; Alice Johnson; Mrs,
ane Lingham; Avery Farnham; Mary Wyman; A. C.
layhew.

hew, 19, 23.—Rev. Charles Ferguson; William I., Mecker; lam Jordan; Susan Robbins; Mrs. Rebecca F. Whiting; ... Wilson; Lotela, to J. H. Foss. ... 26.—Thomas Starr King; Johnnie Watson; James illi; Velile U. Winchester; Susau Bacon; Mrs. Sarah (Inkley.

Tonhill; Vellie U. Winchester; Susau 2.
A. Hinkley.
June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennie.
June 6.—Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G.
E. R. Patten; L. Sweet; Sarah A. Brown; Julia Morgan,
June 9.—Lucy Edwards; E. C. Fellows; Mrs. Maria Bennett; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs.
Mary Webster.

Mary Webster.

June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller;
William S. Clemenco; Mary Dearborn; Wallace H. Black-well; James Dennis.

#### 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 expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Verifications of Spirit-Messages.

ALVINA PFEIFFER-MAGGIE RAE. To the Editor of the Banner of Light:

Having been investigating spiritual phenomena to some extent for the past two years, and having been a reader of your paper through the kindness of a friend, I have paid particular attention to the spirit-communications therein tention to the spirit-communications therein printed. I finally concluded to give some of them a test myself, to learn, if possible, whether they were true or false. Seeing in an April 22d number of the Banner of Light a communication purporting to come from a spirit claiming she had passed out of the body about six months before, that her name was ALVINA PFEIFFER, her father's name Joseph Pfeiffer, and in fact giving the full names of all the members of her father's family, and that one sister, naming her spirit-communications therein father's family, and that one sister, naming her also, was married and lived in San Francisco, Cal., and that her father lived in Santa Clara, Cal., also giving her own age and many other little matters that would be recognized by her family if true, I concluded this a good communication for a test case; I sent the paper and nication for a test case; I sent the paper and wrote a letter to Joseph Pfeiffer, addressed to Santa Clara, Cal., with an enclosed stamp, asking a reply: whether he could recognize in that communication any truth, and if he had, in fact, lost a daughter of the age given, of the name given, and if so, when she died. The following letter is the reply:

lowing letter is the reply:

OAKLAND, May 25th, 1882.

MR. W. J. Hollis, Moberly, Mo.

Dear Sir: We resided until lately (the 8th of this month) in Santa Clara. The statement with regard to the names and residences are correct. I lost my daughter Alvina the 30th of September; but there is nothing strange in the statement, as we are well-known in San Francisco and around; it is very easy for any one te write up the facts and send them East. I or my family do not believe in Spiritualism, but we have several friends who are strong Spiritualists, who might have thought it a way to persuade us in believing in spirits, we having received a copy of the same paper previous to yours.

Respectfully,

JOSEPH PFEIFFER.

The truth elicited from an unwilling witness

The truth elicited from an unwilling witness deserves more weight as evidence than coming from what lawyers term "a fast witness." From the above letter there can be no question as to Mr. Pfeiffer being an unwilling witness, but compelled to admit facts. His explanation of how it might have been brought about is submitted for the comments of the curious. Seeing another communication in a May number of the Banner of Light (May 20th) containing fully as many facts that could be recognized by family and friends, and giving the father's name as John Rae, Rochelle, III., I addressed him a similar letter, with a copy of the paper. I received the following postal card in reply:

Atchison, Kansas, June 3d, 1882.

ATCHISON, KANSAS, June 3d, 1882.

MR. HOLLIS—Dear Sir: Just received yours forwarded to me from Rochelle, Ill. Would say in reply that the article you allude to, published in the Banner of Light, is all true, so far as I know, in every particular.

Respectfully yours,

John Rae.

I enclose you the original letter and card received by me from the above-named parties; and if in your opinion this little experience will benefit any other investigator you are at liberty to publish the same.

Very respectfully,

W. J. Hollis.

Moberly, Mo., June 4th, 1882.

SUSIE J. HOXIE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I wish again to offer testimony in favor of your Message Department and of the truthfulness of the spirit communications received through the mediumship of Miss Shelhamer. In the Banner of Light of May 27th is a message from Susie J. Hoxie, in which she mentions many facts in regard to herself and family. She passed to spirit-life while on a visit to Augusta, Me. Her parents, as she says, live in Somerville, Mass. I am acquainted with them, and in a conversation with Susie's mother recently, she said to me that she fully recognized the message, and did not doubt but it came from her daughter; and that it was correct in every particular, and wished I would so inform you.

That spirit-message has done a great deal of

good; and I am glad to be able to send you this good; and I am giad to be able to send you this acknowledgment, from the fact that these good people are not Spiritualists, but church folks; and also as an offset to what I have heard said by bigoted croakers, namely: "That no ac-

said by bigoted croakers, namely: "That no acknowledgments of the genuineness of spirit-messages ever came from any but Spiritualists." A little observation will show the absurdity of such a statement. Of course, Spiritualists are more ready and willing to admit the truth than non-Spiritualists, which accounts for the predominence of their verifications.

I notice that the majority of those who control at your Free Circles and give messages were not, according to their own confessions, Spiritualists, when they lived with us on the earth. Well, as the avenue is open free to all, that seems right, for it is the non-Spiritualist families that need the light from the higher life. Thousands bless the Banner of Light—and its medium, Miss Shelhamer—for the glorious privilege afforded of hearing from their loved ones in spirit-life. Respectfully,

Haverhill, Mass. W. L. JACK, M. D.

DUDLEY P. COTTON. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Looking over the Message Department of the
Banner for the week ending May 27th, I noticed
a message purporting to be from DUDLEY P.
COTTON, who stated that he was an old Bostonian, and had passed away from the Island
of Barbadoes, West Indies.

I cannot verify the message as Mr. Cotton's
by any peculiar characteristic of his in the way
of composition or expression if such it hear for

of composition or expression, if such it bear, for the reason that I was not acquainted with him socially or in business transactions, but I can in a degree corroborate his statements made

therein.

The surviving partners of the firm of "D. P. Cotton & Co.," namely, Joseph Waterman Roach and Robert Hunt Skinner, I know well in a business way. The law-firm of Messrs, Tinling & Brown, of Barbadoes, West Indies, where I was a law-student some years past, transacted all the legal business of D. P. Cotton & Co., and Mr. Roach and Mr. Skinner were frequently in the office. the office.

I received a letter from Barbadoes in October

I received a letter from Barbadoes in October of the year 1880 from a friend of mine who was acquainted with Mrs. Cotton, mentioning the death of Mr. Cotton, and of Mrs. Cotton's departure for England. In that letter occurs these words: "He died fully resting on Jesus as his mediator and redeemer, and that has been the drop of joy to Mrs. Cotton's bereaved heart." It is to be hoped that her joy will be doubly enhanced should she see his message. I intend sending two copies of the Banner home, and I trust Mr. Cotton's message will meet the eye of his wife and children.

Mr. Cotton's establishment in Barbadoes, W. I., is called the "Ice House," (in his message he says he was a "shipper of ice") for the reason, I suppose, that when he first started in business that article was the staple one of his trade—as the firm remains to-day the sole importers.

Mr. Haley, to whom he refers as having met in spirit-life, and whose full name is Charles Loring Haley, was the second partner of the firm.

He asks that his friends will open avenues for

He asks that his friends will open avenues for him to return to them. I trust he will be gratified in his wish. Yours in the cause, New York, June 2d, 1882. E. L. ARCHER.

LILIAN PECKHAM.

To the Editor of the Banner of Light:

In your last number of the Banner of Light, 3d inst., appears a communication from Lilian Peckham, who left the earth-life from Milwaukee, Wisconsin. The name is correct, and the account she gives of herself is very accurate and is clearly and readily recognized. All of her friends under whose eyes, the communication may chance to fall cannot fail to acknowledge its naturalness and decided identification. She was from a family of social distinction and tion may chance to fall cannot fall to acknowledge its naturalness and decided identification. She was from a family of social distinction and wealth, so that she very early became well known throughout the city, and the State also. She first read law, but afterwards became a preacher, and officiated in the Universalist Church of Milwaukee, while she was hardly twenty-two years of age. She had attended and spoken at several of the Woman's Rights Conventions throughout the country, and the question of Woman's Rights was growing to be of the greatest interest to her. The rest of her family were church people, and belonged to the circles of fashion, and were naturally not a little mortified at her independence and waywardness, as they termed them, and as naturally made their wounded pride known, which may have had something to do with increasing her burdens and taxing her endurance. Had her health and strength been spared to her she would have become one of the foremost women in America.

Chicago, Ill., June 4th, 1882.

GEN. JOHN BANKHEAD MAGRUDER.

GEN. JOHN BANKHEAD MAGRUDER.

To the Editor of the Banner of Light: I see by last week's Banner of Light—May 27th—a communication from GEN. MAGRUDER, well known as a general in the late rebellion, and who says he passed out about eleven years ago in Houston, Texas. Of the time of his passago in Houston, Texas. Of the time of his passing out I do not know, but in the winter of 1875-6 I was in the South, passing the year in Galveston, and during my stay Gen. Magruder's remains were removed from Houston to Galveston, with much pomp and military honors; he was buried in the Island City. I heard a great deal of him, not only as a military man, but as a private citizen; his name was honored and beloved by his Southern brethren.

Yours in verification,

Mrs. JAMES LEWIS.

8 Pembroke street, Boston, June 1st, 1882.

GEORGE LOWE.

To the Editor of the Banner of Light: I wrote to a friend in Pakenham concerning GEORGE LOWE, who figures in the message col-umn of the Banner of Light of the 13th inst., and ascertained that his account of the manner of his death was correct; that he died in the upper-part of Pakenham township, in July, 1880; that his wife and family have since re-moved to Manitoha; and that a sister of his moved to Manitoba; and that a sister of his was living in New York or Boston at the time of his death, and may be there yet.

Ottawa, May 30th, 1882.

MAY FLOWER. To the Editor of the Banner of Light:

In the last issue of the Banner of Light-June 10th—is a message from my attendant spirit friend, MAY FLOWER. It is very satisfactory to me, not only because of her kind expressions of me, not only because of her kind expressions of love, sympathy and cheer, but because it is a test, as I requested her to try and give me something through Miss Shelhamer's mediumship that week. The gentleman mentioned as "siting near the window," was Mr. Clark, at whose house I stopped in Boston, and no doubt his presence assisted May Flower and Red Jacket to come. May the spirit-world so aid and strengthem Miss S. that she may be enabled to continue in her great and good work.

Annie Lord Chamberlain.

Providence, R. I., June 10th, 1882.

AUSTIN KENT.

To the Editor of the Banner of Light:

The message from my brother, Austin Kent, addressed to me and printed in the Banner of March 18th, I fully recognize. He spoke of some incidents known to no one but myself, and a part of his message was a response to a mental request. As the medium neither knew myself nor my brother, will some skeptic explain from whence came the intelligence?

Stockholm, N. Y., 1882.

James Kent. To the Editor of the Banner of Light:

Imagine the indignation of an American boy in a French school, who in a history class is told how Lafayette, the great French general, triumphed in the revolution, assisted by one Washington.—Gatignant.

\*.\* "Magnificent promises sometimes end in paltry performances." A magnificent excep-tion to this is found in Kidney-Wort, which invariably performs even more cures than it promises. Here is a single instance: "Mother has recovered," wrote an Illinois girl to her Eastern relatives. "She took bitters for a long time but without any good. So when she heard of the virtues of Kidney-Wort she got a box, and it has completely cured her liver complaint."

SECULAR PRESS BUREAU. Organized under the Direction of the America Spiritualist Alliance, 61 Irving Place, . New York.

[From the Oswego (N. Y.) Palladium, May 27th.] A VINDICATION OF SPIRITUALISM.

To the Editor of the Palladium: SIR-In your issue of the 15th inst. there appears a report of a sermon preached by the Rev. Dr. Tully, on the subject of what he calls the "Sin of Spiritualism," which contains a great deal of fierce and indiscriminate denunciation of what, it is evident, Dr. Tully very imperfectly understands; since it is not to be supposed that he would willfully and designedly be guilty of injustice and untruth. The attention of the "Secular Press Bureau," an organization consisting of professional and literary gentlemen of this city and other places, formed to vindicate the truth of Spiritualism against the erroneous representations and unjust attacks of the press and pulpit, having been called to this publication, I have been requested to reply to it; and the bureau, relying upon your fairness and impartiality, sends this paper for insertion in the columns of the Palladium. It is not intended to answer denunciation by denunciation, but simply to present the truth, calmly and respectfully, for the consideration of your readers, in order that both sides may have a hearing. fierce and indiscriminate denunciation of what,

and respectfully, for the consideration of your readers, in order that both sides may have a hearing.

The Rev. Dr. Tully alleges of Spiritualism:
"It calls upon us to believe a lie. It is not even legerdemain. It is a lie! There never was a communication from a departed friend. It is a lie from the first to the last." This, as your readers will perceive, is a mere assertion—a very strong one certainly—of the Rev. Dr. Tully, against which I could place the names of some of the most brilliant men of science, literature, law, medicine, and even divinity of these days, who, having investigated the subject, say it is not a lie; they have received communications from departed friends. The ipse dixit of Judge Edmonds, Prof. Hare, Prof. Mapes, Profs. Crookes and Wallace, of England, Epes Sargent, Victor Hugo, Alex. Aksakoff; the late Prof. Zöllner, and other professors in the University of Leipsic; Archbishop Whately, William Howitt, the poet Massey, the late Lord Lytton and Lord Lyndhurst, W. M. Thackeray, T. A. Trollope, President Lincoln and President Thiers, and a host of other talented and cultured men, is quite as strong as the ipse dixit of the Rev. Dr. Tully. But they have not simply pronounced their ipse dixit, but have given the foundation of their conviction, that Spiritualism is not "a lie," but a most momentous reality. Mere denunciation and passionate denial prove nothing, except the state of mind of the person that indulges in them.

The Rev. Dr. Thornton, at the church congress in England last year, frankly said: "There

the person that indulges in them.

The Rev. Dr. Thornton, at the church congress in England last year, frankly said: "There is much of the Spiritualists' teaching with which the church can most cordially agree." The Rev. J. Mercier Green, A. M., presbyter of the diocese of South Carolina, has just published a pamphlet in which he says, after a careful and prolonged examination: "The facts are beyond disputation. Spiritualism may be considered as a scientific fact which may be an adjunct to religion." It is true, he considers the communications unreliable, but he does not deny their reality as from departed spirits. He is too frank and honest for that. He remarks very truly: "It appears that man, when disembodied, car-"It appears that man, when disembodied, carries with him into the other world the opinions which he entertained in this life, indeed, that no change is effected in any of his essential characteristics." This is true; and Spiritualists

no change is effected in any of his essential characteristics." This is true; and Spiritualists know that the character of a person, with allits blots and imperfections, goes with him to spirit-life. St. John, in the apocalypse, teaches the same great truths: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still," etc.

The Rev. Dr. Tully says: "In all this belief there is a bold and determined disbelief against God—the most daring form of rebellion." Dr. Tully, in saying this, is unwittingly guilty of slander. He "beavs false witness against his neighbors." A volume could be filled with illustrations to the contrary. In a letter of the Rev. Dr. Maurice Davies to the archbishop of Canterbury, dated March 22d, 1881, the writer said: "I asked what the power was that communicated, and was told that the spirits of the departed had the power given them. I asked: 'For what purpose?' keeping my written question concealed from all but myself, and the answer given to me was: 'It may make men believe in God." And further on in his letter the writer said: "I have seen many and many an instance where the new-born faith went from unbelief, per saltum, not to mere theistic belief or the acceptance of historical Christianity, but to a full recognition of Christ's divine nature"; and he quotes the case of the well-known S. C. Hall as an example. A writer in fect being it is impossible forman to rise. With the vision of awful and eternal ascent which Spiritualism teaches as the final destiny of man, the human heart will instinctively crave for the continual presence of the Divine Helper." "While materialistic science seeks to level man to the confines of earth Spiritualism, reveals her true dignity, and with that his true Father and Helper." Is this "daring rebellion against God," Dr. Tully?

"There nevel was a communication from a departed friend," says the Rev. Dr. Tully. What, then, let meask, was the communication which Saul received from his friend Samuel, through the mediumship of the woman of Endor? Samuel was his friend; he had advised him for his good while in the earthly life; and he told him the truth when he communicated

through the mediumship of the woman of Endor? Samuel was his friend; he had advised him for his good while in the earthly life; and he told him the truth when he communicated with him as a spirit; for he truly foretold his sad defeat, and moreover said (not at all like a Calvinist): "To-morrow shalt thou and thy sons be with me." Where was Samuel at that time? Can the Rev. Dr. Tully say? Now, it will not do to deny the truth of this narrative. It is the Bible testimony to spirit intercourse, and it proves that the disembodied spirit of a man can righteously communicate with a person still on the earth. I know it is said that Saul committed a sin in consulting the woman that "had a familiar spirit"; but does the Bible say so? If Saul committed a sin, Samuel was particeps criminis. It was, indeed, a violation of the Levitical law—a law that Saul had been very strenuous in enforcing; for, as the Bible says, Saul had "cut off those that have familiar spirits"; or, as Josephus says, "had cast out of the country the fortune-tellers and the necromancers, and all such as exercised like arts, excepting the prophets," showing that the prophets exercised "the like arts."

Hence, after Saul had employed the legal and approved methods of spirit-communication, namely, in the language of Soripture, "dreams, urim and the prophets," and obtained no response, in his dreadful anxiety he had recourse to a "necromantio woman," that is, a medium for spirit-intercourse. If this part of the sacred narrative is denied, what part of it is to be received as true? It plainly says, Samuel did appear and communicatie; and, moreover, we have the corroborative evidence of Josephus, and the book styled "The Wisdom of Jesus, the Son of Sirach." The latter contains a eulogium of Samuel, in which the following passage occurs: "And after his death, he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." Certainly the writer of this book, more than two thousand years

eaness of the people." Certainly the writer of this book, more than two thousand years ago, believed there had been a communication to Saul from his departed friend Samuel, and not for sinful purposes, or to rebel against God. It is true that, with Protestants, the "Wisdom of Jesus" is an apocryphal book; but the early is true that, with Protestants, the "Wisdom of Jesus" is an apocryphal book: but the early Christian fathers held it in high respect, frequently speaking of it in the same terms as of the canonical books. The Roman Church accepts it as canonical; and Luther translated it, saying, "It is a right good book, proceeding from a wise man." Certainly the son of Sirach knew quite as much of spirit-communication as the Rev. Dr. Tully. I do not, however, quote any of these statements as the evidence on which Spiritualists rest their belief, but to confront Dr. Tully with an instance of spirit-communication from the records upon which he exclusively relies. There are thousands of instances of spirit-appearance and communication within the past few years, far better at-

tested than this case of Samuel, which occurred

tested than this case of Samuel, which occurred nearly three thousand years ago.

But the Rev. Dr. Tully says: "Spiritualism is one of the grossest forms of sin into which the human mind can fall;" and in order to prove this statement he cites the doings of Manassah, King of Judah, twenty-six centuries in the past. What kind of spirits this barbarous king consulted and believed in is obvious from the fact that, under their wicked instigation, "he made his son to pass through the fire," etc., etc. If he had consulted the spirits who spoke through the prophets, who were the legally appointed seers of the Jewish church, his Spiritualism would not have been sinful. Was that model man Joseph guilty of the "grossest form of sin" in practicing divination by means of his cup; or Elisha, in giving trance utterances, as we read in 2 Kings, iii: 15? The various books of the Bible are filled with examples of Spiritualism, against which no exception is taken. There is an abuse of it, as of everything else. I say, with Dr. Tully: "Man has no right to do anything that will degrade himself in his own eyes, and put him beneath those who have ceased to dwell on this earth"; in Bible language, to "seek after those that have familiar spirits, to be defiled by them." This is, of course, a great folly as well as sin; but it is very far from being the common sin of Spiritualists. There are, it is true, some Spiritualists who are inclined to trust too much to the "spirits"; and there are unbelievers who have refused to believe, because the spirits would not, or could not, tell them what stocks to speculate in, or otherwise gratify their selfishness. The Rev. Dr. Tully's idea of the office and object of Spiritualism, is that it ought; if true, to supersede the detective bureau; and I suppose, if the spirits would turn informers, policemen and detectives, he would cease his angry denunciations of them. This was the very wickedness of Manassah, which so greatly "displeased the Lord." It was the profanation of spirit communion, not spirit

Such Spiritualism, moreover, is inconsistent Such Spiritualism, moreover, is inconsistent with either the offering or the accepting of a challenge. He of Nazareth was often challenged to show his spirit-power, but he never accepted it. He always refused to give "signs and wonders," when they were demanded; but on other occasions he presented them freely. The last challenge made to him was, "Come down from the cross, and we will believe on thee"; but their belief was not to be purchased in that way. No advanced spirits accept a challenge; and no advanced Spiritualist would dave to offer one.

challenge; and no advanced Spiritualist would dare to offer one.

Pure Spiritualism may be, as St. Paul faught, the handmaid to true religion—even to true, spiritual Christianity. "Followafter charity," said the great apostle, "yet desire earnestly spiritual gifts; but chiefly that ye may prophesy"—i. e., that ye may be able to commune with holy spirits; for that is what it means. It certainly does not mean foretell, if the astounding declaration of this religious teacher is true, "There is no compass of the human mind that can forecast the future or declare the events that will take place in the hereafter." "Where that will take place in the hereafter." "Where are the prophets," Dr. Tully? Did not Joseph prophesy? Did not Daniel foretell, when he held the office of Rab May (chief of the Babylonian spirit-mediums) at the court of Babylon? (See Daniel, v. ii.) New York, May 22d, 1882. HENRY KIDDLE.

"Some Recent Facts in Spiritualism."

Dr. T. L. Nichols delivered, early in May, a lecture in London on "Some Recent Facts in Spiritualism," a summary of which, prepared by himself for and published in our English contemporary Light, contains the following. Alluding to statements made some time since of letters having been carried by spirits from London to India, and to America, he said:

"It could not then be stated, as it now may, with safety, that these letters were taken from and brought to Mrs. Susan Willis Fletcher, while she was supposed o be cut off from all the world in her stone cell in Tothill Fields Prison.

