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### The Spiritual Rostrum.

### Rev. T. DeWitt Talmage, the Slanderer of Spiritualists.

A Lecture delivered before the Ludies' Aid Society of Boston on the Evening of Sunday, May 11th, 1884,

BY J. CLECC WRIGHT. [Reported for the Banner of Light by John W. Day.]

Skillful practitioners at the bar find it to be to the advantage of their case, when it is a bad one, to vilify the character of the opposing counsel: When they have a particularly dirty case to defend, they gloss over the imperfections, magnify its beauties, if any are to be found, give microscopic delineations of its fine points, should any such be available, and then exert such eloquence as is at their command to merollessly castifate all concerned on the opponent merollessly castigate all concerned on the oppo-site side, and throw fire about on every hand. And in the midst of these general rhetorical fire-works, such a legal advocate hopes at any rate to come out victorious, like an all-conquer-

ing Alexander. We have met to night to deal with one of the We have met to-night to deal with one of the most scurrilous, ferocious and unpardonable attacks yet made on Spiritualism, and one made by a gentleman professing remarkable and striking Christian views—a man whose theologic history is well known in two countries. The peculiarity of this man's intellectual organism, the character of his theologic professions, the brazen clangor of his rhetoric, and the style of his attack, belong to a class of mind trained in all the cunning of subtle theologic credulity and belief manufacted by a classification that regists the cunning of subtle theologic credulity and belief, manipulated by an education that resists the growth of intelligence, the enlargement of the pale of human knowledge, and the proper assimilation of such information as humanity from time to time acquires with the practical affairs of life. Retrospectively Dr. Talmage rests upon that which is rapidly decaying; he has but little in common with the progressive spirit of the age; his mental constitution is fitted only to believe: an observer he is, without the power of scientific analysis; his intellect the power of scientific analysis; his intellect belongs, in all its dealings with life and its great concerns here and hereafter, wholly to the do-main of Faith. As a teacher he is purely on the retrospective plane. In the childhood of Faith he would have been herolo, and to the least edu-cated of the community to day he is still a hero, a God! Talk, wisdom and judgment do not al-ways walk hand in hand; he illustrates the often-illustrated generalization of history that the least developed mind is the conservative

the least developed mind is the conservative mind of the age; and that the conservative mind of the age, sticking closely to the past, is ever ready to become the persecutor of the progress of the present. In private life, no doubt Dr. Talmage is an amiable man—a man who can awaken a laugh and heartily join therein; a man who enjoys a cup of tea with the best, and can appreciate a joke, and make one, too—but a terrible man when standing face to face with the new, natural knowledge of the day! It was so when Thomas knowledge of the day! It was so when Thomas Paine, with his inimitable and stirring power of utterance, delineated the spirit of liberty as the spirit of liberty had never been delineated before. Amiable old-country gentlemen away off in their farmsteads and mansions, the ministry in their manses, the bishops in their palaces, looked on and saw the effects—present and prophesied—of the brave utterances of this minimitable man of freedom, and were angry!

Anger is born when Inability falls to grass the anothered man of freedom, and were angry!
Anger is born when Inability falls to grasp the
New Light that comes to human life! Illumination is libility in intellectual power and
growth, when the mind grasps the new truth.
So that when the question of liberty grows in
public favor and appreciation the heroes and
exponents of that liberty experience the malignity and the bigotry of the little minds of the
community. When the facetious and talented
Voltaire heralded the epoch of a philosophical
revolution, the priesthood of France oried in
the bitterness of its darkness and antipathy to
growth, with the old cry of "Infidel! Infidel!!"
to shut the ears of the nation against this man
crowned with genius and clear voiced for progression. When the men of science, burning
to unroll and illuminate for the benefit of the
present the world as it existed in the centuries

to unroll and illuminate for the benefit of the present the world as it existed in the centuries long gone by, spoke the truths that they could demonstrate, the pulpit sent forth its anathemass. When the Copernican system of philosophy dawned like a new break of day upon the intellectual life of the world, the Church stood and looked on, paralyzed with rage; in the stupidity of its malignity it finally hastened to deny natural truth. When the development of liberty under the varied forms of monarchy. deny natural truth. When the development of liberty under, the varied forms of monarchy, municipality and republic, changed the face of mediaval history, the strong arm of Roman sacerdotalism was raised in the interests of repression; its blows were rained upon the brow of progress, and for an age the world's light of hope went down under the Iron heel of ecclesistical deposition. Bloth on through the ages astical despotism. Right on through the age the same retrospective, malicious hand of belie resists the steady march of intellectual progress; the theologian has ever held the study o Nature to be daugerous to faith, and the anni-hilation of faith was to him the annihilation of his virtue, the destruction of his honor, and the subjugation of his form of civilisation—be-lleving that the Supreme Being had in days long

past revealed to man through various secret ways his absolute will, and that this absolute will had been miraculously, definitely and change-lessly preserved; and that the methods working had been miraculously, definitely and change-lessly preserved; and that the methods working to such preservation embodied the sum of all morality, justice and right. But when we look at the Thomas Faire man, when we look at the Voltaire man, when we look at the Copernicus man, and closely scan the objects for which they wrought, and the fruit of their labors in their various fields of research, we clearly see that notwithstanding the malignity of the priesthood, and the attacks of superstitious enemies among the laity, the truths they strove to advance have survived the passions of bigotry, and have gradually and beautifully assimilated into the living forms of a grander civilization. So that I want to take the edge off the rhetoric of this talker in Brooklyn: I want to make you see that this man belongs to the old type—that he has no new gospel to preach, no new methods to demonstrate. He shows the dark hand which sent Michael Servetus to the stake, and which has crucified liberty in every age.

Science has a battle to fight; yea, verily, Science is fighting her battle now! She is quietly and silently cultivating within the best ranges of human intelligence convictions based on experiences which in these nineteenth century days are showing that the old landmarks, the old differentiations of the dogmatist can have no place in a civilization based upon natural law!

I claim that Modern Spiritualism is a fact

law!

I claim that Modern Spiritualism is a fact (or the embodiment of facts) in nature—that whatever may be the opinion of Dr. Talmage, or the Archbishop of Canterbury, or Mr. Spurgeon, such opinions cause no difference, bring no changes—nature remains the same. If a king of an ignorant and wild tribe in Central Africa curses the sunshine, the sun still sheds its beams in obedience to the law of its existence. If the Archbishop of a province desires to change the moral capacity of the people above whom he has been placed by the, to him, duly constituted authorities, this change will have to be produced by those natural forces of duly constituted authorities, this change will have to be produced by those natural forces of education and learning which alone can transform the phases of intelligent expression. There are no miracles now-a days. The age of miracles died when the age of science was born! So that the classification of the intellectual life of this man Taimage can be easily placed: he belongs to the fastfading, he has nothing to teach; all that he is, all that he can be, all the possibilities of his life, may be summed up in the word "faith." The phenomena of the universe are nothing to him; the rappings upon the wall, the glorious influx of inspiration, the illumination of human genius, are nothing to him. The old superstitions, as they come down to him from a far hack age, are all that remain to him of the living power of moral energy which each epoch has in turn expended, and

to him of the living power of moral energy which each epoch has in turn expended, and whose legitimate fruit is heaping the garners of the present hour, would he but see; but, imprisoned as he is by the close environment of his faith, he is blinded by his own imbecility and stifled by his own oredulity.

Surveying specifically the charges which he has made against Modern Spiritualism, we have first to understand that he takes a text! The good old fashioned way of talking—a peg to hang your remarks upon: this good old method he pursues, and culls from Deuteronomy a text[s]—a text which undoubtedly was penned by some priest as bigoted and as dark-minded as Talmage himself. The provisions of that text proclaim that it is specially made in the interests of sacerdotalism; it is written just as interests of sacerdotalism: it is written just as a trades-unionist would make an enactment to protect himself against the encroachments of his master, or the officers of a Fall River cor-poration would frame an order intended to proporstion would frame an order intended to protect it against its workmen, and to fortify and strengthen its prestige before the outside business world. I think that even if the ecclesiastical order were constituted of hod carriers, those hod carriers would make all, their rules in the interests of hod carrying throughout the world; and surely if a Parliament of shoemakers could gather together, their legislation would all be about leather. It has been so in all ages. When men come together to build up an order to develop self-interest, they will inevitably make their laws so as to entrench their own position, regardless of others. "Thou shalt not suffer a witch to live," was a declaration made not by the Infinite, but by a bigoted priest who wanted all the business himself, and denied all outsiders to have a chance; and possibly plewanted all the business himself, and denied all outsiders to have a chance; and possibly pictures what may be done in this country when society becomes "organized." Indeed, it may be that there will come a time when spiritualistic societies themselves may ape the bigots outside their ranks, and pompously enact that no medium shall practice his or her gifts who will not pronounce the shibboleth of some particular organization. I rather admire the character of the wonderful powers of this "witch" of Endor—I rather rejoice at the strong development of this remarkable woman; though she was denominated a witch by the established ment of this remarkable woman; though she was denominated a witch by the established order of priests of that day, yet I dare say she was gifted—with a ruder strain perhaps—with the same power, from the same source as thrilled in the milder virtues and gave life to the softer services of Samuel in the temple.

As spiritual development of truth in Athens was as remarkable as the presentation of that truth in the Hebraic temple, and as the exercise of spiritual newer there was as wonderful.

truth in the Hebraic temple, and as the exercise of spiritual power there was as wonderful as if, displayed in Jerusalem, I think the civilization of Greece and Rome, and the marvelous productions of those classic races, are superior to what came from the stiff-necked people called Jews. Remarkable powers of mind were displayed by the Roman, in the superior character of his civilization and his accordance. acter of his civilization, and this powers of in-spiration were not less than those of the He-brew, not less than those of classic Greece, not

brew, not less than those of classic Greece, not less even than those which fostered the forms of highly developed thought that came on at the breaking up of the Dark Ages.

Nature, in the infinite operation of her laws, takes no cognizance especially of any race, tribe or people. Liberty, like sunahine, is all-lilluminating: God is in the souls of men as in nature everywhere, wide-arching and all-permeating as is the common air; and it is man's privilege. If he will but exercise it without meating as is the common air; and it is man's privilege, if he will but exercise it without tear of priestly ban, to stand in the sublime dignity of a natural equality before high heaven to receive his individual inspiration for himself, whereby he may be led successfully to centre the forces of his life and thought upon practical experiment and experience touching the scolal, the political, the moral problems of his own, belief. Necessarily, as proved clearly along the line of history, any effort to keep the race as a whole to any one point in any one epoch of its investigations to chain the outreaching powers of human inquiry, or the outreaching powers of human inquiry or hush the voice of reason in every soul, has failed; experience proves it an impossibility; and therefore the effort of minds like Dr. Tal-mage to preserve the unity of Christianity in-

tact is one of those impossibilities—such effort involving as it does to the fullest extent the denial of the rights of individual reason, and the accompanying demand that all shall be yielded to the dictum of an unquestioning belief. The creedal march within the Christian lines has gone on, no matter how loudly the leaders have called a halt, till to day the Christianity of Talmage is not the Christianity of Henry Ward Beecher: The Christianity of Beecher is not the Christianity of the Archbishop of York is not the Christianity of the Archbishop of York is not the Christianity of the Archbishop of York is not the Christianity of the Pope of Rome. In one age, in one decade, even, the power of faith, the scope of culture, the welcome given to inspiration, the unity in methods of investigation, are varied by individual organization, and by the conditions under which men live everywhere. If this is so in a decade, what must it he in a century? Those was changes which followed the French Revolution, and those which were the outgrowth of conditions which culminated in the recent hostilities in America are examples of the philosophical, social and political changes which are conferred by time through the continued development of liberty. The last fifty years mark one of the most gigantic changes witnessed in the history of human research. Science, that wonderful opener of doors in Nature's arcana, has produced before the world the vestiges of natural creation, and cultured minds, following lines of coherent thought, have shown man in the brute and in the humblest race; while the theologian contemplates the speciacle with dismay! When the silence of science in certain directions was first broken by the utterances of the geologists as to the results of their wonderful researches, the sound attracted attention, and the men of the pulpits arose in defense of their chosen myths whose existence was so ruthlessly threatened. Those men of the pulpit sounded a frantic "No!" as the geologist proceeded; they declared the scienc tact is one of those impossibilities—such effort involving as it does to the fullest extent the denial of the rights of individual reason, and

ing, to prove that there is harmony, after all, between Genesis and geology!