I am a witness to the fact that such letters were brought from her cell to my house two miles awaybrought in at night through locked doors. I believe I gave you an account of one being placed in the firmlyclosed hands of Peter S. Sweeney, Esq., an American lawyer residing in Paris, then on a visit to me. I showed this letter last night to my friends in Goswell

Your correspondents, a little staggered at the astounding fact of instantaneous material communication between London and Calcutta, naturally wished nature"; and he quotes the case of the well-known S. C. Hall as an example. A writer in one of the Spiritualist journals of England remarks: "Without the ideal of a supremely perfect being it is impossible for man to rise. With the vision of awful and stavnal scent risks." of what she knew of the modus operandt of such spirit manifestations. It was surmised by some one that it might not be necessary for the material letters to be carried three or six thousand miles—that it would be much easier for the spirit of a medium, freed from its body, to go to America or India, and write the let-

As a matter of fact, both methods were used. Mrs. Fletcher says that while her body was lying apparently lifeless in her prison cell, she was, her true self, in Boston, where she wrote a message to her husband, in his presence, with the finger of Powell, the well-known slate-writing medium; and that on another occasion she wrote a long letter in India to a friend-Mr. Meugens-who is now in England. Mr. Meugens has two or three letters in Mrs. Fletcher's handwriting, and containing matter which she only could write while

she was in her London prison. I am personally witness of the fact of Mrs. Fletcher, during her imprisonment, appearing in a materialized form to a circle of her friends at my house. One of the gentlemen present had seen her in prison. When he next visited her, she said, 'So you have been to see Dr. Nichols.' 'How did you know that?' 'I saw you there.' 'Yes,' he said, 'I know you did; but I advise you next time to leave your prison-cap at home.' She had worn her prison-cap for better recognition, perhaps, or as a 'testimony.' At another time the spirit Ernest' brought this gentleman a lock of Mrs. Fletcher's hair. He afterwards compared it with that upon her head. I have Mrs. Fletcher's account of 'Ernest's coming to her and cutting the lock off."

The American Association of Allopaths has just given clear proof of the persecutive spirit which is the main stock in trade among the "Regulars" just now. But the present exhibition of it is this time leveled directly, for a wonder, against those of the "Simon-pure" household of faith! The action to which we refer—the excluding of the delegates of the New York Medical Society, because that organization has decided to allow its members under the provisions of the State law, and the higher law of emergency, also to consult with others than Allopathic practitioners-has called out, as it richly deserves, indignant comment on all hands. The Herald (this city), for instance, remarks in this connection: "The bigotry of the regular' school-whether in theology, medicine, politics or literature—is proverbial. It has just had a new illustration in the action of the American Medical Association, in its Annual Meeting at St. Paul.... It is time for this petty spirit to give way to broader and more enlightened views;" while the Globe avers that this action is not "in the true spirit of the seeker after truth," but is "rather that of childish senility, and is entirely wanting in that catholic spirit that is the greatest ornament of most organizations of the present time."

Oh, why will you let that invalid friend suffer that Hop Bitters will so certainly cure?

A good example is a perpetual precept.

The Revielver.

THE PROCESS OF MENTAL ACTION: OR, How WE THINK. By M. Faraday, late Electrician and Chemist of the Royal Institution of London

Faraday was an original investigator while on earth. He is still an original investigator in spirit-life, if we may judge by the series of papers which have lately been issued by the Star Publishing Company of Springfield, Mass. This paper is the fourth in the series, and purports to give some of his recent investigations into the process of thinking. Although this process cannot be observed by mortals, yet to the eye of the scientific spirit the mysteries of brainaction are disclosed. Readers of this most interesting and instructive paper will find their minds reaching into new fields. No writer, spirit or mortal, has before given so reasonable an explanation of the process of mental action. Faraday says that the spirit brain is contained in the physical brain of a human, and is fed by food elements passing from the physical brain to itself, and acts back by vibrations upon the physical brain, making the latter express these vibrations in language or volition. He still insists that there are no "exhibitions of thought apart from personal organisms." He explains the nature of sleep, paralysis of

the brain, idiocy and insanity. He describes the process by which the child develops the power to think. His explanation of the method by which the cerebrum is built up is a revelation. On this subject he is in advance of the last published thought of the leading scientists of earth. He instructs us how to improve our own powers for thinking. He emphatically declares that no person had an existence prior to human conception. He explains the method of taking food in spirit-life. He thinks the elements of matter and their inherent vibrating forces are sufficient to account for all that exists as far as he has yet observed, and declines to give any opinions at present as to the nature of the first cause. He sees no evidence of a creative. personal power behind the elements. He closes this paper with one of the most beautiful reasons why man must be immortal. We learn that the Faraday papers are having a wide circulation, and are attracting the closest attention from the leading thinkers of the age. It can no longer be said that spirit-communications are all trivial. No more reasonable theory of the origin of life and of man's immortality have been given to the world by any writer than is to be found in these little papers. If the theory is true, it places the evolution of man among the unalterable scientific facts of nature, and all Providential Gods,, and the so-called miracles are disposed of. .

Faraday claims that man is just as much the product of natural evolution as is the rock, the tree, the bird, the animal, and that all these came into planetary existence by the operation of eternal atoms of matter which combined in accordance with a law and force, themselves inherent in the atoms.

For sale by Colby & Rich, 9 Montgomery Place, Boston. Price 15 cents.

The Occult World. By A. P. Sinnett.—Materialistic minds will find this volume altogether past belief, and yet they will not sneer at its statements if they read the book carefully. Its writer is an earnest, scholarly gentleman, not given to credulity, but still willing to accept things that are proven to his satisfaction. Occultism is not beyond the range of material testimony, if one may believe in Mr. Sinnett's witnesses. No thoughtful person but has had experiences, the causes of which are not only past finding out by the light of science, but which are, sacredly locked away from the meddling ken of the world, and yet, when they are freshly recalled and carefully re-scanned, they make the statements of this writer seem not beyond credence. Mr. Sinnett lives in India, where he met Madame Blavatsky, who represents the secluded brotherhood of Occultists. He neither sought an interest in this—to the He neither sought an interest in this—to the Western world—curious society of self-abnegating and humane men, nor was he disposed to have faith in them after he became acquainted rith the members of its outer circle or society. Only when he could no longer by any known laws account for occurrences, both of sight and sound, did he give heed to testimonials that would at once have convinced a more credulous mind that there is an intelligent occult force, the powers and potencies of which are clearly set forth in this book. The narrative is evidently the work of sincerity, whether it be accepted or rejected; and thoughtful and candid persons, whether credulous or not, will treat the work with respect, both on account of its curious narrative and its literary superiority. Boston: Colby & Rich. Sold in New Yo J. W. Bouton.—Home Journal, New York.

In J. N. Maskelyne, whose name has been somewhat prominently before the publicas that of an "exposer of Spiritualism," has published a letter in the London Daily Telegraph, acknowledging his belief in apparitions, remarking that several have taken place in his own family, and in those of near friends and relatives, and relating the particulars of one that happened to his wife's mother some years ago.

A theological student, supposed to be deficient in judgment, in the course of a class examination was asked by a professor, "Pray, Mr. E—, how would you discover a fool?" "By the questions he would ısk," said Mr. E-

**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.

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

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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.

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

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SPECIAL NOTICES.

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50 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain natter for our imperation, the sender will confer a favor by drawing a line around the article he desires specially to recommend for jerousal.

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

# Banner of Wight.

BOSTON, SATURDAY, JUNE 24, 1882.

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An Basiness Letters should be addressed to Isaac B. Right, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to Letting Colley.

THE WORK OF SPIRITUALISM is as broad as the universe It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bass mankind, -dolor Pierpont.

RET The Public Free Circles held at this office will close for the summer season on Friday afternoon, June 30th-to be resumed early in

CHILDREN'S DAY, - On Friday afternoon, June 23d, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones. Bring in your little ones, friends.

#### "The Ministry of Angels."

Like the son of the soldier who, when a bombshell fell unexploded at his feet, persisted in mates that it was perfectly harmless, valueless al brethren are constantly taking Modern soldier boy's hands, it explodes at some unexpected moment and makes a different report.

specting the real nature and power of Spiritu- would not attend the meetings of the Associaalism, of which we have any information, was tion if women were present. He professed to made at the New Old South Church, in this have as great respect and admiration for wocity, last Sunday, by the Rev. William S. Hub- men as any member of the Council, and it was his morning discourse the 11th verse of the first chapter of Hebrews: "Are they not all do well. A man, he asserted, could have no ministering spirits, sent forth to minister for higher aspiration or sphere of employment them who shall be heirs of salvation?" As usu- than that offered by the medical profession; al, when one undertakes to prove that the pow- but God had so made women that the very best ers of God or the possibilities of Nature are of them did not wish to enter, and only an inless to-day than they were two thousand years | ferior style of woman would. ago, the preacher's remarks abounded with contradictions and inconsistencies. According the worshipers at the Old South Church that the visits of angels to the earth are now unseen by men, but there was a time during the infancy of our race when it was not uncommon for strangers from heaven to be seen of men. If that were so it would have been well for the human race had it remained longer in its infancy. But there is no word within the lids of the Bible that leads us to infer that God has at any time changed his method of dealing with mankind, or that the visits of angels if they once occurred ever ceased to. On the contrary, the speaker's text is in the present tense and not the past; it tells of what is, not of what has been or is to be, and its direct, plain, unmistakable teaching is that spirits come to man now and minister unto him.

Neither is there anything in the Bible to show that by the term "angels" it is intended to designate any other beings than the spirits of those who once like us dwelt upon earth. On the other hand searcely a single allusion is made to angels that does not in the text or context bear with it proof that they were once men. John, the Revelator, saw an "angel come down from heaven, having great power; and the earth was lightened with his glory." So impressed was he with the grandeur and sublimity of what he beheld and heard, that he fell at the feet of this "angel" to worship him, thinking him to be one vastly higher and more exalted than man was or ever could be. But the "angel" said: "See thou do it not; I am thy fellow servant, and of thy brethren."

Mr. Hubbell ignores all recognition of this truth, and speaks of angels as a distinct class of intelligences, but in his description of their nature, condition and attributes, unwittingly applies to them nothing more nor less than can be said of spirits; in fact, he so mingles "angels' and "spirits" that it is difficult to determine when he is speaking of one and when of the other.

The Advertiser report does not say that he mentioned Modern Spiritualism in his discourse; but it is evident that he had it in mind when he said: "Departed spirits are not needed to guard the interests of earth. What folly to go to wizards who peep and mutter and give but ambiguous messages from the uneasy dead !"

How does the Buffalo clergyman know that "departed spirits are not needed to guard the interests of earth"? Is he a coëqual with God that he should be so familiar with all his plans and purposes, and so fully cognizant of all "the interests of earth," that he knows them all, from the least to the greatest, and what they all need? If not, then he has no of the Revue Spirite, Paris."

moral right to make such an assertion. As to his soliloquy about folly, we should think that one who went "to wizards who peep and mutter, and give but ambiguous messages from the uneasy dead," might be numbered among the supremely foolish; but we do not know of any such "wizards," or any such "dead"; perhaps he does, and if so, there appears to be good reason why he prefers the past to the present, and professes to believe that the infancy of the race was more ministered unto by God and his holy angels than is its manhood.

It is refreshing and hopeful to turn from the narrow views of the Church respecting the ministry of angels, as given by Mr. Hubbell, to the broader and more reasonable belief of the Spiritualists as set forth by Mr. D. M. Cole at the Conference of the Brooklyn Fraternity on the evening of the 16th, a report of which will be found in another column, and to which we refer our readers as a fitting commentary on the remarks of the Orthodox divine.

#### Women as Physicians.

The Massachusetts Medical Society has just come out of a severe struggle with the question of admitting women to membership, a subject which has agitated the Society for a number of years. At the recent annual meeting in this city, a vote was, after considerable discussion, got through the Society to the Council, that it was the opinion of the Society that women should be admitted to membership. The preliminary discussion of the question provoked considerable feeling on both sides. There was a large attendance of members, and that made the matter yet more interesting. The large hall in which the meeting was held was filled, when the question came up by assignment. The motion in favor of the admission of women was at the start ruled out of order by the President. The mover appealed from this ruling, but the appeal was refused on a vote of the meeting. It was then moved to refer the motion direct to the Council, with a recommendation for favorable action. Finally, a substitute motion was offered-a resolution to the effect that, in the opinion of members then present, it is expedient that well-qualified women be admitted to fellowship on the same terms as men; and that the Secretary be requested to lay this vote before the Council. Previously this very Council had been denounced by a Boston member as "the tyrant, instead of the servant of the Society," who charged that it had come must have felt a chill about the heart, when duty comto pass that the Society could do nothing in its own name, but act only on what the Council pleased. There the matter ended so far as the body of the Society-is concerned, a body consisting of some 1400 members.

The Council met the same evening, when the resolution above referred to was brought to its attention. A venerable Doctor moved to refer the whole subject to a committee. He said it was a serious question, which was very evident. Fortifying himself behind the recent decision of the Supreme Court of the State that women could not, under the existing statutes, be admitted to the bar, he proceeded with his very discreet anathemas.

Although males were not specified in the law as solely capable of admission to the bar, turning it over and over to convince his play- ' yet he asserted that they alone were intended by the Legislature in its enactments. He indeed for any purpose whatever, our theologic- quoted from remarks of Dr. Joseph Leister, when the subject of admitting women was un-Spiritualism in hand and assuring their audi- der discussion before the British Society, that ences that they have nothing to fear or hope he could not consent to be a member of an asfrom its presence; and this they will probably sociation where there was the unseemly praccontinue to do until, as with the shell in the tice of discussing medical topics before a mixed company. He said he believed there were many members of the Massachusetts Medical The latest display of seeming ignorance re- Society who would feel in the same way, and to undertake what God did not allow them to

They might, he admitted, be intellectual. but, after all, they would be an inferior state to a report in the Advertiser, Mr. Hubbell told of woman, whom the members of the Society could not respect and love as they did the other. This sentiment of the venerable doctor was received with applause. It was acknowledged, he continued, that the women doctors were improperly educated. Many of them, he said, were homeopathists. He asked if it would not be well to wait until they had a better education than now? Harvard College, he reminded them, had decided that it was not competent to undertake the task of educating men and women together, and the Massachusetts Medical Society, he thought, ought to hesitate a long time before taking such a radical step as to admit women to membership.

Another venerable doctor, speaking rather on the other side, considered only one phase of the question. He said there was a number of women now practicing medicine in Boston, and the State was placing in its prisons and its hospitals wômen as physicians.

The State, he said, had a tribunal to determine the competency of men practicing, and it had a right to demand that there should be one to try and decide as to the merits of women offering themselves as physicians. He asked if there could be a better body for that purpose than the Massachusetts Medical Society. He insisted that this was not a matter of sentiment, but of right and justice.

Nevertheless, a motion to indefinitely postpone the further consideration of the subject prevailed by a rising vote of sixty-five to thirtysix, which was, of course, the defeat of the

movement. And that is just what the fossilized Massachusetts Medical Society thinks of the fitness and propriety of women's becoming practicing physicians. The world, however, is moving on

From the Tribunc, Denver, Col., we learn that the medium for musical and other spiritual phenomena, Mr. Jesse Shepard, arrived in that city on the 5th, and was at that date arranging to give séances. Mr. Shepard was in that place seven years ago, and was at that time regarded by many, says the Tribune, "as a phenomenal genius." His medial power having been since that time more fully developed, whatever illustrations of it he may give will undoubtedly attract much attention among the intelligent portion of the citizens.

Dr. G. L. Ditson and wife, of Malden, Mass., will embark for France on the steamer Chaleau Lafitte. on the 24th of June. The Doctor goes to Europe to educate his two daughters. His address while abroad will be "Bureau

#### The Spiritual Shall Illuminate the Agnostic.

In the appended extract from a letter by Moncure D. Conway, to the Cincinnati (O.) Commercial, this reverend gentleman paints a gloomy picture indeed of cultured doubt at the grave-side, and the utter powerlessness of the old systems of religious faith to shed one ray of cheer upon its darkness, or to combat the assaults of the skeptics who attack the idea of immortality with arguments appealing to man's reason on its material side. How long will the Churches refuse to recognize that the sentiment of distrust so eloquently portrayed by Mr. Conway is spreading everywhere, and that their efforts to stem the tide unaided must fail? Whether the leaders in the Christian movement are willing to acknowledge this fact to themselves or not, it is surely dawning upon the minds of the laity, and a feeling of unrest and dissatisfaction with present conditions is correspondingly on the increase. But at this supreme moment in the world's history the Comforter has come; the sorrowing are made glad, the doubting are assured, the downcast are uplifted, and all who will may know of the verity of a future conscious, individualized and progressive life for all humanity. Spiritualism coming in where Christianity fails, shall in time illuminate the darkness of agnosticism with the beams of a heavenly dawn, and shall yet demonstrate to the conception of the most pronounced dissentient that not only the name but the active, self-centred spiritual intelligence of the great Darwin, and the spirits also of all the children of men, shall live forever-

"It was very dark in the Abbey, and the lights of the choir but feebly struggled with the gloom. There was something almost spectral in the silent, slow moving of the procession with noiseless tread. Around them in every direction the throng of marble statues were discernible, as a cloud of witnesses gathered to receive the new comer in their Valhalla. But it was an earthly Valhalla. The darkness of the Abbey, only made visible by occasional lamps, might have been regarded by those saints of the still radiant windows as emblematic of the curtain which knowledge has drawn close beyond the grave. That which was once seen as a portal has now become a final chamber. The ancient hopes are heard again: 'I am the Resurrection and the Life.' 'The trumpet shall sound.' 'It is sown in corruption, it is raised in incorruption '-but more valuly than the lamps do they contend with the agnostic mind of the modern world this day supreme in the temple built by ancient belief. Canon Prothero, who, the dean being absent from England, officiated, pelled him to thank God for removing Darwin out of this wicked world. It seemed like the hollow sound of some ancient Dead Sea wave, rejoicing that It had managed to quench a beacon along the coast of humanity. If the agnostic darkness around the grave is ever dissipated, it will not be while the shadows of Dark Ages still pretend to be clear light. But the antiquarian service ends. And the gloom of the Abbey lifts a little as around the grave the white-robed little choristers gather and sing the authem in which every hear could unite—and oh! how gloriously it rang out amid the arches and the statues and the mourning concourse of men and women!—' His body is buried in peace, but his name liveth for evermore."

### Onset Bay Grove.

In conformity with the announcement in these columns, a select party of ladies and gentlemen paid a visit to Onset Bay Grove on the 15th instant, to attend a "basket picnic." The weather being delightful, the social gathering was a perfect success. Great improvements have been made since last season at this now famous seaside resort. New dwellings have been erected, new avenues opened, and consequently a larger number of people than at any former period will unquestionably repair to this health-invigorating locality the present season.

On the afternoon of the 15th the visitors gathered in front of the speakers' stand to listen to soul-inspiring remarks from various persons who were alternately called upon by the genial Chairman, Dr. H. B. Storer, who always has bell, of Buffalo, N. Y., who took for the text of for that reason that he would not advise them something good himself to say. Noted among Charles Bright, of Australia, whose remarks in behalf of the spiritual cause were listened to with marked attention. This gentleman is a talented speaker, and his services should be secured at the various camp meetings without delay. The fine address of Miss Lizzie Doten (the well-known speaker and poetess,) was made in her usual earnest manner of expression, and elicited praise. So also were the speeches of Miss M. T. Shelhamer, Mr. John Wetherbee, Dr. I. P. Greenleaf, and others, very appropriate to the occasion.

To President Crockett we were indebted for favors rendered, for which fraternal greeting he has our most cordial thanks: and in this connection we may unquestionably be allowed to also thank Bro. Hosmer for the entertainment of our medium, Miss Shelhamer, and others, guests at his hospitable mansion-by-the-sea. The regular meeting will commence at Onset

Camp-Ground July 16th, and close August 13th. Many of the best speakers in our ranks have already been engaged. So, friends, purchase your season tickets at once. Letters addressed to Mr. W. W. Currier, at this office, or at the Grove (East Wareham post-office), will meet with prompt response.

## Meetings in San Francisco.

The lectures delivered by Mrs. E. L. Watson at Ixora Hall every Sunday evening at 7:30 o'clock are attracting large audiences. On the afternoon of the same day meetings are held in the same hall at 2 o'clock, at which questions submitted by the audience are answered by the controls of Mrs. Watson. A great deal of valuable instruction is by this means supplied to those in attendance.

At Oakland, the circles so long held at the residence of Father Mabry, 1720 Twelfth street (West), are continued every Sunday afternoon at 1 o'clock, and are well attended. The admission is free. Evidences of spirit presence and proofs of identity are given, messages received, and much good is being done in the way of confirming the faith of believers and awakening inquiry in the minds of skeptics.

The Ladies' Aid Society of San Francisco holds meetings on the first Monday evening of each month at the residence of its very efficient President, Mrs. Scales, 317 Ellis street. This excellent institution is constantly proving the practical benefits of Spiritualism by receiving the benefactions of the charitable and dispensing them to the needy.

Attention is called to the various campmeeting notices and advertisements on various pages of the present issue. By reference to the announcement made by the Lake Pleasant management it will be seen that Dr. Henry Slade, of New York City, has generously offered to devote one entire week, during his stay at that place, "for free séances to honest inves-

The matter under the heading "Banner

#### Charles Bright in Boston.

The distinguished erator from the antipodes whose name is cited above has now taken up his residence in this city for a while, and will on next Sunday evening-June 25th-at the Parker Memorial Hall (corner Berkeley and Appleton streets), give his first lecture here, his subject being "The World-wide Conflict-Superstition vs. Freedom." As will be noted by reference to the favor of our correspondent "Shadows" (on 12th page), Mr. Bright called out highly favorable opinions on the part of his hearers at the late picnic at Onset Bay. He is ready to make engagements to lecture anywhere in the East, and we confidently recommend him to Spiritualist societies, or camp or grove meeting managers who may desire the services of a speaker of pronounced mental power and eloquent address. He can be communicated with by mail care this office.