Dr. Talmage and minds of his order have power to finally see things which, in spite of their own priestly repression, finally and naturally develop into universal spectance on the part of manked by the price no instinctive welcome for the New The cloud of superstition dims the broadening mental landscape before their eyes—their intellectual powers, the prisoners of creeds, dare make no excursions, on their own account, among "the green pastures and beside the still waters" of that peace which cometh from an enlightened understanding.

understanding.
Years of development, cycles of fact-presentation have been required to do the work, but to day man has achieved a position where he realizes that the hour has come when a readjustment in these ancient myths, which time has crystallized into creeds must be made and justment in these ancient myths, which time has crystallized into creeds, must be made, and made in obedience to and in harmony with the demands of reason and common sense. If we measure the mighty changes produced in the remote ages, we are forced to the declaration that unless the attitude assumed to-day by religious teachers is altered, and that right speedily, the Church will be left high and dry, rotting upon the sands of time. No faith can outlast the forces that brought it into being: Christianity, that phase of it represented by Mr. Talmage, has had its day. The Atonement compassed by the dying of a God is a lingering barbarism, an heirloom of the paat which has survived the changes and removals which the survived the changes and removals which the age of science has introduced. How absurd the statement that a few men in the plentitude of political power executed him — and that he, a God, died, and that death opened a crimen fount in within whose bloods given men fount in whose bloods given men fount in whose bloods given men in the past which has a property within whose bloods given men in the past which has a property within the past which the age of science has introduced. orimson fountain within whose bloody circum-ference a sinful world in all succeeding ages might "wash its damning stains away"! Pro-gressive minds in this nineteenth century must instinctively deny any man weight or cre-dence as a public teacher who enforces upon the attention of the people such a sanguinary relic of by-past superstition—must herald him as a man set, fixed and founded in the cloudy

dogmas of the past.
Dr. Talmage under these conditions of belief has no measure in his intellectual structure has nothing in the fabric of his brain capable has nothing in the fabric of his brain capable of correctly judging Modern Spiritualism. His mind is not free enough. Archbishop Laud, the most intolerant and despotic bigot of the age of the Stuarts, had not room enough in his narrow mind for the expanding spirit of liberty: Even so Talmage has not room enough in his heart for any system, any thought, any science that is at variance with his own contracted standard. Hence, though a man naturally gifted with rhetorical nower, and possessing a gifted with rhetorical nower, and possessing a gifted with rhetorical power, and possessing a mind skillfully trained in the schools of a "popular." though effete theology, he fails of possessing the true wisdom, the grand liberty of soul which are the distinguishing characteristics of a far different and far higher order of develop-

ment. It is not enough for Dr. Talmage to cry out:
"All spiritual phenomena are fraudulent";
not enough to say: "I cannot believe these
things." Why, the historic bigots of old, the
persecutors of truth in all ages, have said the
same I "I cannot believe these things"! Why? same I. "I cannot believe these things" I Why?
"Because they clash with what I already believe. I will not accept these phenomena because they are the opposite of my present
views." Such a conclusion may do for a Talmage, but will carry no weight with it to any
reflecting mind. The most pleasant of all the
creeds ever devised by priestcraft and enforced
by sacerdotalism, is the doctrine of salvation
through the Vicarious Atonement. How beautiful the thought that while living in sin ninetynine years, you can, at half-past 11 on the last through the Vicarious Atonement. How beautiful the thought that while living in ain ninetynine. years; you can, at half-past 11 on the last day, by crying out: "Lord, save me!" be borne by a convoy of angels into the bright and eternal felicities of heaven! Think of a man dangling at the end of a rope, who, before he pays the penalty affixed by law as the punishment of his murderous crimes, can cry out: "Dear Jesus, my Lord and Saviour, save me!" and by that act swing from the scaffold straight into the arms of the creedal Christ, while his victims, sent unahriven of the priesthood into the next stage of being, find a welcome to the confines of an efernal and horrible hell! But such is the doctrine, positive, straight and unadulterated, which the Christianity of Taimage, and such as he, it offering to thirrsting flocks during the closing years of the nineteenth contract. Look with me, also, at the negative side of that doctrine, a revelation of law, a revelation of Nature, a revelation of law, a revelation of Nature, a revelation of law, a revelation of law, a revelation of Nature, a revelation of law, a revelation of law and here and language of law and language of continued consciousnes, which lies beyond the stroke of death.

Spiritualism is not a diverse on the supplied on earth or in the supplied on the stroke of death.

Spiritualism is not a diverse on earth or in the stroke of continued

William Lloyd Garrison, the philosopher of the spiritual, Ralph Waldo Emerson, the silvertongued Wendell Philips, the leading patriots of this country's earlier years—Washington, Franklin and others—and the mighty minds of the past, whom men call Demosthenes, Plato. Bollingbroke, Spinoza, Copernicus, writhing (if this dogma be true) in torments forever! Imagine such small-souled bigots as Talmage of Brooklyn and his class, varying the calmer joys of psalm-singing in heaven by a self-complacent glance over its battlements into the pit of despair, where these heroes, these friends of humanity, these grand ones of earth, are turning miscrably and forever in the bitter fiames! What think ye of the picture? Look at it! The idea is monstrous in its cruelty, conscienceless in its injustice, Himalaya-like in its unreason! It fits not into the civilization of to-day; it meets not the mind aspirations of the hour; it is away from it; it is of the devil of saccrdotal assurance and is nursed successfully only in is away from it; it is of the devil of sacerdotal assurance, and is nursed successfully only in the soporific darkness with which a designing priesthood still seeks to becloud an awakening people !

Suppose the citizens of Boston looking out upon their beautiful bay, bright with the gold of sunshine and the blue of the sea, should sudof sunshine and the blue of the sea, should suddenly behold the cheering radiance changed to a lurid glare, and the blue waves transmuted to flaming billows, whereon—tossed about, and environed by the infernal powers of the bottom-less pit—was to be seen here a brave patriot, there a self-sacrificing philanthropist, yonder a student of nature's laws, whose bravery in field or Senate, whose faithful labors or whose deathless discoveries have brightened for humanity the years of earth's toiling millions since he passed away!

What would the intelligent men and women of Boston have to say in presence of this awful

since he passed away!

What would the intelligent men and women of Boston have to say in presence of this awful panorama, this realistic reproduction of the doctrine which the past has handed down to this age, and which Dr. Talmage and his crew are still striving to emphasize upon the popular attention? I have no hesitation in saying that such a picture would disgust every rational being who dares to think for him (or her) self in this city; they all would turn away under the impulse of a righteous anger, and curse the Being who, under the specious plea of the cultivation of benevolence and the advancement of justice among mankind, could prepare such an embodiment of unadulterated eviliem for the eternal torture of those whom Mr. Talmage on Sunday often denominates, and the Bible itself distinctly asseverates to be, God's children, formed in his own image.