Mr. Bright comes to America bearing high endorsements, as the following instruments will show—the one being signed by Hon. J. Bowie Wilson, Executive Counsellor of New South Wales, the other by Hon. Robert Stout, Attorney-General in the last governmental administration in New Zealand:

ministration in New Zealand:

Liberal Association of New South Wales, 1
22 Unsilvenach street, Sydney, Australia, 2
To Liberal, Freethought, Spirituatistic and kindred Associations:
Friends—This is to accredit to you as our representative and very good friend, our worthy Vice-President, Mr. Charles Bright, who is leaving this country for a time in search of health and rest. Mr. Bright, who is the ablest, most cloquent, and most philosophical theral lecturer Australia has produced, and who wields a facile pen, is doubtless well known to you by repute, and we are sure that you will accord him all the consideration so zealous a worker in the liberal cause is entitled to from brother and sister lalorers in the same great field, and all the advice and assistance he may desire from you.

With good wishes, and every expression of sympathy and fraternal regard, we remain your good friends, For the Liberal Association of N. S. W.,

J. BOWIE WILSON, President.

DUNEDIN, OTAGO, N. Z., 3th November, 1881.

DUNEDIN, OTAGO, N. Z., 4th November, 1881.

The Dunedin Freethought Association hereby appoint their friend Charles Bright, Esq., to represent them in any meeting of Liberals he may attend, Mr. Bright esteemed by the Association not only as an able lecture and a good citizen; but as a personal friend of the members Signed on behalf of the Association,

ROBERT STOUT, President.

#### Medical Bigotry in St. Thomas (D. W. I.).

We have from time to time noted the fact that our correspondent, C. E. Taylor, Esq., and various friends of improved conditions, medical and otherwise, in this island are active in their efforts to awaken the popular attention—and have gained that of the governmental functionaries in the way of being prosecuted-regarding the reforms they propose. Homeopathy is now fighting its battle for acceptance there-Allopathy being the persecutor as usual—and magnetic healing is also making progress toward recognition as a blessing to suffering humanity. Still the most antiquated of all systems of medicine holds its own, and is regarded by the authorities of the State (and church, for that matter) as practically infallible. Here is a specimen case: We stated some time since that the wife of I. C. d'Azevedo, Esq., was nearly killed by a mistake made at the resident apothecary's, whereby leeches of a kind not called for by the prescription (prepared by a "Regular") were given for application. The husband appealed to the government for redress, and (we see by a copy of the St. Thomas Times) has since been notified that the powers that be, "after having had the matter investigated by the Landphysicus, do not find that any blame attaches to the apothecary's shop, and hence find no cause to proceed further in the matter." Comment on such gross injustice is unnecessary; further than to say that each similar instance may be likened to a cumulative remedy in medicine, and all will unitedly act in time to turn the tide of public opinion against the Old School and its barbarous methods.

## The Lecture by Prof. J. R. Buchanan

ence. We shall endeavor to give it a place in our columns as early as practicable. In the afternoon his reception was equally cordial; his views of medical science and the necessity of new medical colleges of a higher order and more liberal principles were cordially endorsed at the close of the lecture by Dr. Wellington, Dr. Dutton and others, and what is still more important, Prof. B. has, we understand, received pledges of financial aid for his great undertaking.

SET-BACKS TO CLASS LEGISLATION .- Medical legislation, ostensibly for the protection of the people, but really for the protection of poor doctors, has recently been attempted in Massachusetts, Connecticut, Ohio, New Jersey, and some other States, without success, to the great disgust of the medical associations who are pushing this sort of legislation. The representatives of the people seem to hold their constituency in such high esteem as to believe that they are capable of taking care of themselves, and so they refuse to deprive them of the inalicuable right of choosing their own doctors. When popular imbecility reaches the point where they need legislative protection against doctors, the people themselves will undoubtedly make the necessity apparent to their legislative bodies, and legislative interference will be impartial. But while the people do not realize the need of this kind of protection, and all this kind of class legislation is inspired and pushed by one medical school, it looks like that doubtful kind of love for the people which leads them to secure to themselves, by legal forms, the exclusive right to treat them. It is not popular protection, but exclusive business privileges that these doctors covertly seek.—Maine (Lewiston) Medical Journal for May.

The Homeopathic Society in Maine have drawn up a bill to be presented to the next Legislature providing a punishment by a fine of \$50 per day for any magnetic physician who dares to go into the State to treat disease. We hope the Eclectics under whose auspices the above quoted magazine is brought out, will use their best endeavors-aided by all lovers of freedom in remedial practice in that State-to prevent such an iniquitous measure from becoming a law.

On the 19th of June about forty Sioux students who had completed a three years' course at the Indian school in Carlisle, Pa., returned to their homes in Dakota. Secretary Teller addressed the students, and pointed out to them the great advantage of education. He promised that while he was Secretary he would do all he could to help the Indian children to obtain an education.

Mrs. Bullene, whose lecturing engagement in Chicago began on the 11th, was greeted by an audience numbering many of those who listened to her voice in the early days of Spiritualism. The mornings of each Sunday are to be devoted to answering questions propounded by her auditors, and the evenings to lectures.

We shall print next week a discourse in memory of Mrs. Sarah C. Eaton, wife of Collins Eaton, Esq., delivered in Chicago, Ill., Sunday, May 28th, through the medial instru-Correspondence" is of special interest this week. | mentality of Mrs. Cora L. V. Richmond.

#### In Defense of Spiritualism.

On our fifth page, under the heading of The Secular Press Bureau, will be found an outspoken article from Prof. Henry Kiddle, of New York City, who in his capacity as an officer and member of the committee of correspondence of this important and useful agency for the defense of Spiritualism in the columns of the daily and weekly press of the country, has put on the harness with an earnest purpose—as this effort of his clearly indicates. The article was prepared in reply to a Reverend defamer of the cause of proven immortality, and appeared in the Oswego (N. Y.) Palladium of May 27th. Much interest has been awakened in that city of late (largely because of the mediumistic work wrought by Henry Slade on his recent visit there), and both Rev. Dr. Tully and Rev. J. A. Biddle-the former a Calvinistic Presbyterian, the latter a Congregationalist—have felt called upon to furiously beat the "drum ecclein order that their much-shaken siastic " creedal followers may be rallied to present for awhile longer even a wavering front against the onset of Truth. Prof. Kiddle's compliments to the Presbyterian champion we give in this number: His showing up of the Congregationalist Goliath will appear in our columns next week.

In publishing Prof. K.'s review of Dr. T.'s positions, the Palladium remarks, editorially:

"We print on our second page to day a reply to Rev. Dr. Tully's sermon on the 'Sin of Spiritualism.' (a sketch of which appeared in The Palladium.) by Mr. Kiddle, of New York. The writer was for nearly twenty years Superintendent of the Public Schools of the city of New York, and was retired from that nosttion because of his spiritistic tendencies. He is now Secretary of 'The Secular Press Bureau' of 'The American Spiritualist Alliance,' with headquarters at 61 Irving Place, New York City. The letter is respectful in tone, and very interesting as an authorized statement of some of the strong points relied upon by an intelligent and in every way respectable body of representative Spiritists to vindicate their belief, and to uphold it against the attacks of the press and pulpit. Mr. Kiddle's letter will be read with interest by in. telligent people generally, no matter what their views on the subject treated may be."

Friends, aid the Secular Press Bureau! With its hands strengthened by the pecuniary assistance of which it is so richly worthy, it can do great and important service for Spiritualism in localities which would else be mainly unapproachable by the ordinary agencies for advancing the interests of the cause.

#### A Brave Spirit Released.

Dr. John Franklin Gray passed to spirit-life June 5th, at the Fifth Avenue Hotel, New York City, after an illness of several weeks duration. He was born in Sherbourne, N. Y., Sept. 23d, 1804; entered the College of Physicians and Surgeons in 1824, and obtained his degree in 1826. He soon afterward heard of the system of Hahnemann, and upon due experimentation and inquiry becoming satisfied of the superiority of the Homeopathic method, he gave in his adhesion to it-being the first "Regular" physician in America who did so. The same degree of manly independence

which led him by embracing Homeopathy because it appeared the nearest the truth to him to give up a profitable practice, and all his professional friends, operated to make him equally bold in his religious convictions, and-though we have seen no mention of it in several notices of his death in the columns of the daily presshe became in due time a convert to Spiritualism, being at one time a prominent leader among the friends of the cause in New York. E. Edson, M. D., of White Plains, N. Y., states that Dr. Gray "hired the first public speaker on Spiritualism in New York, hired and paid for a hall, and warmed and lighted the same gratuitously. He was an eminent physician, and acknowledged to me he was assisted by the On Sunday, June 18th, at Parker Fraternity | direction of spirit influences in his practice." Hall, Boston, was received with the warmest | He has passed from this sphere of action, where sympathy and frequent applause by the audi- it was his lot to endure ostracism and hardship because of his championship of medical and spiritual reform, to a rich reward in the world of spirits—"the world that sets this right."

> We shall print next week Number One of a series entitled Spiritualistic Experi-ENCES, by Prof. J. W. Cadwell, Mesmerist. These articles will embody a rescript of what he has seen and heard at séances with many physical media, in various parts of the United States, and cannot fail, particularly at this time, of being of marked interest to every reader of the Banner.

A number of Spiritualists in New Orleans have rented a room in the Odd Fellows' Hall building, on Camp street, where meetings will be held every Sunday morning at 11 o'clock. Lectures are given by trance speakers and replies to questions by the audience answered. A hope is expressed by our correspondent, Mr. A. Liebermann, that Spiritualists visiting that city will favor the meeting with their presence.

The verifications printed on our fourth page wherein various correspondents endorse as true and reliable the messages named by them (which found expression at the Banner of Light Public Free Circles through the instrumentality of Miss M. T. Shelhamer), are of marked directness and significance, and no reader of the present issue should fail of their perusal.

Wo Under "Banner Correspondence," second page, will be found a pleasant letter from Willoughby, O., in which the services wrought for the cause there by Mrs. Rose Shepard-Lillie are highly spoken of. Mrs. Lillie is at present having excellent success, we are informed, in Worcester, Mass.

THE LYCEUM PICNIC—see notice on seventh page—promises to be an enjoyable affair. Those who go, or purchase tickets for such poor children as the Lyceum may wish to provide for, will do a good act and ensure to themselves grateful remembrance.

In his allusion to Longfellow's sympathy with Liberalism, Rev. M. J. Savage stated in his sermon last Sunday, "If you will pardon me the personal reference, I will say that I know this to be true. Mr. Longfellow frequently corresponded with me about my ser-

A. Underhill writes us from Akron, O.: 'I rejoice to see the firm and truthful position taken by the Banner of Light, Thomas R. Hazard, A. E. Newton, Prof. Kiddle, and others, in relation to sustaining the spiritual mediums."

mons.'

Read the appeal of the widow of the late E. V. Wilson, third page.

Annie Lord Chamberlain has returned to Boston from Providence, R. I.

#### A'Cure by Prof. Cadwell.

We are informed by Mrs. Clara A. Field that a lady of her acquaintance, residing in the southern part of Boston, has been radically cured of lameness by Prof. J. W. Cadwell (the well-known mesmerist) through laying on of hands: The lady had the misfortune, some time since, to break a limb, and the resultant surgical operation terminated in what threatened to be a permanent disability. Mrs. Field saw the sufferer several weeks since, when she was quite lame, and, in a comparatively short space of time afterward, met her again and found her able to walk about without the slightest difficulty. Being much surprised at her improved condition, Mrs. Field inquired the cause. when her friend stated that she had been entirely cured by Prof. Cadwell-only a few treatments from him, by laying on of hands, being found necessary. The whilom invalid (who, by the way, does not believe in Spiritualism, but does believe in her cure,) was loud in praise of Prof. C. for the wonderful assistance he had rendered her. Mrs. Field vouches from personal acquaintance with her for the trustworthiness of the lady in question, and herself considers the case to be a remarkable victory won for the cause of magnetic healing.

#### In Press,

And will be published as soon as possible by Colby & Rich, Boston, Mass., Prof. S. B. Brit-TAN'S NEW WORK, entitled the "BATTLE-GROUND OF THE SPIRITUAL REFORMATION." It will contain over five hundred pages, and be sold at \$2,00 per single copy; ten copies sent to one address for \$15,00, not including postage. Those who desire this Grand Work are requested to forward their orders to this office.

A dispatch, dated Lena Delta, April 12th, has reached New York from Mr. W. H. Gilder, the Horald correspondent, giving particulars of the finding of the dead bodies of Capt. De Long of the lost Jeanette, and his unfortunate party. The dispatch says: None of the dead had boots. Their feet were covered with rags tied on. In the pockets of all were pieces of burnt skin and of the clothing which they had been eating. The hands of all were more or less burned, and it looked as If when dying they had crawled into the fire, Boyd lying over the fire and his clothing being burnt through to the skin, which was not burned. The face of Collins, the Herald correspondent who perished at his post with the rest, was covered with a cloth. All the bodies were carried to the top of a hill three hundred feet high, about forty versts to the south-west from where they were found, and there interred.

Whoever desires to become expert in short-hand writing will find all necessary instruction in the Short-Hand Writer, a new sixteen page octavo, published monthly by D. P. Lindsley, 252 Broadway, New York. It furnishes an apt embodiment, from date to date, of. the celebrated system of TACHYGRAPHY, of which Mr. Lindsley is the inventor-in our opinion the best system of short hand writing extant.

The Illuminator is the name of a new monthly paper published at Louisville, Ky., and edited by Aurelia E. Gilbert, M. D. Its purpose is a dissemination of knowledge respecting the science of life, and the

### Movements of Lecturers and Mediums.

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

Capt. H. H. Brown spoke in East Templeton, Mass., June 15th, and on Sunday, the 18th, in East Princeton and Fitchburg. He was in Norwich, Conn., the 20th, and in Ledyard, Conn., the 21st and 22d. He speaks in New Haven, Conn., June 25th. He will probably be in Shutlerville, Salt Point and Clinton Hollow, N. Y., July 2d. Can be engaged for July 9th. He will be at the Neshaminy Camp from July 16th until August 27th, acting as Chairman of all the meetings. He may attend the Miantic (Conn.) Camp for a few days. Address until July 15th, 256 Fifth Avenue, Brooklyn, N. Y.: after that "The Neshaminy Camp," Oakford,

The gifted healer and medium. Dumont C. Dake. M. D., will treat the sick at his offices, No. 8 West 13th street, New York, until July 6th, when he will visit Saratoga, Lake Pleasant Camp-meeting, etc.—Adv.

Prof. J. R. Buchanan will be at Fraternity Conference Meeting, Brooklyn Institute, Friday evening, June 23d, and speak.

Mrs. Willis-Fletcher lectured in Academy Hall, Philadelphia, on Sunday evening. Subject, "My Spiritual Experience in Prison." In the course of her lecture she detailed the account of letters being taken from her to friends in Calcutta, an account of which was printed in Light, and will be found in another column. She speaks in Brooklyn, N. Y., Everett Hall, Wednesday, the 21st, on "British Justice." All letters should be addressed 2 Hamilton Place, Boston.

Hon, Wm. Coit will lecture at Brookivn Institute. Friday evening, June 23d; subject, "Spirit Obsession."

Dr. Abbie E. Cutter has been at Somerville and Charlestown for the past three months, where she has given several courses of lectures to large and appreciative audiences, on Physiology and Hygiene. She returns to her Wicket's Island Home, Onset Bay, this week. The Home'will be open to guests July 8th.

Mrs. Morse Baker is to lecture for the Cincinnati (O.) Spiritualist Society for awhile. She commenced her labors there on the 18th inst.

Mr. F. A. Heath, the blind medium and speaker, addressed appreciative audiences in Hobart's Grove, East Pepperell, the past two Sundays-his lectures, singing, personal poem-readings, etc., awakening much

interest in that vicinity. Mrs. Abby N. Burnham's closing lectures, soul-read ings and tests of spirit-presence at Brooklyn, N. Y. Institute, Sunday, June 25th, 3 and 8 P. M.

"Mr. J. William Fletcher's lectures," so writes a cor respondent, "were well attended in Orange, Mass., last Sunday, despite the driving rain-storm. The subjects treated were of interest, and were listened to with great attention. The evening lecture was followed by tests, some of which were of a marked character. Mr. and Mrs. Austin and Mr. and Mrs. Wheeler are the most active members in the Society, and great credit is due to their exertions." Mr. Fletcher will lecture in Providence, R. I, next Sunday afternoon and evening, and will open at Cassadaga Lake. (N. Y..) July 2d. His office will be closed after July 1st, until Sept. All letters to be addressed, 2 Hamilton Place, Boston.

Mrs. Milton Rathbun, of New York City, will lecture for Brooklyn Fraternity, Friday evening, June 30th, in Brooklyn Institute; subject, "The Needs of the Hour."

Mrs. S. Dick lectured in Manchester, N. H., May 28th; in Stafford, Conn., June 4th and 11th; in Chel sea, Mass., June 18th. She will answer calls to lecture and give public tests, also attend funerals. Please ad-

dress, care Banner of Light, Boston, Mass. The address of Dr. George Dillingham and wife (of Lynn, Mass.,) will be, until July 5th, West Burke, Vt.; after that time they will be at Lake Pleasant Camp.

Mrs. Clara A. Field lectured on Sunday morning and afternoon, June 4th, in Hanson, Mass.; on June 11th (afternoon) she spoke for the Spiritualists in Providence, R. I. She will be at Cassadaga (N. Y.) Camp-Meeting from August 12th to 19th. She will make engagements to speak wherever her services are re luired. Address No. 19 Essex street, Boston.

The permanent address of Joseph D. Silles is wanted at this office. As now given in our lecturers' list it is "Weymouth, Mass.," but we have been notified by parties writing to him there, that they have obtained

### Spiritualist Meetings in Bostona

Parker Featernity Hall, (Parker Memorial Building) entrance on Appleton street. Free Spiritual Meetingr. Sunday morning, 10:30; afternoon, 3 o'clock, President and lecturer, W. J. Colville; organist, Miss Alice Booth. The public cordially invited.

Paine Memorial Hall.—Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Thepublic cordially invited. D. N. Ford, Conductor.

Engle Statt. -bjrittual Moetings are hold at this half, 618 Washington street, corner of Essex, every Sunday, at 10% A.M. and 2% and 7% P.M. Elen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 300 closer.

Harmony Hall, 34 Easex Street (1st flight).—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 vox al 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. Prescut monneau, Chairman.

\*\*Spiritual Bethesda, 36 Hamson Street, —Moutings: Tuesday, 3 P. M.—Loctures on "Health and Healing"; Tuesday, 8 P. M.—Sociable for Conversation, with no formal 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.—Doveloping and Test Circle, Five cents admission to each of those meetings will be charged, to aid in defraying the expenses of the Bethesda. On Sunday evenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bothesda, to cure disease by Spiritual Power. "without money and without price" to those unable to jay, Contributions respectfully requested. Patients must apply between the hours of 10 and 12 A. yt. and 2 and 4 P. M.

\*\*Ludles\*\* Add Parlors. 718 Washington Sirect.

Ludles' Aid Parlors, 718 Washington Street. The spiritualist Ladies' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H.

Tyler, Secretary.
MERINGS held every Sunday. At2% o'clock. Test Circles by prominent mediums. Evening, at 7% o'clock. Conference meetings: All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

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

Chelsen.—The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday afternoon, conference. In the evening W. J. Colville will speak and give tests from the platform.

THE LADIES' HALMONIAL AND SOCIETY meets every Friday aftennoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

PAINE HALL.-June 18th the Lyceum was called to order by D. N. Ford, Conductor. After the usual singing, reading and marching the children were called upon, and the following exercises gone through with: Recitations by Alice Souther, Flora Frazier, Mamie Havener, Little May Nickerson (a visitor); "The Drummer Boy," by Amy Peters and Jennie Bicknell; a fine declamation by Gracie Burroughs (from Shawmut Lyceum); piano solo, by Moses Myers; Jennie Smith and May Waters gaye them-

selves much credit by performing a fine duet; song, by Miss Helen M. Dill. A generous contribution was made to enable those children who are unable to purchase tickets, to attend the Echo Grove Picuic, June

Next Sunday (25th) will be our last session before vacation. The word "Farewell" is given to be answered on that day. It is hoped given to be answered on that day. It is hoped that we shall not say farewell to each other, or to the many willing, helping hands that have been with us. Let us cherish the pleasant remembrances of the past; let us remember the unselfish workers in our cause, the beaming lights just appearing in the paths of our children to guide them on forever. The memory of the pleasant hours spent here will linger with them and make their lives fairer in retrospection. We will not say farewell, but we will say fare you-well.

fare you-well.

In the report of June 4th the name of Mrs.
Dr. Smith was by accident omitted in the list of speakers.

Alonzo Danforth, Cor. Sec.

Children's Progressive Lyceum No. 1.

CHARLESTOWN-MYSTIC HALL.-On Sunday. June 18th, an interesting meeting was held in the afternoon at the usual hour. The platform the afternoon at the usual hour. The platform was occupied by Mr. David Brown, Mr. W. I. Perkins and Dr. Eames, in speaking and giving tests, in a manner that was interesting and satisfactory to all. Next Sunday, June 25th, will be held the closing meeting of this season in this hallat 3r. M. Mr. David Brown, Dr. Eames, Mr. Perkins and others, will occupy the platform.

### Dr. Peebles in Cincinnati.

To the Editor of the Banner of Light: Dr. J. M. Peebles made us considerable trouble during his presence among us; namely, the trouble of finding room enough in our Odd Fellows' Hall to seat the people who crowded to hear him. This of itself is a good answer to the complete misapprehension of matters which his own remarks in the Banner would seem to indicate when he says: "My-lectures on Spiritualism gave considerable dissatisfaction. They were too orthodox,' whatever that may mean." The truth is, we as a whole were delighted The truth is, we as a whole were delighted with his most genial spirit and eloquent lectures; and if some of us would have liked them a little better if they had been more radical, or as some would call it, more broad, we ourselves were sufficiently philosophical and tolerant to receive them with open hearts. As proof of this the following sentiments were first adopted by our Executive Committee, and then unanimously approved of by a rising vote of the whole audience, and ordered by our Committee to be sent to the Banner of Light and Religio-Philosophical Journal for publication:

Philosophical Journal for publication:

"We, the Union Spiritualists of Cincinnati, take pleasure in acknowledging our debt of obligation to Dr. J. M. Peebles for his eloquent and inspiring lectures before our Society on Sundays, and for his delightfully instructive illustrated discourses on travels which he has given us during week day evenings. As he is now about to be absent in person from our midst, we would especially commend the beautiful teachings of his published works to our people, including his "Seers of the Ages," his 'Immortality and our Employments Hereafter,' his 'Travels Around the World,' and others; also 'The Spiritual Pilgrim, a Biography of James M. Peebles, by Mr. J. O. Barrett.'"