The elequent rhetorician of Brooklyn is much exercised concerning the spiritual phenomena and their nature. He desires at one sweep to set them aside as witnesses of human immortality, and to hrand them as discounting reconstructions.

and their nature. He desires at one sweep to set them aside as witnesses of human immortiality, and to brand them as disgusting practices born in the heathenism of the ancient world. He pours out what he thinks may prove a withering (?) flood of invective against this great "diabolism," vainly hoping thereby, as others have vainly hoped to destroy it forever! If I could take you to the distant land of Egypt and backward in its history ten thousand years ago, I could show unto you a people cherishing quite the same ideals of this and the coming life for man as are enunciated by this public teacher in Brooklyn to-day—a people worshiping the Lord of Heaven, the Sun, as Osiris, worshiping and seeking to pacify Typhon, the God of evil and darkness. What a beautiful poetic picture is represented in the origin of this ancient Christian dogma of the vicarious atonement! Why, the blood, the salvatory power or agent shed for the safety of the bloods to be so base an imposition upon the credulity of mankind—obtaining, for example, the endorsement of some of the foremost students and scientists of the present age? It may do for Mr. Taimage to personally declare that these scientific witnesses were in this instance—though capable in all others—unable to measure the facts and conceptions with which they came practically in contact in the investigation of Spiritualism: that Professor Crookes could not see; that Judge Edmonds did not know; that Dr. Hare was mistaken; that Prof. Wallace was misled. Those who knew these men intimately, and through their works, will fail to follow him in this his very convenient way for the ruling out of evidence. This man Taimage, who has never seen for himself, and who declines to see, proclaims that the living witnesses of the hour who have seen are incapable to measure the endors sudden vatory power or agent shed for the safety of the spirit under the Christian ideal, finds its sug-gestion in a pathetic Egyptian myth, setting forth that one of the ancient philosophers of that mystic land once sat at evening and looked on the setting sun; he saw the horizon bathed and suffused with the red rays of heat, and the brilliant tints touched his imagination and his idealist and the setting the set ideality, reared the conception of two mighty individualities struggling at that sunset hour for superiority: the one was the god Osiris, the other was Typhon; and at the close of the day, when the sinking sun crossed the horizon line when the sinking sun crossed the horizon line and disappeared, he made a cross, and behind the simile he saw in the fading aura of that splendid orb the flowing blood of his dying God; and in the Book of the Dead, running through its mystic lines, towers up this gigantic thought, which, coming from Aryan and other civilizations, was woven into the Jewish theogony at last. Shed astrologically in the far back times, this crimson life-blood of a dying Deity percolates through the years, streaking Delty percolates through the years, streaking the nineteenth century at last with its ruddy lines. Born in the imagination of ignorance, and in the stupidity of credulity, this man Talmage's own chief dogma takes its rise in an astrological myth, setting forth a clouded conception of what was at best a protracted battle of the order. ception of what was at best a protracted battle of the gods—the clashing of embodied good and evil! In view of which fact, what a self-opinionated individual must he of Brooklyn be, to be sure, when he arrogates to himself the power of judging what is and what is not true concerning Modern Spiritualism and its revelations—a theme regarding which his ignorance is notorious! The whole fabric of the Christian system takes its rise from similar mythical sources, developing itself into different phases, according to the political, social and intellectual conditions of each people to whom it for the time being made its appeal for recogit for the time being made its appeal for recognition and acceptance; and gaining that acceptance and recognition, it has come down the line of history, impressing everywhere the weight of its tradition-born power upon the re-

igious thought of the entire world. So that when we see things as they are, we So that when we see things as they are, we repudiate altogether, as utterly valueless, the crude criticism, the baseless attempts at argument, by which Modern Spiritualism is sought by him of Brooklyn and those of his class to be condemned. We say that this man Talmage has nothing to stand upon; that he is not in sympathy with the spirit of the age; that Modern Spiritualism has nothing in common with the arbitrary declarations which have crystallized around a mythical story of the past: Modern Spiritualism has nothing in common with lized around a mythical story of the past: Mod-ern Spiritualism is not a divine revelation, as churchmen read the word, but a revelation of

experience, whether on consciousness, which lies beyond the stroke of death.

Spiritualism is a fraud i shrieks Dr. Talmage. This man's position and declaration remind us very foroibly of the stupidity continually manifested at the advent of all changes in the world, whether introduced as religious, political or mechanical. The history of all improvements in regard to manufacturing industries, for example, reveals how wonderful has been the stupidity manifested by those who feared the positions they occupied would be thereby jeopardized. Did not the weavers of England attack the steam-power looms? did not the modern sewing machine, particularly as applied to the cordwainer's art, find bitter opposition? did not solid old gentlemen mildly protest, fifty years ago or more, against the intro-

duction of the railway locomotive? This old conservative, credulous sentiment in the past, as it obtrudes itself into the present. brings with it its ancientory: "Fraud-Fraud!"—the shout it has uplifted all along the path of human history whenever apything that was better and broader arcse. When Science raised its heaven illumined face, and pointed out new facts in every department of nature, it was denounced by the blind bigots, who have not yet, even, ceased their insensate cries. When the Corn Laws, and other political changes for the betterment of human conditions in England, came before the attention of these conservative owls and bats, the same hooting was raised,

betterment of human conditions in England, came before the attention of these conservative owls and bats, the same hooting was raised, and the same leathern wings strove to beat back the dawning light which had aroused the sluggisk senses of those who held that all change must be inimical to their own narrow interests. The cry of Fraud, as raised by him of Brooklyn, is the old, old cry; it is also the most unbelieving of all cries; when a man feels himself set up upon an eminence superior to his fellows, and aught arises threatening his exalted state, what more natural than that in the selfishness of his pompous heart he should raise the cry of Fraud, and warn his followers against the new "pestilent hereay"?

It is the most self-condemnatory as well as stupid cry—this cry of fraud—when made by such as the Brooklyn pastor. When an earnest and exhaustive investigation has been made, and an honest weighing of all the evidence presented by the phenomena of Modern Spiritualism has been achieved by any individual, that person—if he falls to be convinced (and at present such an instance is not on record)—may be pardoned if he gives vent to his feelings of disappointment, perhaps vigorous expletive; but who will pretend for a moment that Dr. Talmage has made for himself any such investigation or compassed any such submission of the evidence presented to the calm demands of a truth seeking reason? The cry of "fraud" leveled against Modern Spiritualism by a man who declines himself to investigate, who forbids his hearers in the name of his God from investigating, and who threatens an eternal séance in hell to all who do so investigate, contrary to his commands, is a pointless and broken weapon, and one which will prove more danger. trary to his commands, is a pointless and broken weapon, and one which will prove more danger-ous to the wielder thereof than to the grand sys em for whose annihilation it is so apishly brandished!

Dr. Talmage is deeply moved at the spectacle of Spiritualism, as a pretentious piece of imposture, making the giant inroads it has since its advent so few years ago into the settled (?) conadvent so few years ago into the settled (?) conditions of human belief in every direction. But how will he account for the new truth— which he holds to be so base an imposition upon the credulity of mankind—obtaining, for example, the endorsement of some of the foremost students and scientists of the present age? It may do for Mr. Taimage to personally declare that these scientific witnesses were in this instance—though capable in all others—unable to measure the facts and conceptions with which they came practically in contact in the sonal experience, and posits his faith and his bigoted predilection without question upon the traditional creedal legacy which those centuries dead, in mortal parlance, have banded down to the present age. Doubtless this man in the pulpit has pleasant anticipations of looking down from the heavenly battlements, clad in a white surplice, to witness in the flery hell about which he mouths so much, the sufferings of all who have borne witness to the New Revelation on earth. Doubtless he thinks such a meeticale on earth. Doubtless he thinks such a spectacle will be very elevating to the moral sense of the saints (?) in heaven. For myself, let me rely upon the men who know—the men who have seen: let those who will, follow the discursive and slanderous sentences of self-assertive ignorance I If I would learn regarding geology I would go to Lyell, not to Talmage: if I would be informed on astronomical topics I would prebe informed on astronomical topics I would pre-fer to take as my sources of instruction the tes-timony of the men who have gazed on the mid-night sky with enlightened minds, with trained vision, and with the aid of the best mechanical and optical appliances known to human in-genuity and skill: I would not seek informa-tion from minds who, like Talmage, arbitrarily profess to draw their knowledge of astronomy from the first chapter of Genesis. To know correctly regarding anything I would go direct-ly to the experts: to a lawyer, to know of the law; to a chemist, for chemical information; to a man accustomed to making steam-engines, did I desire a steam-engine; not to the peasant did I desire a steam engine; not to the peasant would I go for a sermon, nor to the architect, did I need information regarding medical af-fairs: I would in each case go to the men who, having duly prepared themselves by study, ex-periment and long experience, know something about the matter about which they are talking. But this man of Brooklyn does not know! and therefore his voice upon the great question he therefore his voice upon the great question he so pompously seeks to settle has no weight whatever. He is not even a competent witness at the bar of public inquiry, to say nothing of being a judge (as he would have people suppose) charged by Infinite authority with the duty of Spiritualism's complete and utter condemnation.

And then Dr. Talmage has a word to say and then Dr. Taimage has a word to say about the terrible helinousness of Modern Spiritualism, and the relation it bears to the marital condition in society. It is evident that at this point the Brooklyn man of the pulpit thinks he has made his finest hit; homes have been ruined, he says; the beautiful domestic simplicative of society disturbed he says; and all by the roined, he says; the beautiful domestic simplicity of society disturbed, he says; and all by the agency of Spiritualism. Well, let us see! A crime was committed in broad daylight the other day—but the face of the shining sun has not been veiled thereby. Madam Roland, when on her way to death, amid the social and political throes of the French Revolution, spostrophized, in passing it, the statue of Liberty, set high in the public place, with the burning words: "Oh! Liberty, what crimes are committed in thy name." It was a sentence indeed worthy of the grand head that soon fell into the basket of the guillotine; but because many crimes have been committed in the name of Liberty, Liberty has not yet been proved inimical to the best interests of humanity; on the contrary, Liberty is still useful to the race, and is as beautiful as it is useful. Men in the intoxication of devotion to the pursuit of knowledge, for instance, fall to maintain that care of edge, for instance, fall to maintain that care of their life-energies which a continuance of existènce, on the mortal plane demands of them as its price; hence death selzes them, and they pass from the material sphere of being; but because they died must all study be abandoned? No; the pursuit of learning is known to be of

[Continued on eighth page.]

Written for the Banner of Light. ANGEL GREETING. BY MADGE A. PORTER.

The beautiful gates are wide open to-night, And the angels have let down the bars, And the pathway over the rainbow bridge Is lighted with shining stars.

And music grand from angel choirs, Resounds from shore to shore; As from their heavenly homes they come. To greet their friends once more.

And gleaming on the waters bright, With sparkling gems impearled, Glide white sailed barks amid the spray, With Truth's pure flag unfurled. And from the star-roofed azure dome,

On golden cords of love, Swing rosy hammocks, firmly held By angel hands above-

Bearing to earth bright cherub bands, Our buds and blossoms fair, With soft blue eyes like summer skies, And curls of golden hair.

Darlings who left us long ago. Fair youth, and silver hair. Come back to-night to join our band, And breathe this heartfelt prayer:

Sweet Peace, thou white-winged dove, descend And dwell within each heart. Till all shall reach the pearly gates, Where loved ones never part. Springfield, Ill.

#### Mrs. Richmond's Reception in London.

Mrs. Cora L. V. Richmond arrived in Liverpool Monday, April 28th, and reached London on the afternoon of the next day, where she learned that her many friends had arranged to give her a public reception on the evening of the day following. It was to take place in the Town Hall, Kensington, remarking upon which the Medium and Daubreak says:

I "Of all places in the metropolitan district, Kensington, the Old Court Suburb, as residents delight to call it, is the most exclusive in its tendencies. Being the site of a royal palace, the ancient distinctiveness of the locality has not been obliterated as yet by the huge democracy of the great city, which, in its approaches toward Kensington, appropriates the name to every new region of residences that springs up around it; so that now we have not only Kensington, but a vast variety of Kensingtons, with their distinctive prefix or affix. The official centre of all this vast area is Kensington Town Hall, situated in the High street, not far from the palace, and it is one of those elegant civic mansions that have sprung up of late years in London and elsewhere; each new erection being destined, apparently, to outstrip all its prede-

On this new ground, with short notice, and without any apparent organic machinery, it would be a source of anxiety to see whether there could be a response worthy of the occasion. The result was, indeed, more than could have been expected. There is a series of halls at Kensington, and the reception took place in the large room, a beautiful apartment, capable of seating fourhundred or five hundred persons. It was well filled by as fine a representative selection of London Spiritnalists as has been seen for a long time. How they all got to know it is a mystery, but it is evident that Mrs. Richmond holds out attractions that secure a successful gathering with the least possible chance of success attending it."