Resides this the American Exlectic Medical

Besides this, the American Eclectic Medical College, of Cincinnati, with which I am connected, has made him Professor of Ontology, Biodynamics and Nervous Diseases.

E. D. BABBITT, M. D., D. M. 200 Main street, Cincinnati, O.

Meetings at Parker Fraternity Hall. The Free Spiritual Meetings, at this place, the Free Spiritual Meetings, at this place, (entrance on Appleton street,) under the presidency of W. J. Colville, will be continued on Sunday, June 25th, when he will deliver two inspirational discourses under influence of his spirit-guides. Subjects: morning, "The Creed of the Coming Church;" afternoon, "Is Man a Free Moral Agent?"

Free Moral Agent?"

Services will commence with excellent music at 10:30 A. M., and 3 P. M., organist, Miss Alice Booth, who will also sing the soprano solos. This lady is a professional musician of acknowledged talent.

Mr. Colville will lecture in Temple of Honor Hall, Odd Fellows' Building, Hawthorne street, Chelsea, at 7:30 P. M., June 25th, on the occasion of the closing of that place of meeting prior to the summer vacation. Subject, "What Constitutes a Really Great Man?" illustrated with especial reference to the greatness of Longfellow, Emerson, Darwin, and other representative men who have recently passed to spirit-life. Mr. Colville has made many engagements for Mr. Colville has made many engagements for the summer, and will probably leave for Eng-land early in September. Parties wishing his services for week-evening lectures should write to him immediately. Address 30 Worcester Square, Boston, Mass.

Meetings in Vermout. George A. Fuller of Dover, Mass., lectured at Burke's Hall, Morrisville, Vt., Sunday, June 18th, at 11 A. M. and 1:30 P. M. In the morning the speaker chose for his text, "I and my Father are One." The subject was handled in a very clear and forcible manner. In the afternoon he spoke upon "The Ministry of Angels." This lecture was considered by many the heat noon he spoke upon "The Ministry of Angels." This lecture was considered by many the best Mr. Fuller ever gave in this vicinity. He urged the necessity of unity and harmony in our ranks, and labored to show that the one principal idea of Spiritualism, the communion of spirits, should never be lost sight of. This should always be kept before the public. Mr. Fuller will conclude his present engagement with our Society part Sunday Interest. Society next Sunday, June 25th.

MR. FLETCHER gives trance sittings at 2 Ham-

ilton Place until July 1st.

## Meetings in Haverhill, Mass.

On Sunday, June 18th, Mrs. Carrie F. Loring, of East Braintree, addressed the Spiritualists of Haverhill and Bradford, Mass., speaking morning and evening, her remarks being followed by interesting tests.

Next Sunday J. D. Stiles will speak, which

loses the meetings till the early autumn.

The following officers of the Society were

The following officers of the Society were elected for the ensuing year: President, Daniel G. Davis; Vice President, W. W. Sprague; Corresponding Secretary, J. Milton Young; Financial Secretary, S. M. Fernald; Tressurer, Harvey Roy. Charles E. Sturgis, President for the past three years, declined a re-election. The Society remains well officered and harmonious, evidently developing considerable strength and attracting the attention of investigators. investigators. Е. Р. Н.

#### Spiritualism in Utica.

To the Editor of the Banner of Light: Our meetings continue to increase in interest. For the last three Sundays Mrs. Sarah A. Byrnes, one of the veteran speakers of Boston, has occupied our platform, and exalted spirits, through her illumined mind, have discoursed to us deep and philosophic truths upon the rational and practical philosophy of true Spiritualism. Her inspiration is pure, the teachings elevating, and even bigots and unbelievers can but concede that the truths uttered tend to make mortals

that the truths uttered tend to make mortals aspire to a higher and nobler destiny.

Mrs. Byrnes goes from Utica to Cassadaga Camp-Meeting; from thence to Lake Pleasant, and then to Onset Bay. We expect to have the pleasure of her services at our fall meetings. God speed her in her good work.

Fraternally yours, W. D. LORD.

Utica, N. Y., June 16th.

A communication from the spirit of Dub-LEY P. COTTON appeared in the Bunner of Light of May 27th. I have learned from a gentleman who knew Mr. C. for many years that the statements made therein are correct. A relative of the said Mr. C. also assents.

G. L. Ditson. Malden, Mass., June 17th, 1882.

To the Editor of the Banner of Light:

The "Genesis of Religion" is the subject before the next Thursday evening "Philosophical Circle," at 198 West Springfield street, Boston. Mary CrGale, inspirational speaker, will be present. Mr. Cushman, the distinguished vocalist, is also expected.

B. J. BUTTS.

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

#### To Correspondents.

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

E. M. C., NEW YORK CITY .- Mr. Charles Bright informs us, in answer to your query, that some of dits lectures have been published in pamphlet form, but that there are no copies of the same on sale in America.

#### Joseph F. Tounoir Fund.

Amounts previously acknowledged	.835.2
Miss R. S. M	. 1,00
R. G., Philadelphia, Pa	. ", (X
Wm. Parsons, Denmark, N. Y	. I, (×
Mr. G., Waltham, Mass,	
W. P., Newington, Conn.	. 1,00
A. B. Gaston, Atlantic, Penn	. 2,0
Mrs. M. A. Stone, Avondale, Ohlo	. 1,0
Katle, New York City	
S. Hayward, Charlestown, Mass A Friend to the Poor	
W. B. B.	. 1.0
Middletown, Ct.	
Alexander Smith, Marshfield, Mo	
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#### Funds Received in Aid of Charles H. Foster.

ounts previously acknowledged... J. Tilson, Sandy Hook, Ct.
Thos. R. Hazard, South Portsmouth, R. L.
Friend.....

Longfellow Memorial Fund. Chas. Blodgett, M. D., Holyoke, Mass ...... \$1,0

## RATES OF ADVERTISING.

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

Nection Notices forty cents per line, Minion, each insertion.

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

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Notices in the editorial columns, large type leaded matter, fifty cents per line.
Payments in all cases in advance.
As Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Suturday, a week in advance of the dute where on they are to appear.

## SPECIAL NOTICES.

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

MRS. KATE A. PARENT, Test and Business Medium. Hours from 11 to 4. Terms \$3. Special arrangements for evenings. Eight questions answered by mail, \$2. Lincoln, 944 8th Avenue, corner 56th street, New York City. Je.10.

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

Je.3.

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. Ap.1.

ADVERTISEMENTS.

# GRATEFUL-COMFORTING.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrilion, and by a careful application of the fine properties of well-solected Cocca, Mr. Epps insp provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills, It is by the judiclous use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gasette.

Made simply with boiling water or milk. Sold in tins only (2-th and b), labeled.

JAMES MPPS & CO. Homesopathic Chemists.

JAMES EPPS & CO., Homoopathic Chemists, LONDON, ENGLAND.
June 24.—Iyeow

## KIDNEY-WORT FOR THE PERMANENT CURE OF STATE OF STAT

No other disease is so prevalent in this country as Constitution, and no remedy has ever equalled the Colebrated Kidney-Wort as a cure. Whatever the Cause, however obstinate the case, this remedy will byercome it.

PILES. This distressing complaint is very ant to be compileated with Constipation. Kidney Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

If you have either of these troubles PRICE \$1.| USE | Druggists Sell

## LAKE PLEASANT.

COTTAGE No. 7, Lake Shore, opposite Montague street, is offered for sale. Address C. M. HAVEN, 920 range street, Worcester, Mass. TOUR CHART OF DESTINY, by a Bohemian to G. WELLES, Parkville, L. I., N.Y. June 24.

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 25TH TO AUGUST 27TH, 1882, INCLUSIVE,

JULY 25TH TO ADGUST 25TH, 1882, INCLUSIVE,

\*\*\*MPEARERN.\*\*

The following speakers have been engaged for the meeting: Mrs. R., Shepard Lillie, Mrs. Helen L. Palmer, Mrs. Neille J. T., Brigham, Mrs. Sarah A., Byrnes, Mrs. N. J., Willis, Mrs. Abby N., Burnham, Mrs. Fannle Davis 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 Paxter, Dr. H. B. Storer, Glies B. Stebbists, Dr. George H. Geer,

\*\*MEDILITIAN.\*\*

Edgar W. Emerson of Manchester, N. H., J., William Fletcher of Boston, Mass., and J., Frank Baxter of Chelsea, Mass.—threa of the best public test-mediums 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 23th of the close of the meeting.

A large number of noted mediums will attend the meeting, among them Dr. Henry Shade, of New York, who will generously devote one entire week for free scances to honest investigators.

\*\*THE FITCHHERG MILITARY RAND, of twenty-four

crously devote one entire week for free scances to honest investigators,

\*\*MUSIC\*\*

THE FITCHUCKG MILITARY BAND, of twenty-four pleces, will arrive Saturday, July 29th, at H 3, M., and remain until Monday, August 28th, giving daily two concerts—19 sain and 1 P M. This Band is pronounced by musical crities as having no superior in New England, especially in concert music.

Russell's Orchestra, of Fitchburg—sixteen pleces—will furnish music for dancing at the parillon every week day atternoon and ovening.

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Lillie of Brooklya, Mr. J. Homer Altenus of Washington, D. C., Mr. Chas, W. Sullivan of Hoston, Mass., and Mr. J. Frank Bacon of the lectures.

\*\*THE BROTEL\*\*

Has been leased for the season by Mrs. A. D. French, of 31 Columbus avenue, Boston, who gave such genuine satisfaction to the guests of the house last year, and will be opened for the reception of guests from July 13th to September 15th. Address as above until July 1st; after that date, Lake Pleasant, Montague, Mass.

\*\*FFFO particulars concerning transportation of campending and baggage, leasing tents and lots, engaging lodgings and beard, schedules of railroad farrs, etc., etc., see annual circular, which will be sent post raid to any address by 3011 N. H. SMITH, Clerk, Box 1422. Spring-field, Mass.

\*\*NESHAMINY FALLS\*\*

### NESHAMINY FALLS CAMP-MEETING.

THE FOURTH ANNUAL CAMP MEETING of the First Association of Spiritualists of Phitadelphia will open July 13th, and continue till August 27th. There will be one fecture each week day at 3 P. M., everpt Monday—two each Sunday. Speakers engaged for the following dates:

dates: Mrs. Amelia Colby, Laona, N. Y., July 16th, 18th, 22th,

22d and 22d,
Cephas B. Lynn, Boston, Mass., July 16th and 19th,
Mrs. R. Shepard, Lillie, Philadelphia, Penn., July 21st,
23th, 27th, 29th and 39th,
W. J. Colville, Boston, Mass., July 23d, 25th and 28th,
J. W. Fletcher, Boston, Mass., July 39th, August 1st,
24 and 4th,
A. B. Frynch, Clyde, Ohio, August 3d, 5th, 6th, 8th and
10th.

A. B. French, Ciyue, 9700, 1000.
10th.
H. H. Brown, New York, August 6th and 9th.
Mrs, Ama M. Twiss, M. D., Manchester, N. H., August
10th, 12th, 13th, 15th and 17th.
Ed. S. Wheeler, Philadelphia, Penn., August 13th and 16th. G. Fanny Allyn, Boston, Mass , August 20th, 22d and 20th.

G. Fanny Allyn, Boston, Mass., August 20th, 22d and 24th.
J. M. Pechles, Hammonton, N. J., August 25th and 27th. CONFERENCES
In the Hall, mornings. Evenings—Scances, Coliferences or other entertalnments, as may be destrable.
Mediums for all phases of Spiritual Manifestation, including Independent State-Writing, will be with us during the whole time. Dancing in the Pavillon every week-day evening, with the same musicians and under the same management as last year.
Any further information can be had by writing F. J. KEFFER, 613 Spring Garden street, Philadelphia, Penn., for circulars, giving full particulars as to Trains, Board and Lodgling, etc., or to JAMES SHUMWAY, Secretary of the Association, 56 Minor street.
June 17.—awis

### WICKET'S ISLAND HOME.

Onset Bay, East Wareham, Mass., Will be ready for Guests July 1st.

Will be ready for Guests July 1st.

[Mills Island was selected by the spirit-band, Dr. John e. Warren, leader; for the purpose of establishing a home and institution where those afflicted in body, or mind, could find rest, health and harmonious development of the spiritual and physical nowers. Scances will be held daily, and every opportunity afforded to spiritus, as well as those remaining on the earth-plane, to get light by which higher and happer conditions can be attained, and the spiritual gifts of all be developed and made useful. Lectures will be given on physiology, hyglene, moral and spiritual laws, illustrated by life, size dissecting mankin moders and sharpards and inserting the first of the human body, and how to preserve it as a fit temple for the spirit to develop during its earthly pligginage. Materialized spirits and medlims under control will dedicate the home sometime about the middle of July.

All particulars obtained by enclosing stamp and addressing DR. ABBRE E. CUTTER, Onset Ray.

East Warelman, Mass.

ECHO GROVE, WEST LYNN. THE CHILDREN'S PROGRESSIVE LYCEUM No. 1, and its friends, will enjoy a basket Pienic, Dancing, and a brief Lyceum Session included, on Thursday, the 20th inst. Barrow's Orchestra will altend. Round trip tickets, good on any train, 50 cents. Dancing included. June 24.

## DR. COLLINS'S **PAINLESS** OPIUM ANTIDOTE.

TESTIMONIAL. YATES, N. Y., March 22, 1881.

Dr. S. B. Collins, La Porte, Ind.: DEAR Sin:-I should have written to you at an earlier date, but my health would not permit. Will now give you an account of my case: Your medicine was taken as directd, and with heartfelt grattinde to you and with an iron will I have cast the monster off. My medicine was not strong nough, and when I found my mistake I trembled; but I went to work, and withstood the nervousness that I thought would crush me down for a while, but the oplum-habit has disappeared and gone. Am now prostrated with heart disappeared and gone. Am now prostrated with heart disase and weakness, but I shall not turn back to the old drug, for Dr. Collins has saved me from death by opium with his medicine.

Your truly,
June 24. MRS. PHEDE CARPENTER.

An Ask of Alms!!!

A CHANCE to bless your soul—"Feed My Sheep."
"Cast Bread upon Waters—It will return after many days." "Love of Money is Root of all evil": Charity is Root of all good.
Wherefore, Authors; please give me while in lesses and Wherefore, Authors; please give me while in lesses and poverty; and I will plead for you, in my prayers, and give of my Riches. of any litches.
Whoseever, will send any Spiritual Work to me Free!
I will read it—believe all Truth—be thankful, and bless your

good.
I am left destitute—a young Gentleman Philanthropist, seeking an Education to do good—having aircady preached much, and studied some since 1871 A. D. now July 182 A. D. Please, kind Loving Souls, show mercy, and tive KNOWLEDGE to Address Box 93, Amherstburg, Essex Cont. 1w—Juno 24.

Just Arrived! Just Arrived! THE WONDER OF THE AGE.—BENJAMIN SOW-ERBY, from Yorkshire, England, being gifted with foresight from his earliest childhood—a Crystal Seer and Clairvoyant Medium—will answer letters and hold private consultations. Terms: A questions, \$1, and from \$1\$ to \$6\$. B. SOW ERBY answers the following questions: Courtship, Marriage, Journeys, Speculations, and all important Business Transactions. Hours of consultation from 10 a. M. of P. M. BENJAMIN SOWERBY, in care of Mrs. C. K. Brown, 8 Sawyer street, Boston, Mass. 2w\*—June 24.

### PAUL LEAVELL, ASTROLOGER.

CENEIIAL READING, with Directions, for '82, '83, '84, 12,00. From infancy, with Directions for five years to come, 18,00. 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 self. Address PAUL LEAVELL, 163 West Madison street, Chicago, Ill.

Sowerby's Magnetized Water. DERSONS suffering from Weakness, Nervous Debility, Congestion of the Brain, &c., should apply at once; do not delay. Magnetized Water and operation, £. Bring your own bottles. Address BENJAMIN SOWERBY, in care of Mrs. C. K. Brown, 8 Sawyer street, Boston, Mass. B, SOWERBY further announces: Any person suffering from depression of spirits and weariness of mind, originating from any cause whatever, should apply at once for B, 50 WERBY'S MAGNETIC CHARM. Fee, \$5.

## MISS HELEN SLOAN. MAGNETIC HEALER. Office, 491 Tremont street. Boston. Patients received from 9 A. M. to 5 P. M. June 24.—1w\*

PROF. BEARSE, Astrologer, 259 Meridian Pstreet, East Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. June 24. FREE A correct diagnosis and trial box age, sex and 25 cents to DR. CARPENTER, 219 A Tremont Street, Boston, Mass. 2wis\*-June 24.

MRS. C. H. LOUMIS, Trance Test Medium, gives Magnetic and Electric Treatments. Business letters answered, \$1. 219 A Tremont street, Boeton, Mass. June 24. – 2w°

# **CONSOLIDATED** Golden Development Company.

INCORPORATED 1882.

## Capital, \$400,000. 200,000 Shares at \$2 each.

C. D. JENKINS, of Boston, President. J. G. PHILLIPS, of Boston, Vice Pres't. G. F. FIELD, of Boston, Treasurer.

## Office 40 Water Street, Room 23, BOSTON, MASS.

THE COMPANY Is organized to do a Mining and Mul-ing business. Its property is situated in Graham (formerly Ajache) County, Arizona, about five miles from Cliffon, and consists of three whole claims, 1,500 feet by 30. There is a well-defined fissure velo running the whole length of the claims, averaging five feet, wide, and specimens taken from the different tunnels on the property and sent to the Beston Metallurgical Works, yielded respecttvely, \$110,13, \$108,45, \$113, \$72,39, \$116,54, 209,33, \$99,76, \$162,42, \$66,72 per ton. Most of these were actual milling tests from the average ore-body. The property has been examined by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver mine in Silver City. New Mexi-co. The ore from the Arizona ming is Gold, and free utilling; can be infined very cheap. There are four tunnels and two shafts that ore can be taken from, the amount limited only to the number of men semployed. We are at present working the property, and there is no doubt of the

success of the enterprise,

The well-known richness of the mines, the moderate capitalization, the company's sound financial condition (with no debts and money in the treasury); make this an exceptionally desirable investment, and one which promises

early returns. The machinery is at the end of the railroad. The mill can be in full operation in ulnety days from time of ship-ment of machinery to induces.

At present we have but few miners, at work, as nothing can be done in reduction until a mill is erected on the grounds; the expense of earting ore to mills in distant localities being too great, and the work of reduction too

For the purpose of raising the capital required for the erection of a suitable nulli, and securing such other aids as the speedy and profitable working of these mines demand, the Directors have voted to sell ten thousand shares,

### ONE DOMINAR PER SHARE.

Until July 15th, after which it will be sold at par. \$2.00.

WHEN TO MOVE.

Col. Crockett's favorite maxim, "First be sure you're right, then go ahead," is p culturly applicable to the business of mining. All failures have resulted from pushing ahead without a surety of being right, or, when having such surety, allowing indifference or negligence to post-Says Prof. McChesney; "No experienced miner hest-

tates for a moment, when he has found a infinital volu, to risk any capital that he may be able to command to drive a tunnel, to cut it at a greater depth from the surface. In Europe, the fact that the instabliferous deposits of true fissure velns are continuous, has been tested, by the experience of hundreds of 'years, - I have visited some of the best known mining districts of Europe, where deep mining is best inderstood, and I have yet to hear of the ore having been worked out of a true fissure veln. In Saxony, in Robenda and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case."

The result of experience in mining, in all parts of the world, demonstrates that both the quantity and the quality of ore are increased as work progresses of wmward. The old "Helntzleman Mine," in Arlzona, for instance, yielded \$60 per ton at a depth of thirty feet; at a depth of sixty feet it yielded near \$2,000 per ton; and at a hundred feet the enormous sum of \$9,000 per ton. This is, of course, an extreme case of increase in tichness, though the rule of moderate improvement tolds in nearly every instance. So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the Mining Review

says:

"Mexican mines, worked by the Aztees before the conquest by Cortez, are still as profitable as ever. The old Spanish mines, opened long before Hannibal's time, are still worked with enormous profits. The South American mines have constantly yielded their wealth for more than one hundred years, and are as productives.ever. Mines in Hungary that were worked by the Romans before the Saylour's time, still yield an abundance of ore. The mines of Freiburg, opened in the eleventh century, and worked continuously ever since, yield their steady increase. So in Norway, Sweden and Russia, and, indeed, wherever mines have been opened, without exception, we believe they are worked at the present day, and generally are more productive than at any time, in heir past history."

## THE GOLDEN OPPORTUNITY.

An able writer says: "Colorado, Arizona and Nevada are full of interest, and form the backbone of the continent, which is certain to yield wealth for ages to come. Centuries past they have slept in wealth, for the benefit of present and coming ages. With the aid of rallways and the improved principles of mining, the present is the golden opportu-

The New York Tribune, usually cautious, and always candid in dealing with financial enterprises, says: cannot in deating with financial enterprises, says:

"The fact is that the general interest in the intring of the precious metals never before was equal to what it is now, and that interest is steadily growing, despite the occasional checks it receives from the collapse of some over-bulled speculative stocks."

FORTUNES LOST AND MISSED. That much money has been lost by honest purchasers of stock in over-bulled mines of doubtful character is very true, but very much more has been lost or missed by the abandonment of good property before it had been fairly and fully tested. Many of the best-paying mines in the country have been developed from claims that had been relinquished by the first discoverers and workers, for the reason that

As an instance of the results of a lack of necessary pa-thence and judgment, we may cite the case of "Contention Mine," in Tombstone District, Arizona. Three years ago it was bought for \$10,000, or ten cents a share. The new owners went to work with a will, and to-day it is paying \$75,000 a month in dividends. There is from eight to ten millions worth of rich ere in sight, and the stock is worth fifty dol-

they did not immediately disclose their full richness.

To show the value of mining property in Arizona, we can announce on authority that an offer of two dollars per share for a control of the stock of a Mindag Company has been made. This figure is double the par value of the shares, and places the mine at \$100,000. The ofter was, of course, refused. From present Indications the stock will go up to twenty dolars within a year. The mine is worth from \$1,000,000 to

\$5,000,000 now. Pluck, patience and perseverance, guided by good judgment, are as needful in mining as in other enterprises; and the prudent exercise of these qualities will be sure to com-

Good faith, economy of management and legitimate business will be the aim of the Board of Directors.