Mr. Stainton Moses presided and made the opening remarks, for a report of which, as also the response to them by the controls of Mrs. Richmond, we are indebted to the columns of

Ladies and Gentlemen-I think I shall best interpret your wishes if, in speaking from the chair, I offer a very cordial welcome to Mrs. Richmond, who has come so far from across the ocean to offer us the instruction and enlightenment she is enabled to afford. To many of us she has come as an old friend. It is not the first time I have had the honor of presiding at her receptions, and she will receive the welcome that an old friend deserves. And again, she comes, not merely as a friend who has been with us before, but as a medium, a vehicle of instruction-spiritual instruction-that is to us always welcome, and we know that the welcome we afford to her in that capacity will be infinitely more prized and valued than any other

It has always seemed to me that it would be a poy erty-stricken conception of the great world of spirit that would measure the worth of the instruction which it is enabled to give us by the poor standard of conformity to the ideas and opinions of any single mind, or that would conceive of the wisdom that it can conyey to us through a single instrument, however admirably adapted to the work that is designed for it. I have learned myself to believe that no single mind has a monopoly of enlightenment, and that truth comes to the earnest seeker through the most varied channels and in divers ways. It seems to me that the listening ear that is attentive to all that reaches it gains, in the end, the largest store of truth. That those intelligences who find a mouthpiece in Mrs. Richmond will find amongst us many willing to afford a serious hearing I cannot doubt, and I therefore, in your name offer to them and their instrument our most respectful welcome and our most serious attention. For not only, I think, are we bound to recognize the diverse methods of the presentation of spiritual truth, but we are at the present time, I have no hesitation in saying, in the presence of a special effort on the part of our nnseen teachers to convey this truth to us. It is an age of spiritual activity, as are all great epochs. And assuredly a crucial epoch through which the world is still passing. As the student of literature observes, the great poets are the outcome of the great epochs of history. The vigorous rule of Elizabeth made Spencer possible and paved the way for Shakspere. So we Spiritualists, who see the signs of the times and discern them, find that epochs of intellectual spiritual activity, times of revolution and upturning, are not indirectly associated with the efforts of spirits to awaken and enlighten mankind.

And surely the age is ripe for instruction. The night is far spent, and the day is at hand. The winter is well-nigh over; it is the time of new birth, of resurrec-tion; the spring throws new life all around and about us, and "the old order changeth, giving place to new." There had come—it is idle to deny it, or make light of it—an apathy over man, and a corroding rust over his faith. Men had so concerned themselves with material cares that the things of spirit had faded out of view and lost their true significance. They lived for this life, with its cares and sordid aims and debasing interests; they had excluded from their view the eternal verities of spirit, and grown so pleased with the prospect as to resent with the vehemence that is born of fear, any intrusion of the supernatural, which they miscalled the superstitious, into their lives. Spiritually, they were feeding themselves with husks, quite unconscious that they were doing so. So the appetite grew by what it fed on. Materialism spread, and looked with contempt upon a Spiritualism that it at once despised and feared.

And then came the reaction. Materialism did not nourish; the higher instincts were unsatisfied; the soul was starved. Men came to ask themselves whether this were all, really all, nothing more. This eating and drinking, far too much of it, and buying and selling, not always honestly, and then dying-were these all? They instinctively knew they were not, and by degrees it came to be known that there were men amongst them who claimed to be able to prove it; and the faith that was born in that way grow and spread and increased mightily amongst men. It was fought against, savagely in some cases, treated with ridicule by many as a fantastic dream, dragged through abundant mire and mud by fraud and folly, but surviving all assanit as a heaven-sent truth by virtue of the di-visity inherent in it. And now it has vindicated for It is own place in the midst of fading faiths and

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shattered creeds. While the interest in old religious wanes more and more, it is increasingly felt that in Spiritualism we have a reviviner of them all. Man has overlaid the old faiths with human inventions; the divine spark is choked; and in the new truth, so new and yet so old, we find that which can stimulate the latent fire. Not from one source but from many, not in one way, but in myriads, the divine light will come. The time is ripe for it; men crave for it; the world's spirit waits to meet it. And so our ears-may I not say it for you?-our ears are open to receive the message, and we thank the messenger. We know that the truth has been received by willing hearts, and it depends on ourselves what the harvest will be It must needs be various; but of one thing we are as sured, our presence here to-night is the earnest of it Our faces are turned away from that wilderness through which we have passed, with its wastes and woes, and its bare solltude, and we are looking in confidence to the Land of Promise, with all its infinite possibilities and all its fruitful results.

After an interval, during which a portion of the musical programme was executed, Mrs.

Richmond responded in the following terms: Mr. Chairman and Friends-It is not without human sympathy that the spirit-world approaches the material, and it is not without regard to the sweetness of communion with friends, that we again appear among you through our instrument. It will be eleven years next October since our first reception in the little room at the Spiritual Institution in Southampton-Row, when a few friends assembled there to give the first greeting to our medium upon your soil. Shortly after, our utterances in St. George's Hall were the first through her to an English audience. Since that time those ministrations came to be a portion of the daily life of many whom we see here, and those communions came to be not as from stranger to stranger. nor as spirit-world to mortals separated by the river of Death, but as kindred spirits meeting between two worlds and holding sweet converse together. This communion has not ceased, but in intervals of absence of the visible medium, through whom we now address you, the still small voice of the spirit has kept alive that interest and that sympathy and that communion. Therefore we recognize amongst those who are present here to-night, those who chose to consider us in some capacity their teacher. For a child may be the teacher of the wisest man, and any spirit who has passed the boundaries of material life can tell you more than you know of what lies beyond the river called Death. Therefore do we greet you, dear friends, not as strangers, and thank you, Mr. Chairman, for the personal welcome to our medium, who, in less than two weeks' notice from us, crossed the ocean in response to the kind wishes of friends who are present to-night. As personally thanking you for them, we say your friendship and cordial greeting is appreciated, and on behalf of that other and higher welcome extended by your Chairman to our medium as an instrument of Spiritualism, we thank him and you. The welcome would be valueless narrowed down to the mere limits of personal regard. Spiritualism is one: is an unit in the spirit-world if not in yours; and the welcome which you extend to any instrument is given to all mediums.