## What Mining Editors of the Press Say:

[From Boston "Advertiser."] The Golden Development Company received an involce of specimen ores from their gold mines, in Arizona, on Thursday. A portion was sent, yesterday, to the Boston Metallurgical Works, for assay; and Professor Hullday reports the yield to be for ton of 2,000 pounds; one hundred pennyweights of gold at \$104, and eleven ounces of sliver at \$12,54; total valuation, \$116,54 per ton.

[From Boston "Commercial Bulletin."]

Among the new mining properties which have recently been put upon the market, but few, if any, appear to have more intrinsic worth than that of the Golden Development Company, on the San Francisco River, Arizona. This property contains gold and silver mines of undoubted worth, and is situated only sixty miles from the line of the Southern Pacific Railroad. The assays are especially gratifying, and are an earnest of the richness of the mines. All the machinery for the mines is shipped, and the Superintendent starts to-day. [From Boston "Commercial Bulletin."]

The Company offers ten thousand shares only at

## ONE DOLLAR PER SHARE.

Orders should be sent as soon as possible, as the price will be raised on or before July 15th. Balance of stock will be sold at Par-two dollars per share. Adv.—June 24.

## Pearls.

And quoted odes, and jewels five words long. That, on the stretched fore-finger of all time, Sparkle forever.

THE RULING PASSION.

Search then the ruling passion; there, alone; The wild are constant and the cunning known; The fool consistent, and the false sincere. Priests, princes, women, no dissemblers here. -[Pope.

Human foresight often leaves its proudest possessor only a choice of evils .- Colton.

THE HORSE HAS A SOUL. And, in spite of each and every fool Whose brain and heart are hardened by rule, I have reached the conclusion that, on the whole, The horse that we loved possessed a soul! -[Francis A. Durivage.

Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened.-

#### ANSELM'S PRAYER.

Oh, make me wise, to see the things that are! The gods have filled the earth with blinding show. A trembling leaf may hide a distant star: The clear moon pales before a watchire's glow.

Oh, make me brave! lest, when my eyes have seen, My soul in vain with love or fear may strive; The bow is bent, the shaft is straight and keen, Levily! though through thy kinsman's heart it drive.

On make me strong! lest, when I fain would speak My lips may fall to tell the truth I meant. Strength need I most; for if the soul be weak, Courage is pain, and wisdom discontent. -[Augustus M. Lord, in Harvard Advocate.

Great errors are often connected with elevated sentiments; but in order to understand this we must ourselves possess greatness of soul,

#### A Minister's Experience in Materialization.

To the Editor of the Banner of Light:

The Christian Leader, for June 15th, records that just before going to press the (not unexpected) tidings reached its editor that Rev. Mr. R. S. Pope, of Hyannis, Mass., had passed out of the bodily form in that place. As there is an important fact connected with this clergyman's career which is of special interest to Spiritualists at this time, when the discussion of materialization and its claims to acceptation is so general and wide-spread. I desire to place it in the following manner before your readers: It was the privilege of Mr. Pope to receive

marked evidences, while he lived in the physical of the persistent and conscious individuality of the human spirit after the change called death. In the year 1872 I received a request to visit professionally the family of the late Horace Greeley, and while there I decided to extend my trip to Moravia, N. Y., for the purpose of investigating the alleged spirit form mathematical that were said to owner in the late to be printed in regular sequence,—ED. B. Of L. 1 materializations that were said to occur in the presence of Mrs. Mary Andrews. I was an entire stranger in the town, and also to all persons present. I remained at the hotel two weeks, and investigated all things and parties object being to get at facts, and the truth, irrespective of the prejudice existing in the community, and encouraged by those who would not spend their time to investigate for themselves. Daily new arrivals from all parts of the town's people calling them "pilgrims." While there I made the acquaintance of Dr. Eugene Crowell, Dr. J. B. Newbrough and many other prominent persons, who had come residence, as he did not desire to give the meof manifestations "could be gotten up to order "to apply to him; his society had kindly arranged to bear the expenses of himself and wife to visit Moravia, and investigate the manifestations reported to occur there; and under the circumstances he proposed that no one present should know aught concerning himself or his wife. Nevertheless, while attending a séance with some twenty-five other persons, his son, who lost his earth-life by-being drowned, materialized-being as natural in appearance as he was while in the physical body-and his parents recognized him as their departed one! He spoke to them, and then and there, before the audience, revealed the family relation, etc., etc. This manifestation settled materialization with him (P.) as being a fact in the nature

Mr. Pope requested that his experience should not be made public until he had arrived home and informed his society concerning his investigations.

of things that could not be gainsaid.

After he had been at home some days the writer reported to the Auburn paper, also the Banner of Light, and the same was printed. Mr. Pope received many letters from all parts of the country, asking him if what I had stated was true. He informed me subsequently that invariably he replied to them thus: "Whereas I once believed in immortality, I now know it is true, as I have seen my departed spirit-son face to face, and conversed with him."

Some years after I met him on the Martha's Vineyard camp-ground, and he informed me that he still held to his convictions of materialization of human forms as being a fact, and, said he: "When I am called to preach funeral sermons I invariably give my experience in spirit-manifestations, and speak with a knowledge concerning the future life, and it has proven great consolation to the affiicted. Mr. Pope was independent in character, with high moral integrity, therefore his word was taken as reliable. Not being ashamed or afraid to carefully investigate any law or phenomenon connected with human life, he, when convinced of a truth. dared to make that conviction public for the benefit of society; therefore his conversion to Spiritualism had much effect upon his friends

and extensive acquaintance. If ministers and church-members would pattern after him in this direction and do likewise. there would be less bigotry and prejudice against Spiritualism existing among a class of persons who, knowing nothing of the subject except from hearsay, style Spiritualists "messengers of Satan," and even give them credit of possessing power to overcome and lead astray

the very elect of God." Is it really any more wicked to believe in this age that spiritual gifts exist, and that the materialization of human forms is a verity, than it is for ministers and laymen to believe that Jesus materialized after his crucifixion, and appeared to his disciples in a room while the doors were closed, and in other instances as claimed Dr. Abbie E. Cutter, East Wareham, Mass. is for ministers and laymen to believe that Je-

by the Biblical record? It seems to me wrong for ministers and church-members to ignore and malign the witnesses of this age in regard to spirit manifestation, while they are ready to accept and worship the persons who the record claims saw similar manifestations in the days of Jesus and his disciples. Why should not "history repeat itself" in spiritual things? This is a question for ministers and the Church A. S. HAYWARD. to ponder. Boston, Mass.

#### Later from Cephas.

The Camp-Meeting at Orion Lake, Michigan, began June 13th and continued over the 18th. The attendance the last two days was large, and great interest was manifested in the words of the speakers. In all probability a similar gathering will be held at this place next year. C. E. Watkins, the famous medium, was present throughout the meeting, and the remarkable phenomena which occur in his presence convinced many people of the cardinal truth of Spiritualism, H. L. Green, Rev. J. H. Burnham, Mrs. Pearsall, Mrs. Graves, and other speakers addressed fine audiences. The Orion camp-ground is delightfully situated, and its natural advantages are equal to those of Lake Pleasant or Onset Bay. Mr. McCracken deserves to be congratulated on the success of the meeting.

The celebration at the Cassadaga Lake (N. Y.) Free Association Ground, on June 10th and 11th, was a splendid success. O. P. Kellogg's speeches were loudly applauded. A detailed statement of the condition and prospects of this Association will soon appear in the Banner of Light. A great camp-ground and summer resort will undoubtedly be secured at this point. The demand for lots is marked, and already the question of purchasing more ground is being discussed. Numerous cottages are in process of construction. The Camp-Meeting will begin July 28th, and close August 28th. O. P. Kellogg will have charge of the platform. Mrs. Skidmore enjoyed the exercises on June 10th and 11th, and her generous hospitality was extended to Messrs. Lees, Bond, and other visitors from Ohio and Michigan. See future letter for list of speakers at this meeting.

The Lily Dale (N. Y.) Camp-Meeting commenced on June 17th and will close on Sunday, July 9th. The following speakers will address the people : Mrs. E. C. Woodruff, Judge McCormick, J. Wm. Fletcher, Mrs. Sarah A. Byrnes, Jennie Rhind, Geo. W. Taylor, Lyman C. Howe and Sojourner Truth. Board on the grounds, \$1,00 per day. Excursion rates on the D. & A. V. R. R. Leave the Lake Shore R. R., at Dunkirk, N. Y., the A. & G. W. R. R. at the Jamestown Junction. This meeting is always well attended. Many prominent mediums will be present - Carrie Twing, Incz Huntington and Maria Ramsdell being among the number. CEPHAS.

#### A Child Sees its Spirit-Sister.

A correspondent of the Daily Republic, published at Colorado Springs, Col., furnishes that connected with the strange phenomena, my paper with an account of an interesting incident of recent occurrence, strongly confirmatory of the truths of the Spiritual Philosophy. It appears from the account, that a family by the name of Mack, residing in that town, lost a daughter about six years old a short time ago. the country wended their way from the dépôt, | their only remaining child being a sister of two and a half years. The Republic's report proceeds:

"" When Myrtle died," said the mother, "I thought I could not live. For a time I was in the greatest agony on the same mission as myself. Among the of mind; but soon a delightful, peaceful influence came on the same mission as myself. Among the number were the Rey, R. S. Pope and wife from Hyannis. They were lived. Mr. Pope did not the hour of affliction; and those around me seemed to notice that a change had come over me, for my make known either his profession, name or tears had changed to smiles, and all was peace and happiness. I thought the greatest trial would be when dium any clew by which anything in the way | baby should miss her sister, for she was very much attached to her.

On returning from the grave I seated her in the armchair, and was preparing for my domestic duties when a clapping of little hands arcested my attention, and an exclamation from baby, "There's Myrtie!" fell upon my ear. Oh! what joy! my sorrow had turnedito joy indeed; Myrtle was not dead, but with us; and not a day has passed but she has seen and told us of the presence of our darling. One day she said, "Myrtie and grandma!" (she had never seen her grandmother who is now in spirit-life). One day I was out in the garden with her, and she said, "There comes Myrtie," and ran from me as though she was going to meet some one, and returned again with no sign of disappointment. All her movements were as natural as though she had met her sister and accompanied her to my side. Again she said, holding out her little hand as if to receive something: "Myrtie brings flowers." At first I could not think what she meant, but finally asked, "Is it flowers?" "Yes," said she, "flowers. Again she said, "Johnnie is coming with his baby."

Johnnie is a neighbor's little boy. No one knew that this family had lost a babe, and it was so strange that a neighbor went to Johnnie's mother to inquire if it was so, and received an affirmative answer.'"

## Wicket's Island Home.

A correspondent informs us that the enterprise having for its object the establishment on Wicket's Island of a Home for Aged and Exhausted Mediums (particulars respecting the origin and progress of which have already appeared in our columns), has reached a point where necuniary assistance is needed—all possible having been done by Dr. A. E. Cutter, and those who with her have the work in charge until such aid is afforded. The building has been erected, though not completed, and Mrs. Cut ter's principal spirit guide, Dr. John C. Warren. has in view of the situation directed her to make an appeal to the public for the necessary funds. In doing so, she says:

"If parties will loan me money sufficient to so far complete the house and furnish it that students and patients can come at once (about two thousand dollars, either one person loaning the whole amount, or if it can be made up by individuals in sums of ten dollars or upwards,) I will pay back every dollar as fast as I can earn it, and publish the names of all helpers in the history of the Island, which I am preparing, and will place in the hands of the printer as soon after the dedication as time and means will permit. Friends of lib erty and progression, I make no appeal for myself, but for your spirit friends and mine, and for all who are seeking light, and an unfoldment of all the gifts which God has so bountifully bestowed upon his children, but which have been and still are cramped by material surroundings. By giving, or lending the means to establish this work, you may be helping to build a more beautiful home for your own spiritual unfoldment both here and hereafter.

All letters containing money must be registered, as East Wareham is not an order office. Please say whether the money is loaned or given, and I will send a receipt or a promise to pay.

The spirit-workers hope to be able to not only develop and shelter mediums, relieve the sick and suffering, and

#### New Publications.

SPARKS FROM THE PHILOSOPHER'S STONE. By James Lendall Basford. sq. 18mo, cloth, pp. 107. London: David Bogue, 3 St. Martin's Place, Trafalgar, Square, W. C. A. Williams & Co., 283 Washington street, Boston.

This, designated by James Bussell Longol to

This, designated by James Russell Lowell "a charming little volume," is a collection of thoughts pencilled proverbially amid the cares and perplexities of business hours, by one who evidently set "a trap to catch a sunbeam," and was so fortunate as to catch not only one but many. The larger portion of them are given in few words, occupying but a single line, none of them more than half a dozen. We select at random a few that will give our readers an idea of their style and quality:

"Seek to mingle with the poor, the weak, and broken hearted, that ye may not be too great a stranger to them in Paradise."
"The wheels of liberty can revolve only on the axle

"The wheels of liberty can revolve only on the axis of good government."
"Often when the body is imprisoned the mind enjoys its largest liberty."
"Matter is solidified spirit."
"They who attempt to undermine justice are in danger of being crushed by it."
"Death robs the rich and relieves the poor."
"Food that passes between smiling lips is easily digested."

"When man looks up God looks down."
"We harry over the road from childbood to maturity, only to learn in after life that its most beautiful scenery was unobserved by us."
"Small minds often think themselves great—great ones never."
"Dreaums are foretastes of futurity."
The looks themselves the following defined by a "To Perform the color of the state of When man looks up God looks down."

The book bears the following dedication: "To Dr. Donald Kennedy, of Boston, Mass., to whom is accorded a most enviable character as a man and citizen, whose broad philanthropy has contributed so much to the happiness and welfare of others, and whose efforts to promote the cause of virtue, truth and morality command the admiration and emulation of his fellowmen, at home and abroad, as a feeble testimonial of sincere regard."

THE TRUE STORY OF THE HART-MESERVEY MURDER-TRIAL. By Alvin R. Dunton. 12mo, cloth, pp. 304. Boston: published by the Author.

The purpose of this book is to retrieve a wrong unintentionally committed by the author against Nathan F. Hart. The statements made are to show that it was mainly if not solely on his testimony the defendant at the time of trial was convicted; that he was de ceived and misled as to the facts upon which he based his testimony, and that said Hart now, and since 1878, serving a life-sentence in prison for the crime of murder, is an innocent man. The writer considers that a wrong done one of the humblest members of the community is an offence against the whole body politic, and, if allowed to remain unredressed, is, to the full extent and measure of the injustice, an attack upon the rights of every good citizen. The result of Mr. Dunton's efforts has been to secure a new trial, to take place next September.

IMMORTALITY: Its People, Punishments and Pursuits: with Five other Trance Addresses; being a Course of Eight Lectures through the Trance Mediumship of J. J. Morse. Deliv-ered at Goswell Hall, London, during January and February, 1882. 16mo, flexible cloth, pp. 144. London; The Progressive Literature Agency, 4 New Bridge street, Ludgate Circus, E. C.

Those to whom this notice will come do not require any words from us to assure them that the contents of this book are replete with instruction, eloquently and attractively presented. The subjects not named in the title page are: "Deeds vs. Dogmas," "Spiritual. ism-its Consolations," "Concerning Angels," "A Coming Creed," and "The Day of Judgment." The addresses are reported nearly verbatim, and having been examined by the controlling intelligences of Mr. Morse, are issued under their sanction as correct, in response to a desire expressed by many who listened to their delivery to possess them in a permanent

RECOLLECTIONS OF TWENTY SUNDAY AF-TERNOON ADDRESSES. By John Page Hopps. 16mo, paper, pp. 60. London: Williams & Norgate, Henrietta street, Covent Garden.

There is a freshness and vivacity of thought and expression on these pages, a thankfulness for the past, and a faith in the future that, however dark the night may be, light cometh in the morning, that render the book worthy of every one's possession and frequent reading. It is something to listen to twenty good addresses by a spiritually-minded person; better still to have the best thoughts called from them and freed from all redundancies occasioned by the time and place of their public delivery, placed before us for the meditative moments of our quiet hours. This is what is given in the book before us, and we heartily commend it to the attention of our readers.

THE ART AND PRACTICE OF SILVER PRINT-ING. By H. P. Robinson and Capt. Abney, R. E., F. R. S. 16mo, paper, pp. 128. New York: E. and H. T. Anthony, 591 Broadway. The process of photographic printing described in this book, though older than many others, and in some quarters superseded by them, is held by some to be the most desirable on account of the superior beauty of the results obtained by it. The objection that the pictures fade is herein shown to be without foundation in truth. Professionals and amateurs in the art will find this treatise of great value.

RECEIVED: C. B. COTTRELL & CO.'S CATALOGUE AND TRADE LIST OF PRINTING PRESSES. NOW

York: 8 Spruce street; Chicago, Ill.: 112 Monroe street. THE COMMON FOUNDATION OF ALL RELIGIOUS. An address delivered at Patchlappah's Hall, Madras. on the 26th of April, 1882, by invitation of the Hindu Community, by Col. Henry S. Olcolt, President of the Theosophical Society. ph , pp. 25. Madras: Printed by Vest & Co., for C. Y. Cunniah Chetty, Esq., F. T. S. of the Hindu Sabha.

WHAT AM I TO BELIEVE? A Letter and Series of Questions on Religious Subjects addressed to the Clergy of all Denominations. By Arcanus. ph., pp. 8. London: J. Burns, 15 Southampton Row.

SANITATION, NOT VACCINATION, the True Protection against Smallpox. A paper read before the Second International Anti-Vaccination Congress at Cologne, Oct. 12th, 1881, by William Tebb. ph., pp. 28. London, E. W. Allen.

VACCINATION A LEGACY from George the Third and his Court. By H. D. Dudgeon, Quorndon. ph., pp. 8. Leicester, Eng.: John Bent, Town Hall Lane. RICHES AND POVERTY. A Theoretical and Practical Solution of the Labor Question. By William Hanson. - ph., pp. 50. New, York: W. Hanson, 128 Front street.

AGRICULTURAL REVIEW AND JOURNAL OF THE AMERICAN AGRICULTURAL ASSOCIATION, published quarterly at 26 University Place, New York.

SHEET MUSIC: From G. D. Newhall & Co., Cincinnati: "Only to See my Home again," song and chorus by M. H. Rosenfeld; "The Outcast," song for baritone or bass, by G. Operti; "My Dear Southern Home on the Hill," song and chorus, by C. A. Williams; "Au Revoir, God Grant We Meet Again," trio for female voices, by H. J. Schonæker: "One Summer Night," idylle for piano, by Charles Kinkel.

The Kosid-e-Mumbai, the only Mussulman paper of Bombay, publishes the following in its leading columns: "There will be an eclipse of the sun on the 17th of this month. According to calculations, it will fall hard on Ireland, Persia, Asia, Arcona, Zangeera and Afchanistan. There will be a famine in Ireland in September, and a rebellion on the 9th of November, when thousands of lives will be lost, There will be earthquakes during these two months in the Archipelago, Zangeera and Persia. A lot of gunpowder will be used in London and the western provinces of England. The enemies of Turkey will be victorious. The officials of Calcutta will suffer, and there will be fear of a foreign invasion. Disaffection and murders in Cabul and earthquakes will be the prominent features in the month of November. There will be a new ruler in Cabul."

Read of, procure and use Hop Bitters, and you will be strong, healthy and happy.

#### A Tribute to Harriet Beecher Stowe.

At the garden party given to Mrs. Harriet Beecher Stowe, at Newtonville, Mass., June 14th. poems by Dr. Holmes, Mr. Trowbridge, Elizabeth Stuart Phelps, et als., were read. J. G. Whittier also contributed a poem, which contained these lines:

Thrice welcome from the Land of Flowers And golden-fruited orange bowers. To this sweet green turied June of ours! To ther who, in our evil time, Dragged into light the nation's crime With strength beyond the strength of men, And, mighiler than their sword, her pen; To her who world-wide entrance gave To the log-cabin of the slave, Made all his wrongs and sorrows known, And all earth's languages his own!

She needs no guarantee of fame
Whose own is linked with Freedom's name;
Long ages after ours shall keep
Her memory living while we sleep;
The waves that wash our gray coast lines,
The winds that rock the Southern pines
Shall sing of her; the unending years
Shall tell her tale in unborn ears;
And when with sins and follies past,
Are numbered color hate and caste,
White, black, and red shall own as one
The noblest work by woman done.

#### Waits from Press.

A ghost story is told by the London correspondent of the Liverpool Mercury. There has recently been formed a Society for Psychical Research, of which many well-known men are members. One of its committees is engaged in going to haunted houses; they are Prof. W. F. Barrett, Mr. Henry Sidgwick of Trinity College, Cambridge, and Mr. Hensleigh Wedgwood of London. This trio of seekers after ghosts have had several happy views of spirits in shadowy had several happy views of spirits in shadowy human form. There was one house where a ghost regularly walked a certain corridor. They tried all they could to catch it, but failed. Determined to snare it, they placed invisible silken threads a cross the line of its passage, such threads as one would not feel in passing. The affect came, the passed slong the certain or and the series of the corridor and ghost came. He passed along the corridor and disappeared. Off went the psychical researchers to look to their threads. Every thread was intact, as it had been before the ghost took his walk.—Boston Journal.

The Christian Union is quite convinced that "spiritual manifestations are a delusion and a snare," but sees no reason to doubt the existence of "a personal evil spirit" that exerts an influence on human life. If our confidence in the existence of the latter were so firm as our contemporary's, we should feel the obligation of consistency not to doubt the reality of the former. The truth is, there is not a scrap of evidence of the existence of "a personal evil spirit" of the kind referred to by the *Union*, while there is considerable proof that the "manifestations" which it discredits are, in some instances at least, of spiritual origin.—The Christian Leader.