And we are most happy to see that there are other co-workers in this room. Those who are chosen as instruments of the spirit-world cannot expect that the movement rests on one voice. A single primrose may herald the approach of spring, but when the banks are glowing and the fields are full of blossom you know that the springtime is here. A truth may be heralded by a single voice, but Spiritualism has a myriad voices -as many as the stars in heaven or the flowers upon the earth. Each voice is valuable in its own sphere, and he who listens wisely, and watches with eyes not too blinded by earthly prejudices, can perceive in each some ministration of the unseen world. Therefore, we come to you as the instruments of spiritual truth doing our own work in our own way, fully conscious of, and in accord with, all those bands of spirits who work, not according to human desire, but in God's providence according to human needs, teaching, sometimes by the shadow and sometimes by the light, the lesson of spiritual truth. It is not always in a pleasant form that the truth comes. At a feast of Belshazzar the sign must be written upon the wall in words of warning, and when men are immersed in the cares of earthly life, and worship too closely at the shrine of ambition, it is the voice of warning oftentimes that is given, and the angel face is turned away, but only, when the hidden fault is searched out, to turn again to soothe and comfort and bless.

Dear friends, we have not much to say to-night, but we must assure you that we come in accordance with spiritual purposes. London, so long seemingly hereft. of spiritual powers, has lately become the centre of spiritual activity, and we hastened, with our medium as one of the workers, to bind up the harvest. For it is not a single worker that can gather in even the first laborers, and as many are called and only a few are found ready to be chosen, we assemble those together who can reap the truth and gather the golden sheaves. That you will give attentive ears and earnest thought to what we shall have to say, we have had ample evidence in past time. We know that those who listen with the understanding. We know that in the few weeks we shall be able to minister to you, the voice that comes with an added testimony will be appreciated by you in such proportion as it reaches you with the voice of truth. Thanking you again for the kind and cordial welcome, for the testimony which your presence gives, and for that which is deeper than pervades your hearts and minds, we say we trust you may be blessed in the acceptance of the message of Divine light which we as humble co-workers give from that realm of soul which in its all-pervading and overbrooding influence must ultimately slit out from the to shine more and more abundantly forever.

Other speakers addressed the meeting, among them Mr. J. J. Morse and Mr. W. J. Colville, the remarks of the latter being, says the Medium, "singularly felicitous in that his inspirers claimed the lady to whose honor that meeting was held as the cause through which their instrument had been developed as a medium and called into the field of spiritual work." "Ouina" asked the audience for a subject upon which to improvise a poem, and "Welcome" being given her, she treated the theme in a manner that received enthusiastic applause. The musical portion of the exercises, which was very meritorious, was conducted by Mr. J. C. Ward.

### Parallel Treatment of Witchcraft and Spirit Phenomena.

The horrors of the persecution of witchcraft in the middle ages, and even down to the last century, were due to the unscientific spirit which accepted or rejected principles or facts without examination. "Thou shalt not suffer a witch to live" was the sole warrant for burning thousands of unfortunate men and women, the phenomena of whose lives were never properly examined. If there were nothing "supernatural" in their lives, if the abnormal powers they were supposed to possess did not exist, they were either lunatics or impostors, who needed medical treatment or were deserving of some mild punishment. To burn or hang many thousands, and then assert the unreality and impossibility of the crime of which they were accused, was precisely on a par in principle with the course taken by pretenders to science in respect to the spiritual phenomens of the last thirty-five years.—Spiritual Record [Glasgow].

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and sleeplessness, Dr. Graves's Heart Regulator will give you immediate relief; thousands say so. \$1 per bottle at druggists'.

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### Spiritual Phenomena.

Extraordinary Seances with Mr. Eglinton.

Mr. C. C. Massey furnishes to the London Spiritualist journal, Light, the following interesting account of experiences at séances recently held by him with Mr. Eglinton:

esting account of experiences at séances recently held by him with Mr. Eglinton:

"On Wednesday afternoon, the 23d of April, Mr. Roden Noel, Mr. H. J. Hood and myself met at Mr. Eglinton's rooms for a psychographic séance. I shall not, on this occasion, occupy your space with a minute account of the conditions under which the writing was obtained. Suffice it to say that we were all three quite satisfied that any surreptitious agency of the medium, change of slate, &c., was out of the question. The special interest of the phenomenon in this case centered in the fact that the writing purported to come from a living person, with a descriptive but otherwise anonymous signature. We sat for about an hour without any result, the medium complaining of a strange and unpleasant influence. Then the writing came suddenly, and with a rush of force. The slate, being slowly drawn out from beneath the edge of the table, was seen to be covered with writing in two entirely distinct characters. The first part consisted of twenty lines, closely written, but very clear and legible, the formation of some of the letters being peculiar. The second part (seven lines, and the signature 'Ernest,') is all that I can transcribe for publication. It is as follows: 'We have purposely given up to the writer the power of giving you this communication, but we do not necessarily endorse his statements or his abusiveness.—
Ennest.' In fact, the upper message was of

this communication, but we do not necessarily endorse his statements or his abusiveness.— Ennest." In fact, the upper message was of an extremely scandalous character.

On the following day, Thursday, the 24th, the same party was present, and again the medium complained of the influence of the day before. A new manifestation was in store for us. Mr. Eglinton having laid one slate upon another on the table, and both his hands upon them, in sight of us all, became much agitated (physically), and, after a spasm of unusual force, withdrew his hands, and the upper slate being removed by him there was seen upon the lower one a letter. The cover was not addressed; it was opened by Mr. Hood (who sat next the medium on both days), and the contents (written in red ink, on a peculiar sort of parchment) were forthwith read out by him. What degree of psychological interest the letter possesses, beyond the, to me, undoubtedly genuine manifestation of Mr. Hollow a procumed machine. of psychological interest the letter possesses, beyond the, to me, undoubtedly genuine manifestation of Mr. Eglinton's own mediumship, may be the subject of curious speculation. Scarcely a week before, I had written a letter of a very private character to a friend in Paris. I wrote it alone in my own room, immediately fastened it up, and posted it myself (without any one else having seen it) the same afternoon. This letter had somehow or other been rified of its verbal contents (never repeated by me to any one), some of which were literally quoted in inverted commas in the letter coming as I have described. These passages, taken out of the context in which I had written them, were woven into a very censorious communication. woven into a very censorious communication.
The postsoript was of a particularly malicious
character, referring to other confidential correspondence of mine of a very delicate and personal nature. I must own that this particular sonal nature. I must own that this particular shot took effect, and caused me no small embarrassment and annoyance. But as an unsympathetic public might be more likely to laugh than to condole with me on the situation, I shall say no more about it. These 'confidential letters to friends,' we were told, could be further appealed to, 'if found necessary.' The letter was subscribed in a similarly general way as the message of the previous day, though by 'another' writer, with the same descriptive designation.