A WARNING FROM THE GRAVE. - An engi-A WARNING FROM THE GRAVE.—An engineer while riding on his engine in front of a train down the mountain steeps of the Clearfield branch the other day, after testing the quantity of water in the boiler by using the two upper gauges, which indicated that all was right, heard a voice: "Try the lower gauge." The voice was loud and distinct, and he says was the voice of his father, who has been dead for some years. After looking around to see him he opened the lower gauge, and to his surprise found no water. The boiler was foaming, and the engineer says but for his timely warning all would have been blown to atoms in ten minutes. How is this?—Williamsport Sun and Banner. How is this? - Williamsport Sun and Banner. Pastor Bradley of the Congregational Church,

Pastor Bradley of the Congregational Church, at Birmingham, Conn., whom the deacons lately undertook to expel on a charge of heresy, has formulated a new creed, and a majority of his church have voted to adopt it. It is in its entirety as follows: "This church is an association of believers in Jesus Christ, associated for the purpose of mutual edification in truth and righteousness, and for the promotion of Christ's kingdom in the world. We believe that the principles which constitute Christian discipleship are the two commandments which Jesus gave, 'Thoushalt love the Lord thy God with all thy heart and mind and soul and strength,' and 'Thou shalt love thy neighbor as thyself.' We believe, therefore, that any one who accepts these commandments as binding on conscience and life, and who seeks to guide his conduct and life, and who seeks to guide his conduct with God's help by them, is a disciple of Christ, fully entitled to the rights and duties of Chris-tian fallowship." Mr. Bradlay does not believe tian fellowship." Mr. Bradley does not believe in the verbal inspiration of the Scriptures, and in several other respects his Orthodoxy is un-sound.—Ex.

## Psychology.

The following inductions are based on this postulate—namely, that the human mind is a combination of forces whose elements are put in contrast or opposition. The true significance of this fact seems to be lost sight of by experi-mental religiouists, who insist on destroying or neutralizing the sentient brain force to save the spiritual. This would be equivalent to destroying the root to save the branch, for the root of the human mind exists in nature's ancestry. In the Mosaic system, as well as in the Christian, man is set forth as he manifests himself in consciousness in the realm of his senses, which consciousness in the realm of his senses, which experience teaches are of a twofold character, said to be operated on or influenced by opposite spiritual forces called "God and the devil," and all theology is based on this induction derived from sensuous imagery of the primitive ages, which is utterly at fault in disoriminating the true significance, use, design and ultimate sequence of this arrangement of the human brain powers being put in contrast.

Fortunately electrical phenomena dynamically point out the uses of this mental combina-

ly point out the uses of this mental combina-tion. It is a well-known fact that electricity is tion. It is a well-known fact that electricity is the acting agent in composing and decomposing compounds under qualified conditions of the substances acted upon, and also the acting agent in bringing about modifications and geagent in bringing about modifications and generic force among the organic elements of physical structures by the combination of opposite electrics. Take these facts as our inspiring guide, and the use of oppositely electrified brain-powers is made apparent as qualified conditions precedent to mental development and perpetuity of life on a physical basis under the generic law of exposite electrics. generic law of opposite electrics. Immortality, then, is the invisible effect and ultimate sequence of contrasts in the mental organism.
The visible effects embrace all those mental qualifications that distinguish man from the brute creation—qualifications that are unmis-takable evidences that the elements of human thought are convertible forces, and mutually interchangeable; analogous in dynamical action

to positive and negative electrics.

Take the evidence of Nature's forces, together with that derived from sensuous imagery, and we have a compound evidence—two witnesses—to the fact that man is an immortal being subject to modification and development not only on this, but every plane of life under the qualified plan and directing power of Supreme intelligence; that mind, like matter, may unfold and expand throughout the ceaseless ages of eternity.

Finally, if man had been made a perfect be-

ing in his origin, subject to no modification or developments, his compound brain force, under the law to which all law conforms, would have been a superfluity.

## Brooklyn (E. D.) Spiritual Conference.

Monday evening, June 12th, Mr. C. R. Miller, President, read from the N. Y. Tribune an extract from the sermon of Mr. Talmage upon the occupations of Heaven, after which the Indian spirit, "Sunrise," controlling Mrs. Tryon, arranged a double circle of mediums in front of the platform. Deacon Cole gave an invocation of great heavity. A spirit controlling Mrs. Term the platform. Deacon Cole gave an invocation of great beauty. A spirit controlling Mrs. Tryon spoke upon the power of harmonious assemblages, of their importance, and of the pleasure of meeting those who have thrown off the mortal. The control then gave character-delineations improvised in verse.

Mrs. Mills became controlled by Dr. Fearn,

Mrs. Mills became controlled by Dr. Fearn, who spoke for a short time, and gave the names of spirits present who desired recognition. One named William-Kingdom was recognized by a lady as her father; another. The case: Rowarth, was recognized as the son of a gentleman pres-

ent: another, Grandmother Mary Davis, was

ent; another, Grandmonter many Davis, was recognized by relatives.

Mrs. T. Stryker was then controlled by a spirit who announced himself "Brother Parker, of the Bedford-street Church." This spirit gave a number of names which were recognized. Doctor Fearn then controlled Mrs. Mills and gave the name of a spirit present as Frances Martin; also a description of her last illness, with a message, all of which proved very satisfactory. E. V. Wilson then controlled the medium and saluted Mr. Miller and friends present. He also gave a name, William H. Ward, gave a number of names which were recomf ent. He also gave a name, wand in ward, as that of a spirit present—an old gentleman; another, George W. Higgins, was recognized by a lady as that of her father; another, Stewart Hand, was recognized. A spirit, an Irishman named Thomas, caused much amusement by

named Thomas, caused much amusement by his quaint remarks.

Announcement was made of Mrs. Susie W. Fletcher's lecture at Everett Hall, on Wednesday evening. June 21st "Mollie," the lively control of Mrs. Stryker, caused much amusement and pleasure by her tests. A spirit took control of a lady present, Mrs. Bertine, and gave a touching improvisation teaching harmony, love and progress, and was listened to with interest.

#### Convention of Central New York Spiritualists.

To the Editor of the Banner of Light: The Spirituali-ts of Central New York held their Fifth Annual Reunion at Deansville, Oneida Co., on Saturday and Sunday, June 3d and 4th. The speakers were J. Frank Baxter, of Boston, the test medium, singer and lecturer, and Mrs. S. A. Byrnes, of East Boston.

The speaking was excellent and of the highest order, both instructive and entertaining. The tests were truly wonderful, while the singing was full of harmony and spiritual sweetness, sending thrills of joy to the very souls of

hess, sending thrins of joy to the very souls of the listeners.

The following officers were duly elected: President, O. F. Beals, West Winfield; Vice President, W. I. Tillotson, Oneida; Secretary, Mrs. Wm. H. Hicks, Delta: Committee, J. Hitchcock, Lee Centre; Seth Peck, Deansville; B. H. Grampton, Oneida

R. H. Crampton, Oneida.

The next meeting will be held at Oneida, the 19th and 20th of August. J. Frank Baxter is engaged for the occasion, and other noted speakers will be obtained.

We wish to impress upon the minds of Spiritualists of Central New York the importance of a crand will be a the labble with the August.

a grand rally on the 19th and 20th of August, for no pains will be spared by our Oneida friends to make this meeting one of unusual interest.

Della June 7th 1889 erest. Mis Delta, June 7th, 1882.

To the Editor of the Banner of Light:/

#### N. Frank White.

I deem it my duty to say a word about our old friend and faithful worker, N. Frank White. During my stay of several weeks in Washington, I had the great pleasure of listening to his lectures delivered in Masonic Temple before the Spiritual Society of that city.

I am sure I am not mistaken when I say that no more able or eloquent lectures were ever delivered from any platform. His poetic flights of oratory were equal, and I think in some respects superior to the great Ingersoll, while his closing improvisations were beautiful and perfect poetry. Among the most interesting features of the lectures were the loud rappings of the spirits on the platform, heard distinctly all over the hall, applauding the good points of the lecture, making us doubly conscious of the presence of an audience deeply interested and heartily joining us, although unseen to our mortal vision. N. Frank White is one of our oldest and very best mediums, and should be kept at work, for we cannot afford to lose the benefit of the wonderful and beautiful gifts with which he is so largely endowed. Fraternally,

A. E. CARPENTER. Gloucester, Mass.

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

#### Passed to Spirit-Life: From Delphi, N. Y., May 18th, 1892, Leander Woodward,

aged 77 years. Friend Woodward's investigating turn of mind caused him early in life to reject the doctrines of Orthodoxy, and, for want of a more reisonable view of spirit-life, he became a materialist. In his later years he made Spiritualism his a materialist. In his later years he made Spiritualism his study, which had a tendency to comfort him in his decline in life. He was straightforward and upright in his dealings through life. We shall miss his eccentric and witty sayings. It leaves a widow and four children to mourn his absence. The glorious doctrine of spirit-retinion comforts the widow in bor declining years. She sees but a stop to a retinion with her companion. The discourse at the funeral was by Carrie E. Downer; subject, "They that mourn shall be comforted, in the assurance that if a man die he shall live again."

From Portsmouth, N. II., May 28th, Miss Lucy E. Hoyt,

iged 48 years.

During her whole life she contributed zealously to the happiness of others; was cheerful under all circumstances, and charitable toward all. Gifted in intellect, she was a student in all branches of learning; a poet whose lines have been extensively copied under a name not her own; a Spiritualist in the highest and purest sense. Loved and respected by a large circle of acquaintances, she is missed and mourned.

B. F. [Oblivary Notices not exceeding twenty lines published

ratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is reuired. Ten words make a line. No poetry admitted inder this heading.]

A RATIONAL VIEW OF THE BIBLE!

#### The Bible---Whence and What? BY RICHARD B. WESTBROOK, D. D., LL.B.

BY RICHARD B. WESTBROOK, D. D., LL. B.

CONTENTS:—Foundation of the "Authorized" Version of the New Testament. The New Version Basis (1881). Canonicity of the Scriptures. Outstody of the Scriptures. Miracle, Prophicey, Martyrdom and Church Infailloility, Internal Evidence. Probable Origin of the New Testament Books. Probable Origin of the New Testament Books. Probable Origin of Certain Dogmas found in all Religions. Is the Bible strictly Historical, or mainly Alegorical? Were the Jewish and Christian Scriptures Written Before or After the Pagan Bibles? The Summing-Up. Interlocutory.

The author, though possessing all the prorogatives of a clergy man, repudiates the title Rev. as a relic of Brahmanical casts and Romish sacerdotalism. He is entirely independent of ecclesiastical supervision and censure.

The questions tohere did the books of the Bible come from? tohat is their authority? and, what is the real source of dogmatic theology? are treated fearlessly in the light of bistory, philosophy and comparative religions. It is impossible to give even a condensed statement of what is itself a marvelous condensation! Whole libraries are here concentrated into one little book if The author's conclusions are, of course, against the supernatural origin and infailibility of the Bible, while the dogmas of the dominant theology are shown to be priestly perversions of the ancient mythologies.

The principles of natural religion are ably stated, and the claims of true morality are warmly advocated. The strong commendations of the secular press show that it is just the book for these times of agitationand "revision." Frinted in good type and bound in cloth. Price \$1,00.

For sale by COLBY & RICH.

## The Process of Mental Action:

#### OR. HOW WE THINK.

BY SPIRIT PROF. M. FARADAY.

CONTENTS:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brutes suffer less pain than men. Why mammalia are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and harmonous activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Paralysis of the brain explained. How a child develops the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed. Gradations of Mental Power in the Races of Men. How the break the power of ignorance. The Science of a true Mental Development. How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits can being lumans to higher thought. Paper. Price is cents.

Per sale by Col. By & RICH.

An Examination of the Rigs Imbroglio.

An Examination of the Bliss Imbroglio, Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit Sance of titled A Family Refunion. By THOMAS H. HAZARD. Paper, 140 pp. Price 10 cents.

For sale by the Publishers, COLBY & RICH.

### WESTERN LOCALS, ETC.

Akron-An Interesting Meeting on Sunday, June 4th-Able Address by O. P. Kellogy-Conversation with a Veteran Worker-Notes.

Owing to rainy weather, the meeting at Dr. A. Underhill's farm, near Akron, on June 4th, was not largely attended. The gathering was, however, a success. A number of people drove through the pouring rain from distant localities, and there was a fair attendance from the immediate neighborhood. The meeting was called to order in a school-house, and Dr. A. Underhill made the opening address to an audience which filled the building. Solid, veteran Spiritualists of many years' standing were present; indeed. the bulk of the audience were Spiritualists of experience, who were familiar with the incipient stages of the movement.

Dr. Underhill's remarks were attentively listened to: he is a prominent man in the work, and has been known throughout this entire region for years as an uncompromising Spiritualist. The Banner of Light reporter had the pleasure of holding an extended conversation with this old-time Spiritualist, the substance of which is herewith submitted. Dr. J. K. Bailey, who has been an itinerant for many years, spoke earngentleman's public utterances have been well received by the people in this section. He is en route East, and will probably put in an appearance at the different Camp-Meetings this summer. O.P. Kellogg was the leading speaker of the occasion. For over twenty years he has labored among the people of this State. He is Nature's own child. As a public speaker, he occupies a niche peculiarly his own. He is a man of genius. Mercurial in temperament, his oratory is varied, changing from the conversational to the dramatic, the witty and the pathetic, with marvelous rapidity. Underlying his discourses, a practical vein is apparent; also a profound philosophical insight into the domain of causes. As a wit, he ranks at the head of the list. Mr. Kellogg is regarded with affectionate esteem by thousands of Spiritualists, among whom he has labored for years. D. M. King, of Mantua Station, Ohio, spoke at length on the phenomenon of "Materialization." He stated that he had made this subject a special study. Mrs. Morse, of Akron, under influence. spoke of the need of a progressive spirit among Spiritualists; she exhorted lecturers to do all in their power to give the people new thought. DIGESTS OF THE SPEECHES.

meet from year to year to emphasize the great truth of spirit-communion. Life is a great study. Know thyself, should be our motto. For years I have been identified with the movement of Spiritualism. To-day the prospect is bright. Let us have faith-a serene trust and

DR. A. UNDERHILL.

Friends, 1 cordially welcome you here. We

confidence in each other; then we shall be receptive to truth from the spirit-world. D. M. KING. It is always a pleasure for me to meet my

brethren in the cause of Spiritualism. We have a great task before us. Mediumship is a topic which should command our undivided attention. The materialization manifestations I

regard as a grand exhibition of spirit-power. We need more light concerning the processes involved in the production of such manifestations. Our speakers should enlighten us on these points.

DR. J. K. BAILEY.

I am profoundly interested in the cause of Spiritualism. The phenomena are essential, but we must not stop at the beginning-the alphabet. The central work of Spiritualism is to unfold the soul. What we want is spiritual culture-illumination. We are all mediums. No one phase should be exalted over another. The plea for mediums should be general in its application. MRS. MORSE.

Let progress be the watchword. You all can learn something. Spiritualism means originality, development, an innovation against old views. Be thyself; open wide the doors of the soul so that light can shine in upon your inner consciousness. Then Spiritualism will prove itself to be a blessing to the world. O. P. KELLOGG

stance:

delivered the regular address. He said, in sub-Dear Friends: I love to come to this place each year, to meet with earnest workers for truth and progress. I love to look upon your familiar faces. There is Bro. Hunter-I have known him for years, and here is our revered Chairman, Dr. Underhill-we all love him: and our prayer is that he may live for many years on the earth to continue his unselfish labors for Spiritualism.... The world is advancing. No longer does the gloom of theology obscure the light of the Divine One. The old theories are dying. Let them go; there are new developments confronting us. Are we lacking faith in the universe? in the lessons of history? in the logic of events? No! Let us, then, accept the new revelation. The church is advancing; her old mooring-ground has been rejected.... Not long ago I had the pleasure of addressing a vast assemblage of students. The professors were present, and one of their number was quite incensed because, in speaking of the new version of the Bible, I said: "Yes, there is a new version of the Bible in the world. Well, that is consistent! The preachers made the Bible; now let the preachers revise it!"... Pins and creeds are alike. Did you ever hear the schoolboy's composition? "Pins," he said, "are of great value; they have saved many lives." The next day the teacher demanded an explanation. "How have pins saved many lives?" growled the pedagogue. "By not being swallowed," replied the urchin. And so it is with creeds-they are harmless if you refrain from swallowing them.... We should take the great facts of nature as our guiding stars.... Over the line of the known, truth is constantly coming. That man is a hero, a benefactor, who reaches over into the so-called unknowable realm, and brings forth a jewel for the world: But how does the world receive such treasures? First, the cry is, What is it? second, What of it? third, Will it pay? And the last interrogation is uniformly

considered the most important....Improve-

ment is the order of the day. No invention is

ever made perfect at the outset. Creeds are

the only things declared to be perfect by their

makers. The average religionist, seeing people going to Spiritualist meetings, thinks that something is wrong in the universe; he cannot imag-

ine that his creed is defective.... Spiritualists

do not take backward steps; they are march-

At the grave Spiritualism is a messenger from

God, pointing to the higher life. Be encour-

aged, dear friends; labor, as you have done, all

ing onward; they are conquering the world....

with a hearty thanksgiving when death shall call you to another sphere of existence.

A CONVERSATION. REMINISCENCES.

In the course of a conversation with Dr. A. Underhill, reference was made to the early days of Spiritualism in Ohio. Among other things he said:

I remember when I read about the "Rochester Knockings." How skeptical people were at that time. I was a mesmerist; and one evening I put two mesmeric subjects into an independent clairvoyant condition and sent them to New York State to ascertain the facts in connection with the "Rochester Knockings." On returning the "subjects" reported that spirits produced the raps, but it was impossible to discover how the sounds were made.... In Cleveland, Ohio, as early as 1850, Mrs. John Kirkpatrick, who was a natural seer, became a trance medium. Séances were held in her home for some time. In 1851 a girl of my acquaintance, named Abby Warner, became a rapping medium. Séances were held with this medium regularly, and soon other mediums were developed and a great degree of interest was created; so much so, that we held regular meetings-public séances-in Melodeon Hall, Cleveland. Near the close of the year I was directed to call a convention, which was held in Cleveland Feb. 18th, 1852. estly and ably in the conference meeting. This | This was the first Spiritualist convention in the world. Previous to this convention, S. J. Finney and Joel Tiffany had delivered able lectures in Cleveland on the subject of Spiritualism.... I recall very vividly the messages which I received, about this time, from an excellent medium-a Mrs. Camp. The communications were prophetic, and foreshadowed, in detail, the future career of Spiritualism. Time has verified many of the prophecies.... In 1851 Mrs. Fish and Margaret and Kate Fox came to Cleveland and held séances. Hundreds of people availed themselves of the opportunity of hearing the famous "raps." ... Among the most active workers of that time were D. A. Eddy, H. Camp, John Kirkpatrick, Horace Fenton, William Phillips, Mrs. H. F. M. Brown and sister.

Your own name should be in the list, Dr. Underhill.

Well, I suppose so. I was active in those days. We had to meet with opposition; we were denounced; but victory is ours to-day.

Please continue your reminiscences. All right. In 1853, John M. Spear came to Cleveland, and during his stay the famous "Kiantone" movement was started.... Subsequent to 1854 I am not familiar with the details of the local work in Cleveland. I was Secretary of the meetings up to 1854, and now hold the records of those gatherings.

What is your opinion of the condition of the movement to-day?

Taking a broad view of the situation, I maintain that the prospects never were so bright as now. Our facts are commanding universal attention; and our ideas are being adopted by liberal minds everywhere.

How long have you been a reader of the Bun-

ner of Light? From its earliest issues, my dear sir. And I want to publicly express my regard for the conductors of the Banner. They deserve praise for their unswerving steadiness and fidelity. In Cleveland, years ago, I formed the acquaintance of Mr. William White, formerly at the head of the Banner of Light firm.

I learn that Mr. O. P. Kellogg has been among the people for many years as a lecturer. Yes, Mr. Kellogg has labored in our midst for nearly a quarter of a century : we respect him. He is a man who acts from principle. His friends are not only numerous, but devotet. I regard Bro. Kellogg as one of the most ready speakers in the land; he can talk on any subject without premeditation. He is a good debater. We all believe in Mr. Kellogg.... Before leaving you, Mr. Reporter, I want to state that the spirits performed a most remarkable Listen : Electa Sanford was operated upon by the spirits for thirty days and her thigh-bone was reset after it had been out of its socket for seven years. This may seem incredible, but it is a fact, nevertheless No external appliances were used.... Electa is now my wife. She is an excellent writing, speaking and musical medium.

> MISCELLANEOUS ITEMS. CHIPS.

Uncle James Underhill enjoyed the recent meeting in Akron.

The Mantua Station (Ohio) Society of Spiritualists is in a flourishing condition.

Mrs. Cobb, of Mantua Station, Ohio, is highly commended as an excellent medium for mate-

rializations. Capt. L. R. Pryor and daughter, of Rayenna, attended the Akron meeting. Mr. P. is a well-

known Spiritualist. Dr. J. K. Bailey recently lectured in Alliance and Canal-Dover, Ohio, meeting with excellent

success. He will answer calls in the East. Lewis King, of Mantua Station, Ohio, is deeply interested in the cause of Spiritualism. He

Lewis King, of Mantua Station, Ohio, is deeply interested in the cause of Spiritualism. He has a wide circle of acquaintances among Spiritualists throughout the country.

O. J. Willard, of Mayville, N. Y., has been corresponding with a Kansas minister on the interesting question of "Salvation." Mr. Willard has views which jar the sensibilities of the good parson. Too bad—for the parson.

Thos. Lees, of Cleveland, recently visited Brady Lake, near Kent, Ohio, to consult with the friends relative to starting a Spiritualist camp-ground at that point. The facilities for reaching the place are good. In all-probability a camp will be established here in the near future. Parties interested should address Noah Merrill, Esq., Kent, Ohio.

After the meeting on June 4th, the solid, old-time, veteran Spiritualists held a séance at Dr. Underhill's residence. Several mediums were influenced. Indian controls were numerous, and the statement was made by those immediately interested that some excellent tests, thoroughly identifying the communicating intelligences, were given.

Curtis Goddard, of Alliance, Ohio, recently advertised his "Right Speedy Corn-Sheller" in the Banner of Light. His son (the book-keeper for the house) stated to the Banner reporter the other day, that the Banner of Light proved to be the best paper, as an advertising medium, the firm had ever patronized. This is an important item for business men.

Mrs. M. A. Merrill, of Kent, Ohio, wishes to be remembered through the Banner of Light

portant item for business men.

Mrs. M. A. Merrill, of Kent, Ohio, wishes to be remembered through the Banner of Light to Col. Kase and wife, of Philadelphia, Dr. Newbrough of New York City, and other Eastern friends. This lady has read the Banner for many years. She is a good friend to mediums, and her home has sheltered many of the laborers in the vineyard of Spiritualism.

The Grattan-Smith family, of Painesville, Ohio, will discourse music for the Cassadaga Lake Camp-Meeting. A series of entertainments will also be given by the singers. The "Amateur Indian," who took such a prominent part last year, on the stage, has gone abroad, Messrs. A. B. French and O. P. Kellogg kindly paying the expenses incurred by the trip. He will not return until Thanksgiving Day. CEPHAS.

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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 Montgomery 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-18M"; Colby & Rich. 9 Montgomery Place. Boston, have it on sale.

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#### THE AFTERNOON.

Sit down, good housewife, sit down and rest All through the shadowy afternoon; The work of the morning and noontime is done, Rest, for the eventide cometh soon.

The housewife answered: "It cannot be; Though all my home seems in order set, There's a duty here and a duty there— Many a thing I must see to yet.

For girls are careless, and might not think. To brew the yeast for the morrow's bread, To skim the cream, and to turn the cheese, Or to air the sheets for the stranger's bed."

Weary farmer, sit down, where the shade Is sweet as a soft sundown in June, Turn away from the burden and heat To the grateful rest of the afternoon.

The farmer answered: "It would not do; The boys are good, but they lack the thought To look to this and to see to that, And prepare for the morning as they ought;

To take the plow to a distant field, The tree to prop and the gate to mend; To see that the horse is saddled and shod To send to the station for a friend,"

The words of the housewife, the farmer's words, They brought to my eyes the sudden tears; Each working away in field and house. Where each had labored so many years.

We mean it kindly to ask of them
To take their rest in the afternoon;
But, ah! they would rather work on till night.
The night that cometh for them so soon.

Oh! sturdy youth, 't, is your father's right To keep his place as in days of old; With mother beside you, maiden dear, Life's sweetest chapter is being told. We are growing old, ay, growing old, Fathers and mothers, but after all, The world has need of the work we'd And our presence on to evenfall.

And our presence on cy.

And we've still an effort more to make
In the light of the golden afternoon,
For a coming Night and a certain Guest,
And glorious Morrow to follow soon!

— (L. V. Royd.

## Spiritual Phenomena.

## Materializations in Australia.

The materialization scances at Melbourne, Australia, of which Mr. Spriggs is the medium. are being continued in a very satisfactory manner. The reports of them in the Harbinger of Light indicate a marked improvement in the power of the spirits to make themselves visible. The leading control, "Peter," converses from time to time with freat distinctness. The Harbinger says:

"Being questioned as to the introduction of material objects into closed apartments, he said that matter was not solid, as it is commonly thought to be. In speak. 'liquity' the substance he wished to bring in, or would cause a current of force to penetrate the spots, corroborated by their own experiences." at which the substance was to be brought in ; this enrrent is exceedingly powerful, and being concentrated in the one place, it would render the matter at the point temporarily plastic, so that a material object could be there introduced Into the room. When material objects were removed out of a closed room, it was in that ways or at other times, when an object disappeared, it might still be in the room, but the material atoms having been for the time drawn from it, it would be invisible, until restored to its-former condition. It was the same also with the Introduction of birds or other living beings into rooms under similar conditions. One of the sitters referred to a statement by Madame Blavatsky in 'Isis Unveiled' that living organized substance could not be so introduced. Peter replied that known facts were, stronger than theoretical assertions. With regard to mediums being carried long distances, that was quite possible, and all by natural laws. It was not to say that spirits were bearing the medium along with their hands through the atmosphere, but it was that the law of attraction downward was for the time counteracted, the attraction was removed from around them, and centralized above them, and they would be at once drawn up to it. As to their the same force, was applied as in the case of a small animal could be brought in, so could something on a larger scale.

Referring to the results of the recent weighing experiments, and the law which seemed to be indicated that the materialized form continually parted with its | there, in full view of all, stood erect a tall and lady- Avenue, made her great discovery of the Vegesubstance, as shown by the continuous diminution in weight, Peter said that similar results had been found out a nard and fast rule could not be made, because through one medium certain things might occur, while through another medium other laws would be brought into operation, and the phenomena occur in a different manner. As mediums were many in number, so manifestations were in many varieties. In the experience of Archdeacon Colley and others, the form had, remained with them in the light for a long time. In some cases, unless the controls had made special preparation, it would not do for them to disap- seen, but, at the request of some person behind, Mr. pear without a subdued light, because the medium is Mahony asked for more light to be turned on, and suglikely to be injured if the force too rapidly returns to him. On the subject of spiritual planets, he said that there were spiritual planets around other inhabited. globes, just the same as the spirit-world is around this earth, because the same laws of the universe operate there as here; the condition of the spiritual planet was high or low, according to the development and condition of the inhabited globe. In reference to the powers of the embodied spirit, he said that no doubt there were great powers in man which require developing, and that If people would give as much attention to that subject as spirits do before they come to the circle, they would be able to do more. Speaking upon mediumship, Peter observed that Spiritualists should be careful in selecting mediums for development, to see that they get the right kind. He appeared not to think it wise that mediumship should be developed in every case where it is possessed. Spiritualists had often made mistakes on this point. Having found a medium, they think they must develop them for the benefit of the world, and do not consider also their organization, and whether they are fitted in other respects. This carelessness resulted sometimes in bringing discredit upon the Cause."

The spirits at these scances are rapidly developing their ability to endure for long periods the light. On several occasions one of them stood in the full glare of a light brought out from the recess it has usually occupied, coming fairly into the circle of spectators, and shaking hands with one of them, the light being sufficiently strong to permit of the ruddy, health- still entranced, walked out of the cabinet, and an ful hue of the face being distinctly seen, differing greatly from the paler and more lifeless appearance usually presented. Six forms materialized and five different handwritings were obtained. One known as "The Nun "wrote with a pencil a few lines, which on examination were found to be so minute as to require the use of a magnifying glass to read. While this was being procured, she again appeared and wrote on another piece of paper what was found to be the same matter. The writing this time, though small, was neat and legible. The following is given by the Harbinger as a copy of what was written:

"Tu si hic sis.
Di natura trion fo a te consacro. Atua scorta affido
o prismo o somo. Di natura minastro eterno amore.
(Two or three of the letters may possibly be mis-"Dear friends. It is with pleasure I am able to be with you to-night. May God bless your labors.

The Nun. +"

from the floor, at the same time moving them forward about a foot.

continues the report, "On this evening," "the extraordinary phenomenon of dematerialization in the light took place in the person of John Wright, who in due order presented himself, and stood for a short time just between the curtains. After a while, the form was observed to be slowly sinking downwards, as though through the ground. This continued until tions I had witnessed at Gordon's scances. the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground, when they disappeared behind the curtain. In a minute or two the curtains again opened, and the form of the child Lily was visi- thoughts of the medium, the physical elements

Soon after occurred the materialization of two distinct forms at one and the same time. First, the form of a female, unfamiliar to the circle, materialized, and stood plainly between the curtains for a short time. She then retired, but immediately afterwards the curtains were pushed aside at both the centre and the lefthand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three feet in height. The figures were separated by nearly the whole width of the left curtain (three and a half feet). This was repeated several times. Again they showed themselves, this time side by side, forming a striking contrast. The taller form then repeatedly stooped down and kissed the child quite audibly, afterwards taking it up into her arms.

At a scance held March 24th one of the controls gave some very good advice to mediums, in the course of which he stated that if mediums, while sitting in the circle, had regard to the currents of the earth, they would often be more successful in their development and manifestations. Some mediums require to sit with the back to the east, others to the north, others again to the south, according to the conditions surrounding each. By studying these matters they would be able to place themselves in proper relation to these currents, for a medium sitting in a circle was a centre of a force, continually taking on and giving it off, and the current working with the manifestations would help to render them successful. When mediums occupied the wrong position in regard to these earth-currents, it frequently rendered them ill and upset in mind and body. "It would be well," manifestations, of that kind, the spirit would, so to remarks the Harbinger in closing, "if mediums would notice how far this statement is

#### Materializations in England.

The Herald of Progress, Newcastle-on-Tyne, Eng., of June 2d, gives an account of a materialization seance held at the residence of Mr. J. W. Mahony, 40 Anglesey street, on the previous Sunday evening. The medium was a Mrs. Hall of Gateshead. The cabinet was simply a piece of dark colored drapery suspended across a corner of the room. Within the enclosure thus so beautiful that the angels of heaven might be formed was placed a chair; there was also one in front of it, on the outside. In the last named Mrs. Hall seated herself, remaining there until entranced, when she fell upon her knees and uttered audibly an invocation. At its close, the audience commenced to sing, and while doing and suspicious, but hopeful that some evidence so, the medium seated herself behind the curtain, and the light was lessened. In regard to what succeeded the Herald says:

"The sjuging was earried on more or less continuously for about twenty minutes, when, suddenly, there being withdrawn from or introduced into closed rooms. | appeared a streak of white at the opening of the cabinet, which, after a moment's pause, disappeared as object, and with the same results. If a bird or a small suddenly as it came. A breathless silence was observed for some seconds, the audience intently watch-Ing at the opening for another manifestation of spiritpresence, when slowly and solemnly the curtain was again lifted by some power within the cabinet, and like form, clothed from head to foot in glittering, cloud-like white raiment. The figure extended a finetwo or three in the front row had availed themselves of the privilege, the draped figure retired behind the curtain.

The singing was then continued with renewed energy, and after the lapse of a few minutes the curtain parted in the centre and another figure was observed in the recess (also clothed in white). To the front row of sitters the form was plainly and distinctly to be gested that the apparition should come more to the front, and, after a slight protest from the medium (who was still inside the cabinet), both conditions were complied with, and then all present had a full and clear view of a form moving from side to side in front of and

outside of the curtains.

After remaining in this situation for some two or three minutes, the 'materialization' glided noiselessly back into the recess, and the medium (who was stated to be entranced by a child seven years of age. explained that the form which had just retired was the fully developed spirit of a departed French lady who

was in the habit of attending most of her séances.

The next demonstration followed almost immediately, by the curtain being opened, and lifted from within the cabinet, when there was displayed to view the medium (still sitting in the chair), while by her side stood the delicate and sylph-like form of the French lady, who, with extended arm, invited the sitters to draw still closer, and touch her. This invitation was accepted by several, and on the sitters retiring to their places, the spirit suddenly threw out several yards of what appeared to be a gauze-like substance highly perfumed, which those present held in their hands till it was withdrawn into the cabinet. This experiment was repeated again and again, and appeared to give the utmost satisfaction, as evidencing to those who had studied the subject, the great power possessed by the medium. The singing was continued at intervals throughout the meeting, and before its close two other forms appeared at the opening (one being as small in stature as a child), after which the medium. swered several questions put to her with reference to spiritual matters."

## Henry C. Gordon's Mediumship.

To the Editor of the Banner of Light: Tuesday evening, April 18th, I attended a most perfect scance for form-materialization, at Henry C. Gordon's, 691 North 13th street, Philadelphia. There were but six sitters present, and there seemed, not a ripple of inharmony in the surroundings, and all the many manifestations were of the clearest, highest order. On the afternoon of the 19th I was at another séance at the same place, which even surpassed the one held the night before. There were but three sitters present. Several spirits came out of the cabinet, who, with others that showed themselves at the curtain, were thoroughly materialized, and talked with us as natwith you to-night. May God bless your labors.

The Nun. +"

At a scance held a few days later, a spirit belonging to the controlling band of the medium, known by the name "Charity," remained visible for a longer time than usual. She danced gracefully to music, assuming many beautiful positions, and finally took a heavy chair, placed it in front of her and motioned one of the sittin front of her and motioned one of the site ters to occupy it. She then took hold of the back and lifted both chair and occupant fairly

oughly materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as mortals. At neither scance did there appear to be any but full and perfect materialized, and talked with us as naturally as neither scance did there and to scance some of the scance some of the scance some of the scance some of the sum of the forms were evidently transfigurations, or, as the hall corners pring and to resolute the holds a Spiritualist h

"drew the medium's voice from him." Said I, "Now let us hear another voice from that of the medium's." Almost instantly the tall, stalwart form of Mr. Shaddock, a guide of the medium, appeared and spoke in his usual voice of twice or thrice the compass and force of the medium's.

This led to a conversation as to the manner and cause of the transfigurations or transforma-Said the spirit: "A real materialized spiritform may be present, but if there chances to be a skeptical sitter in the circle who fixes his gaze firmly on the face and eyes of that form, with his mind full of suspicion and unkind of the latter are unconsciously drawn to the materialized spirit, and become a part of its fleshly clothing more or less, according to the force and violence of the attraction; it may be but so small a part that the resemblance of the spirit's features to those of the medium may be scarcely perceptible, or it may be, in extreme cases, that the whole body of the medium will be drawn to the spirit and become solely its clothing."

Of the truth of this explanation I have in the course of my experiences had many proofs. As, for instance, at Gordon's scances, Thomas R. Minturn, a brother-in-law of mine, presents himself so exactly like what he was when in earth-life, that no one who ever saw his striking features, beard and hair, I am confident could mistake the spirit's identity.

On two occasions when the spirit presented himself an exceedingly skeptical friend of mine. who makes no secret in his belief that Gordon sometimes supplements the manifestations. asked me to let him approach the cabinet, and examine the features of my spirit friend. On both occasions, no sooner did the eyes of mortal and spirit meet than the latter shrank back, whilst quite a transformation took place in the spirit's features. Some may remember reading in the Banner of Light an account of a Mrs. Forster, to whom my attention was called in a remarkable manner by my spirit-daughter Gertrude. Some days or weeks after I saw her Mrs. F. passed to the better land. At this last scance I was called to the window of the cabinet, where I recognized, beyond peradventure, the fully materialized face of Mrs. Forster, who thanked me most heartily for some little pecuniary assistance I had rendered her during her last sickness. -With proper conditions accorded there are probably but few better materializing mediums in the field than Henry C. Gordon.

But my experiences have taught me that just in proportion as a spiritual medium's capacity is fitted for the production of good, when surrounded by harmonious sitters whose souls go out in kindly feelings toward the medium with sincere desires to receive only good, is his or her capability to become the instrument for the production of evil when the surroundings are of a different character. Thus whilst in the first named instance the manifestations may be made to rejoice in witnessing them, let the same medium be surrounded, by a circle composed of Bundys, Colemans, Crowells, Beards and Wallises, or their sympathizers—persons whose minds are not only skeptical, distrustful of fraud, or a semblance thereof, may be discovered, in order to apparently give support to their pre-conceived opinions - and the manifestations that occur will be of a kind to cause the "angels of heaven to weep," and raise the.

loudest laugh in hell." THOMAS R. HAZARD. Philadelphia, Pa.

\* Lynn, Mass., always was a good place for health, but it has become a modern Bethesda since Mrs. Lydia E. Pinkham, of 233 Western cures in this important particular: The healing agent, with all its virtues, can be sent to order by express or mail all over the world.

## SPIRITUALIST MEETINGS.

BEVERLY, MANS, —The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, M.L., The Progressive Lyceum meets in Julion Park Hall, on Madison street, near Bishop Court, at 2:30 and closes at 2:30 r. M. every Sunday. All are invited. T. Griffen. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall. 13 South Halstead street, Sundays, at 3 P. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by ofher well known clairvoyants and test mediums. Strangers and others cordially invited. Geo, Mostow, Chairman

man.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner state and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Farior, corner Wood and Walmit streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHIO,—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lycomm meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Willamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

drect.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, lowa Avenue. Inspirational speaking. Dr. J. L. Enos, President: Mrs. Naunle V. Warren, Vice-President: Dr. Hamilton Warren, Secretary and Treasurer.

HAVERHILL, MANS.—The First Association of Spiritualists of Haverbill and Bradford holds meetings every Sunday. Charles E. Sturgis, President; Daniel G. Davis, Vice-President; J. Milton Young, Corresponding Secretary; N. C. Fernald, Financial Secretary; Harvey Ray, Treasurer.

HANNON, MASS.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Scalars meats for religious revision every Syndyny of Manual Seekers meets for religious service every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary. The First Society of Spiritualists meets Sunday and Wednesday evenings, in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

urer.

LYNN. MASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham.

LEOMINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o' clock P. M. Charles T. Wilder. President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

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

MILWAUKEE, WIS.—Spiritualist meetings are held MILWAUMEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7%. Airs. L.M. Spencer, regular speaker.

NEW HAVEN, CONN.—New Haven Association of Splritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M. av 2 and 7% P. M.

NEWBURYPORT, MASS.—The First Spiritual Society holds meetingsevery Sunday at Temple of Honor Hall 48 State street, at 2% and 7% P. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

Pinnmer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock, Speakers and mediums desirous of visiting Portiand under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

SAN FRANCINCO, CAL.—The First Spiritual Union Society holds a conference and scauce every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for fectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M.

WINELAND, N. J.—Meetings are held every Sunday
worning and evening. A. C. Cotton, President; John Gage
and Ellen Dickinson, Vice Presidents; Mary D. Howe!
Recording Secretary; Susan Cornell, Corresponding Secre
tary; Mrs. Portia Gage, Trassurer, Children's Progressive
Lyceum meets at 12½ P. M. Charles E. Greene, Conductor. WORCENTER, MASS.—The Worcester Association of Spiritualists holds meetings overy Sunday at 2 and 7 P. M. I Grand Army Hall. Woodbury C. Smith, President; Hattle W. Hildreth, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

WEYMOUTH LANDING, MASS,—The Braintree and Weymouth Spiritualist and Liberal Association holds meetingsevery Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock P. M.

## SPIRITUALIST LECTURERS.

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 26.
Mirs. N. K. Andross, trance speaker, Delton, Wis. C. Fannis Allen, Misham, Mass., Mirs. R. Augusta Anthony, Albion, Mich. Mis. M. C. Allere, Inspirational, Derly Line, Vt. WM. H. Andrews, M. D., Cedar Falls, 1a.
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Dir. Dran Clarke, Portland, Ore.

WARREN CHASE, Santa Barbara, Cal.; or care Banner Light.
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MRS. S. E. CROSSMAN, 5 Temple Place, Boston,
DR. J. H. CURRIER, 71 Leverett street, Boston, Mass,
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IRS, A. E. CUNNINGHAN, platform test, Bond street,
IRS, A. E. CUNNINGHAN, platform test, Bond street,
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ynu, Mass J. W. Cadwelli, 320 Cook Avenue, Meriden, Conn. Mus. E. B. Chandock, formerly Mrs. S. Woods, of Eden

Mus. E. B. Chaddock, formerly Mrs. S. Woods, of Eden Mills, Vt.
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J. L. ENOS, Cedar Rapids, Jown.
THOMAS GALES FORSTER, 211 West Lombard street, Bal-

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George A. Fuller, trance and normal, Dover, Mass.
Nettie M. P. Kox, inspirational, Newton, in.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
A. B. French, Clyde, O.
P. A. Field, Bernardson, Mass.
Mrs. Addie E. Frye, trances medium, Fort Scott, Kan,
Du. H. P. Fahufield, Stafford Springs, Com., Box 30,
Kebsey Graves, Richmond, Ind.
N. S. Greenleaf, Lowell, Mass,
ISAAC P. Greenleaf, Towell, Mas

E. H. GHEEN, northeast corner of Eighth and Johnsts., Illucinuati, O.
E. ANNE HINMAN, West Winsted, Ct., box 323.
LYMAN C. HOWE, Fredonia, N. Y.
MIS, S. A. HORTON, Galveston, Tex,
REY, J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDEN, inspirational, North Clarendon, Vt.
MIS, F. O. HYZER, 435 E. Baltimore st., Baltimore, Md.
MIS, F. O. HYZER, 435 E. Baltimore st., Baltimore, Md.
MIS, L. HUTCHISON, inspirational, Owensville, Cal.
MIS, M. A. C. HEATH, Bethel, Vt.
ANNIE C. TOHRY HAWIS, Memphis, Tenn.
ZELLA S. HASTINGS, inspirational, East Whately, Mass,
JENNIE B. HAGAN, South Royalton, Vt.
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F. A. HEATH, trance, 27 Lawrence street, Charlestown
District, Beston, Mass.
MIS, M. J. HENDEE, inspirational speaker, 8654 Market

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his weary way," and the threat horses look eagerly toward
their home and its rest. A boy and his dog are cagerly toward
their home and its rest. A boy and his dog are cagerly toward
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beauty to the picture. In one hand she holds wild flowers,
in the other grass for "my colt." Seated under a tree in
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INDEX. Ready to go, Shall we know each other there? Sweet hour of prayer, Sweet meeting there. Sweet reflections, Sow in the morn thy seed, Star of truth, V Fragment. V day's march nearer home. Ascended,
Beautiful angels are waiting,
Bethauy,
Bethauy,
Beautiful City,
Beautiful Land,
They Il welcome us home,
Beautiful Land,
There's a land of fadless Bethany, Bethany, Beautiful City, Beautiful Land, Bilss, Beyond the mortal, By love we arise, Come in thith, They're calling us over the

Ribss.
Reyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Comes gentle spirits.
The said of rest.
The said of rest.
The said of rest.
The spirit fine.
The said of rest.
The spirit.
The spirit fine.

We shall meet on the bright etc.
Welcome angels,
Walting 'mid the shadows,
Walting 'mid the shadows,
When shall we meet again?
We welcome them here,
We 'll meet them by and-by,
Where shadows fall not, etc,
We 'll anchor in the harbor,
We 'll gather ag the portal,
We shall know each other
there,
We 'll dwell beyond them
Walting to go,
Walting on this shore,
We 'll ourneying on, My home beyond the river, Moving Homeward, My home is not here, My guardian Augel, Not yet,

We're journeying on. What must it be to be there. Where we'll weary never-more. dsper us of spirit-life. Waiting at the river. CHANTS. Come to me.

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Outside, Over the river I 'm going, Oh, bear me away, One by one, Passed on,

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The only man who never, no, never, changes his mind is the man who has no mind to change.

Thomas H. Benton said, "The instinctive sagacity of the people is an overmatch for mere book-learning,and being the result of common sense is usually right, and being disinterested is always honest."

The weather was fair and the wind and sea moderate, yet the British steamer, Escambia, went down, and it is supposed all hands were lost. She had just left San Francisco, bound for St. Vincent, Portugal, loaded with wheat. She was seen to capsize by the lookout at the signal station at Point Lobos, when about five miles off the headlands, and immediately

Profanity is the masculine of tears, says the Boston Post, which is just as true as that hysteria is the feminine of argument.

- Old lady apropos of wiry and angient leg of mutton: "D'ye mean to say that this is lamb?" Butcher: "Cert'nly, mum." Old lady: "May be it was once; you and I was lambs about the same time."

Mrs. Stowe says, "Half the misery in the world comes of want of courage to speak and hear the truth plainly and in a spirit of love.

THE A REGULAR" ANIMUS—An lowa woman went to church one Sunday and "experienced religion." Arriving at home, she called her children about her and said: "I am going to give you two days to get region. If you don't do it in that time I'll whale your hides of! I have learned my duty; do you hear,—Black Earth (Wis.) Advertiser.

Free of charge -an empty musket.

If the British lion is too feeble to bite an Egyptian, New York Times considers that he cannot any longer-be an object of f. ar to an Irishman.

A encumber green on the table lay, Bidling his swiftly approaching death; And he smiled at the vinegar over the way, And unto the pepper and salt he saith, You'll keep me company, friends, I trust; We'll die like Samson, if die we must."

- R. M. Fleld. It will afford sweeter happiness in the hour of tran-

sition to a better world to have wiped one lear from the check of sorrow than to have ruled an empire. Great is Jumbo, and great in amount will be the money he carries away from Boston.

Hon. George B. Loring, the U. S. Commissioner of Agriculture, is now in Salem, enjoying his summer vacation. He is one of Massachusetts' most intellectual men, and we hope sometime to see him Governor of

the Commonwealth. Eighty thousand barrels of crude oil have gone up in smoke at Osean, N. Y., and vicinity. Lightning touched it off.

Central Iowa was visited by a terrific tornado late last Saturday night, that carried inin and death, in its track. Property loss, \$600,000. About 100 people were

The v Old South Church! has not as yet been "re-

Fears of an outbreak in Dublin are entertained by the English authorities, and the whole garrison is held in readiness for immediate service. 🚬

A traction over one hundred and sixty persons die in this city each week.

que en Victoria, completed the forty-fifth year of her reign last Tuesday, June 20th. She has refgned longer by some months than did Queen Elizabeth.

It was first a muddle in Egypt; then a crisis; then a mob tragedy, wherein nearly two hundred Europe-

The silver dollar coinage still goes on. It is sham money-worth intrinsically no more than eighty-eight cents. Congress should stop this style of coinage at once, and pass an act to coin half, and quarter dollars. dimes and half dimes instead, which the people demand' Mr. Cox, as you are a live representative, do speedly make a move in this direction.

When a man loses his inspiration it is curlous to see how he enlarges his self-conceit.

The tide of immigration continues to flow in upon us with increased velocity. During the month of May last there arrived from England and Wales 13,404 immigrants; Ireland, 19,717; Scotland, 3,015; Austria, 4.290; Germany, 41,747; Italy, 5,141; Norway, 7,161; Sweden, 1.937; Dominion of Canada, 10,622; China

We learn from a reliable Brooklyn correspondent that Dr. Monck Ignores Spiritualism and Spiritualists.

We are beginning to think with Lord Byron that

There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is society where none intrude,

The Massachusetts Medical Society during its late session refused to forgive one of its members for the rank offence of consulting with a homeopathic physi-

Henry W. Longfellow's biography is to be written by his brother, Rev. Samuel Longfellow, who has resigned his pastorate of the Unitarian church at Germantown, Pa., in order to devote his time to the work

The room in the Francklyn Cottage, Elberon, in which President Garfield died, is closed, and draped heavily in mourning. In this condition, it is stated, it will always remain. This is the fanaticism of sorrow. Better open it to light and air, and useful occupancy - Commonwealth.

The freshman's occupation is gone. A kind of glass has been invented for street-lamps from which a stone bounds harmlessly.

Never strike a feather bolster when it is down .-

The Scientific American is responsible for the statement that the secret of the Keely motor is as follows: The power exhibited by the motor is simply that of compressed air introduced surreptitiously by pipes which connect it with a condenser.'

The Grand Army year, closing this week, will be altogether the most successful in the history of the organization, the growth being extraordinary. The membership one year ago last April was 61,000. Com, mander-in-Chief Merrill will next week be able to report, on turning over the order to his successor, a round 100,000 members.

A distinguished divine says that "the minister must guide—he must not drive." In old times he drove, and he liked to drive; but now his driving days are over.—Boston Traveller.

The love of the children for the late H. W. Longfellow, the bard of the household (a love which he so fully reciprocated), is already finding expression in the pecuniary offerings received from many little ones by the treasurer of the Memorial fund. Money for the National Dollar Subscription in honor of Mr. Longfellow can be sent to this office, to be acknowledged on receipt in these columns, or to John Bartlett, Treasurer, P. O. Box 1590, Boston, Mass. The management of the Memorial Association acknowledges the receipt, in aid of the movement, of a check for two hundred and fifty dollars from James R. Osgood, of

Spiritualist Meetings in Brooklyn. The Brooklyn Splritualist Society - Mrs. F. O. Hyzer, permanent speaker—tolds services at Everett Hail, 38 Futon str. et, between Smith street and Gallatin Place, every Smiday, at 105 A. M. and 725 F. M. Seats free to all, Childrent's Progressive Lyceum meets at 3 o'clock F. M. Conference meetings—J. David Chali man—every Saturday evening, at 80°clock, H. W. Benediet, President.

Brooklyn Spiritual Praternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washingtoward Concord streets, seven blocks from Fulton Ferry, at 3 and 75; P. M. Speakers engaged; June, Mrs. Atoly N. Burnham, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. June 23, "Spirit Obsession," Hon, Wm. Cott; June 20, Mrs. Milton Rathburn, of New York City, All thespiritual papers for sale at allour meetings; S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi Street,—Rev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at so clock.

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

To the Editor of the Banner of Light:

An interested audience assembled to listen to the able lecture of Deacon D. M. Cole on the "Ministry of Angels." "Our Deacon" has a concise way of expressing his thoughts, and while men and women may differ from him in his reasoning or in his argument, his lectures are never dull, but practical, and filled with gems of wisdom. At times our brother is moved by invisible influences, and when such is the case he soars upon the loftlest flights of a genuine inspiration. His audience were sympathetic not only with the subject but with the speaker. He said all nations, in all ages, have believed in the ministry of angels and of their influence upon the affairs of this life. His line of argument was that there are no evidences that these ministering angels were anything of argument was that there are no evidences that these ministering angels were anything but human beings. He cited largely from the Hebrew Scriptures to show that though the Jews often called these influences Jehovah or Lord, yet they were men. He cited the case of Manoah, who met a man in the field who told her that the earnest longing of her soul should be satisfied, and when, subsequently, her husband saw this angel and it vanished before their sight, he said, "Ye shall surely die, for we have seen the Lord." The Christian world profess to believe in the ministry of angels, but they never see or hear them. Some angels, but they never see or hear them. Some angels, but they never see or hear them. Some of them think that ministering angels are God's special policemen. Now men argue that prayer is never answered, but I believe that every earnest prayer finds an answer. Ofttimes it is answered differently from what we expect, and these ministering angels are God's messengers to these where role are reconstint to their view. to those whose souls are receptive to their min-

strations.
"The Ministry of Angels!" who can state it "The Ministry of Angels!" who can state it in its fullness? Is one wearied and fainting under hard physical exertion, and with closed eyes and relaxed muscles waiting for the new view rest may give to his wearied frame? to him the angels come. Angel hands are laid on him, tired muscles are soothed, a sweet peace is breathed on him, and he rises refreshed, because "the angels of the Lord have encompassed about him." Or, is one suffering a great grief, his soul rent as with a death agony, merging into the paralysis of despair? to him the angels come, with gentlest soothing influences: these come, with gentlest southing influences: these unseen, unbeard messengers, these spirits act upon his spirit, his grief is subdued, he is calmed, invicorated, and able to carry the burden of life bravely and well for angels have den of life bravely and well for angels have appeared ministering unto him, as it is said they did to Jesus after his fierce temptation. Or, through weary days and nights, one has pondered how to produce certain mechanical results. He knows what he wants to do, is sure it can be done, but cannot tell how. He walks as in a dream during the day, ever pondering the inscrutible mystery, and his slumbers are fitful and disturbed; he worries and wearies in vain; at last he dismisses it in despair, from his thought as impossible for him. Just then, the angels who could not reach him in the pride of his intellect and his strength, when he is pasof his intellect and his strength, when he is passive, even though it be from exhaustion, solve the problem for him. He leaps from his bed, and feels a joy as great, even "though his eyes are holden," and he knows not that guardian angels have helped him as soon as he would let

All this they do unseen, unheard. But how much more do they do? Seen and heard both; nay (as is asserted by those whom we are bound to believe), they appear to sight so clothed in matter that those who have missed loved ones from their interest and the second of the s If you want to be a real good Christian you must practice on Monday one or two of the things that you say "Amen" to on Sunday. The difficulty with many church members is that they get wound up, at the prayer-meeting, but run down as rapidly as a watch with a broken mainspring the moment they touch the solid business of life.—New York Herald.

The silver dollar colors. we are not dead; we have not ceased to live. The joy that is ours, the vastly unfolded life, the profounder knowledge, the mastery over physical conditions which we exult in, shall be yours also. Eternal Life is proclaimed in the very presence of seeming Death—immortality on the very verge of the grave—and the sad heart rejoices, the weak are strengthened; the unbelief which shivered all hope and trust as with a death-chill, is scattered and dissipated, and we can smile in the face of Death and laugh at the thought that the grave can ever claim us. at the thought that the grave can ever claim us, What the priest-would have us believe we know. We, too, could believe a revelation of eternal life, because we wanted to. We could argue from our internal longing for and consciousness of eternal growth, and so from our own exist. of eternal growth, and so from our own exist-ence in time prove our own eternity. But Na-ture, when we inquired of her, was sternly silent, or her utterance only meant, "The race shall exist though individuals perish; mea die, but man is immortal." Nature has nothing so high as man by which man may measure her des-tiny. But when our friends whom we thought dead stand before us as they were in life; when they show that they know us removing which dead stand before us as they were in life; when they show that they know us, remember what we remember; when our senses are satisfied, we have the last evidence wanting—our intuition, our reason, our senses, all agree, and we have the right to say we know. Surer than the word of priest, though he calls himself God's messenger; surer than holy writ, for it has come direct, with no human will to pervert or mistranslateit; surer than all argument, for the extraordinary fact is beyond argument; surer than our nary fact is beyond argument; surer than our human consciousness, for we have consciousness confirmed by sense—do we know we shall live

confirmed by sense—do we know we shall live eternally, and so the angels teach us.

Is this all? asks one. All! Do you know what this includes? Eternal Life—not eternal dreaming, not eternal seeking of tests. Eternal consciousness, eternal activity. If Spiritualists would only once get away from the bondage of words, and grasp the ideas they represent. All! Who can once consider what life is here, and not find wonderful incentive in the thought of eternal life? Is sleeping the best representation eternal life? Is sleeping the best representation of life? is dreaming the best? is quiescence a fit correspondence to life? No; life is activity, perfect movelessness, is death. Even as the heart beats while we sleep, because if it stopped we should cease to live on earth; even as here all our powers come of effort to exercise them, so in the life beyond, surely, for it is bound up in the very thought of life—we can have no in the very thought of life—we can have no other conception—the glory of our life will depend upon our activity. It is the working hours, not the sleeping ones, we measure by. What activity is possible? What shall we work at? What shall we do? Our thesis furnishes the explanation. What do the angels do? Each does what he can to help others—that is the brief statement of angel ministry. Brothers, sisters, you who have been instructed, comforted guided by angels whom you have not seen. ed, guided by angels whom you have not seen by words you have not heard, have you though

how to get a richer color, a sweeter perfume? Perhaps, 4f you are competent for no more than this, and this may be your duty. Are you to study eternally? Do you know what eternity means? To solve all the possible changes of matter? It is a large contract, but eternity is very long; longer than you can possibly conceive of. Are you to think forever of abstractions that shall touch no life, that shall grow in the course of uncounted centuries as foolish an amusement to you as working out problems of permutations of numbers, seeing into how many forms you can put the letters of the alphabet? Or, knowing that your power of reception is finite, that consequently you cannot absorb eternally, you must give out, that you may grow. If you are to be angels, you must even here be "ministering spirita." Knowing these things, destring to progress, aspiring after higher light, truer knowledge, angelic power, why not seek it here and now? Is there one you know of needing consolation of any sort? Even if you can only as one said, 'just sit down by her and cry,' do that. Is there one trembling, doubting, to whom you can speak words that will make strong the trembling, nerves? Reassure the doubting mind, speak the words. Is there one trembling, or wearied and despondent, whom you can support, or strengthen, or encourage? Give your help. These are angel ministries; this their work. Are we learning the trade—finding out how to be angels? For our own sakes should we not seek opportunity for such ministery.

Never before in all human history were such large heave there of denser ingranage, but never large heave there is a designed invitation from Manager Kellogz, on behalf of the Directors, to attend the forthcoming Cassadaga camp.—meeting, combinistry.

so, I confess, I often think—until we change our thought, we cannot be angels; we must be the thought, we cannot be angels; we must be the paupers to whom the angels come with pity, if it were conceivable of them even with somewhat of contempt. For they see what we try to hide by false words, that we are so intent on our own gratifications, our own wants, our own laziness, we cannot see, do not know, do not even want to know, the needs of those around us. We say we cannot; it means we do not want to help others. But we must, there is no escane from it; it is the law of all growth, the cause of all progression, the source of all aspiration. The "power of an endless life" may be terrible as well as glorious. For our own sakes, if no higher motive can stir us, we should bestir ourselves in this matter. The penalty of failure is death—spiritual death, shown by isolation, absence of motion.

Friend, you may pass as many jubilant reso-

stire ourselves in this matter. The penalty of failure is deeth—spiritual death, shown by isolation, absence of motion.

Friend, you may pass as many inblant resolution, absence of motion.

Friend, you may pass as many inblant resolution, absence of motion.

Friend, you may pass as many inblant resolution, absence of motion.

Friend, you may pass as many inblant resolution, and the second of lation, absence of motion.

Friend, you may pass as many jubilant resolutions as you please, declaring that "the bottom has fallen out of hell and the devil is dead," but the devil is not dead while you can be persuaded to indifferentism, and if the bottom has fallen out of hell, its effect is only to render hell bottomless, escape seemingly impossible. I do not tell of any stern personal will dooming any to an eternal future, but I do say you and I, the sovereign arbiters of our own destinies, may, so far as we know, do this. We make our own hells and rush to them. What shall we do? again I ask. If you would be angelie, do as angels do. Wherever there is need there they come. They question not of race, color, or rank, or sin, of significance or insignificance. Wherever any are ready to receive, they are

to bread and butter; give those if you can. When you have exhausted all the possibilities of help, not that you have found, but that you can find—not till then have you done all that is possible for you, not till then have you learned all of the lessons of earth-life. We have just one lesson to learn here—how to help others. So shall you be ministering spirits; so shall you learn the mystery of angelhood; so shall you grow; so shall infinite existence come to mean infinite joy; so shall progression mean infinite growth of power, of peace, of happiness, of effort to bless. This the lesson of our theme—you are to be angels that excel in strength, having learned so much of the secret of power on the earth; you are to be angels always, sub-ject to higher intelligences, which means more

ject to higher intelligences, which means more loving ones. [Applause.]

Hon. A. H. Dailey made an eloquent address, followed by Mrs. T. B. Stryker, who spoke in a trance state very acceptably, and Mrs. Abby N. Burnham gave the closing address, full of practical thoughts. Hon. Wm. Coit will lecture Friday evening, June 23d, subject, "Spirit Obsession," and Prof. J. R. Buchanan will also be present and speak.

S. B. NICHOLS.

357 Flatbush Avenue, Brooklyn, N. Y., June 17th, 1882.

## Cleveland (O.) Notes.

sisters, you wind have been instructed, comforted, guided by angels whom you have not seen, by words you have not heard, have you thought why the angels come? have you thought why the angels come? You have pictured the glories of the Summer-Land, and you have asked the angels what was the charm of their new life, the cause of the progression they exulted in. They told you it was not possession of any power, but the power of love; not of any wisdom, but the wisdom of love; not of superior knowledge, but the knowledge given by love, and love must manifest itself in or upon matter. All spirit force must. We can never know spirit except so. Your material bodies of finer fibre, of more exquisite sensitiveness, of one of the character of a grove-meeting. Dr. Underhill of Akron, O., D. M. King of Mantus Station, and others having been invitation is also to be extended to To the Editor of the Banner of Light:

LIGHT.

or wearied and despondent, whom you can support, or ald to support, or strengthen, or courage? Give your help. These are angel minor courage and copial addresses. Nearly all of the officers were present, and a highly profitable and enjoyable time was had. The meeting closed by a cordal invitation from Manager kellogg, on behalf of the Directors, to attend the forthcoming Cassadaga camp-meeting, company time when it helps to do more mencing. July 28th. Many improvements are to be made over last year, and two specially never any time when it was possible to do more times when it was perilous to life to attack evil the courage of the content of the provided and the forthcoming Cassadaga camp-meeting, company time when it was possible to do more times when it was perilous to life to attack evil the course were reasonable and enjoyable time was had. The meeting closed by a cordal invitation from Manager (kellogg, on behalf of the Directors, to attend the forthcoming Cassadaga camp-meeting, company time when the was had. The meeting closed by a cordal invitation from Manager (kellogg, on behalf of the Directors, to attend the forthcoming Cassadaga camp-meeting, company time when the support to do more feeting. The forth of the provided the forthcoming Cassadaga camp-meeting, company time when the support to do more feeting. The forth of the provided the forthcoming Cassadaga camp-meeting company to the provided the fo

new and important departure, bring if possible a white dress to wear at the entertainments.

Excursion.—It is in contemplation to get up in Cleveland a mammoth excursion to Cassadaga the last three days of the season, starting Friday, Angust 25th, via the N. Y., P. and O. R. R., at very reduced rates. So the outlook for Ohioans, as well as New Yorkers, for the enjoyment of camp-life is particularly promising.

Fraternally yours, Thos. Lees.

#### Onset Grove Picnic.

To the Editor of the Banner of Light:

The Onset Grove Association had its usual first, or June gathering, on Thursday, the 15th instant. The early morning of that day opened a little cloudy, with a moist feeling atmosphere, but before the cars reached the grove sunshine was in order for the day, and it was, in fact, just such a bright, pleasant day as always makes a picule enjoyable. A goodly number gathered -enough to excite a pleasant interest, and draw out

when hereafter he is announced those who listened to him on this occasion will be sure to do so again—at least if he is in their vicinity.

Next was introduced Miss Lizzie Doten, a popular voice that seems to have been silent of late years, and certainly without apparent cause. She has not "back-sild," or lost her inspirational power, and presents no visible or invisible appearance of decay, either cerebral or physical. Her direct pointedly expressed words of truth and soberness reminded one of other days; she made a marked impression of approval and interest by her speech, which was altogether too short; but all the speakers on this occasion were short from necessity.

Dr. Storer then asked John Wetherbee to cast his "shadow" next, and he would have been glad to, for the sun was shining brightly on the auditorium, the thin but very green leaves on the trees, owing to the backwardness of the season, hardly offering any obstruction to its warm and goden rays, and the speaker, notwithstanding the sombre significance of his introduction, did not amount to so much as a passing cloud; he had the good fortune to follow Miss Doten, and caught hold of the mantle or momentum of her thought, and owing to the good temper of the listeners, succeeded in making an impression if he did not in casting a shadow.

Hy the time Brother Wetherbee got through the Docasting a shadow. By the time Brother Wetherbee got through the Do

By the time Brother Wetherbee got through the Doten momentum was expended, and Dr. I. P. Greenleaf was called upon, who had then to draw from his own mental resources, added, of course, by the spirits who control him—he being a good medium; he made a very sound, happy closing speech. I should not say "closing" speech, for Charles W. Sullivan, besides making himself useful as director of the music, was called up to relate some of his experiences in spiritual phenomena. Mr. Sullivan seems to have some clairvoyant gifts; his remarks were listened to with interest, and made a closing harmony with the "mysterious associations" referred to in the earlier part of this report.

"Shadows."

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

Mass Convention in Vermont.

The Spiritualists of Vermont will hold a mass Convention at the American House, Hyde Park, Friday, June 30th, and Saturday and Sunday, July Isrand 2d. Speakers expected; Mr. 43c. A. Fuller, Dover, Mass.: Mrs. Fanny Davis Smith, Brahdon, Vt.; Mr. A. E. Stanley, Leicester, Vt.; and Mrs. Emms Paul, of Morrisville, Vt. Also the celebrated test medium, Mrs. Gertrude Howard, of East Wailingford, Vt. Boardat the hotel \$1,00 per day. Return checks expected over the Vermont Central, St. Johnsbury and Lake Champiain, and Burlington and Lamoille railroads. A good time is expected, and all Spiritualists and Liberalists are cordially invited to attend.

Per order Committee. Mass Convention in Vermont.

SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE 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, Cor. Secretary.

HENRY KIDDLE, Cor. Secretary.

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

The friends of this enterprise everywhere—all who wish well of the Secular Press Bureau — who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinewsof 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.

or the Bireau may be commensuate when the polyance 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, 266 Broadway, office No. 11.

Funds for the support of the Bureau should be forwarded to Messus. Colby & Rich, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

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

Republican Hall, New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10H A. M. and 7M r. M. Henry J. Newton, President; Hen-ry Van Ulder, Socretary.

## JAMES PYLE'S PEARL INE.

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JAMES PYLE, New York.

## A NOTED BUT UNTITLED WOMAN.

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 some of her correspondents love to call her. She is zeal-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 mpound is a m cine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and 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. Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life." It permeates every portion of the system, and gives new

life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostra-tion, 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 insurpassed, as abundant testimonials show.

"Mrs, Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constination, Billousness 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

imbition is to do good to others, Mrs. A. M. D. Philadelphia, Pa. June 3, [5]

IS A SURE CURE

For all diseases of the Kidneys and LIVER.

It has specific action on this most important or-gan, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

MALAPIA. If you are suffering from mala-properties or constipated, Kidney-Wort will surely elleve and quickly cure, In the Spring, to cleanse the System, every one flouid take a thorough course of it.

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Feb. 18. -24wis

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Nov. 18.—istf