Nothing was said in the letter about the mode of its transmission from the writer to the

mode of its transmission from the writer to the scance-room. I have Mr. Eglinton's written assurance to me, in reply to a formal question I addressed to him, that the letter in question was seen for the first time by himself when it was produced to us, and that it was never, to the best of his belief, in his possession. 'Itsaparance,' he was never to the best of his belief, in his possession.

the best of his belief, in his possession. 'Its appearance,' he says, 'was, as much a surprise to me sait was to fou, and reat as was the manifestation, the marvel of the letter and its contents overrides all previous experience.'

Of course I wrote at once to my friend in Paris to ask if he had shown my letter. He appears to have understood my question in a more limited sense than I intended it, though I infer from the terms of his reply that he had shown it to no one; he says, 'It never left my possession and was locked in my trunk.'"

In a late number of Light, received since the

In a late number of Light, received since the above, Mr. Massey says:

"I now beg to supplement my account with information since received from the friend in Paris. My friend says: 'Your letter to me which you say was quoted at Eglinton's was which you say was quoted at Eglinton's was received by me in the morning, was read by me then. The boy took it at the door and handed it across the hall to me at once. I was the first person who opened it. I did not show it to any one else, nor did any one else read it or hear it read."

### will listen with the spirit, and will endeavor to listen A Life Saved by the Interposition of Spirits.

To the Editor of the Banner of Light:

There occurred recently, in this city, a rather remarkable manifestation of spirit protection -demonstrating the power of guardian spirits to use, at times, physical means in rescuing the words and more than bodily presence—the spirit that object of their care from danger, which, in this case, would certainly have proved fatal.

A Mr. Fricke, resident in Fairmont, was superintending the labors of several employes at work on the C. C. and I. track near the earthly man all dross, and allow the gold of the spirit stockyard crossing, when there was an approach of two trains from opposite directions. The one making the rear approach was unperceived by him, and he stepped upon its track to escape danger from the one he saw, thus placing himself in a worse position, as the rear train was close upon him. The laborers and bystanders had no time to warn Mr. F., as this movement on his part was so entirely unlooked for; and they expected to see him killed by the engine, then within a few feet of him. But at this critical moment came a wonderful interposition. As the engine was close upon Mr. F. he was suddenly seen passing through the air and thrown down the embankment; and, with the exception of the effects produced by a sudden fall, he escaped unhurt. Mr. Fricke's story is this: he says he distinctly felt himself grasped by hands, lifted up and hurled down the embankment. Moreover he was not aware of the

by hands, lifted up and hurled down the embankment. Moreover he was not aware of the approach of the rear train, for had he been he approach of the rear train, for had he been he would have thought he had leaped from the would have thought he had leaped from the track; but he is positive that he was lifted by and how for the truth of the matter, convincingly demonstrating spirit knowledge and the ability of spirits to communicate. Mr. F. attended a circle given by Mr. Schwemberger, resident at 14 W. Liberty street; medium for trumpet manifestations, slate-writing, etc., for the purpose of learning the cause of his seeming ly miraculous escape, not mentioning what had occurred, thereby enhancing the value of the test received.

The circle commenced, and the German control came and gave out the whole affair, stating how it occurred. He said they (thespirits) were only just in time, and had to use force to get him. Mr. Elohorn, the sontrol, very kindly inquired if they hurt him by throwing him down, and consolingly added that if Mr. F. had had to die then he had better have died whole and out the reack than be cut to pleces by the engine.

In justice to the controls of Mr. Schwem and consolingly added that if Mr. E. shorn, and the track than be cut to pleces by the engine.

In justice to the controls of Mr. Schwem and consolingly added that if Mr. E. shorn, and the track than be cut to pleces by the engine.

In justice to the controls of Mr. Schwem between the shore of the part of the world is the part of the part of the world the head control, Mr. Decloy, J I must say that for giving manifestations, by the agency of a recently developed mediam; they are excellent.

The circle commenced, and the ferman control was a state of the controls of Mr. Schwem between the control of the controls of Mr. Schwem between the control of the controls of Mr. Schwem between the control of the controls of Mr. Schwem between the control of the controls of Mr. Schwem between the control of the controls of Mr. Schwem between the contr

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They are the personifications of kindness, and from a desire to please or give satisfaction, endeavor to accomplish almost anything. I have been in these circles when for over two hours the trumpet has been in constant use, spirit after spirit communicating in English, German and French, and, what is very satisfactory to all, at the close of their remarks giving their full names. Mr. Fricke's wife is also an independent slate-writing medium.

(C. D. GREENALL.

183 Walnut street, Cincinnati, O.

### Banner Correspondence.

New York.

NEW YORK CITY .- O. F. Shepard writes: "I have not seen in the Banner of Light of late any report of the deeply interesting Sunday evening paror lectures of that rarely gifted medium, Mrs. Anna

NEW YORK CITY.—O. F. Shepard writes: "I have not seen in the Banner of Math to I late any report of the deeply interesting Sunday evening parlor lectures of that rarely gitted medium, Mrs. Ana Kimball. She has a charming presence, a voice singularly clear, rich and strong, and her whole bearing as a speaker expresses great dignity and refinement; a broad spiritual experience, and entire consecration to her work. When under the control of her grand inspirer. 'Truth,' she treats her andiences to such a feast of advanced thought, such rare logic, and such revisitions of eternal law, as in my quarter of a century of spiritualistic experience I have never before been privileged to share. Solid, facts connected with cocult forces, plain reasoning, strong deductions and grave criticism are all so. Illumined by fine imagery; doubts and questions are answered with such unserving and untiring patience, that the listener can never tire or saliac, though the repast be much more substantial and thought-evoking than those to which we have been most accistomed. 'Bliver Light,' and inve, genial and witty Indian maiden, gives paychometric readings at the close of each lecture, and they are always replete with interest and instruction.

'Truth' often varies the entertainment by allowing several different spirits to give each a short lecture on the same evening, and such occasions have been delightful. I have known as many as five different spirits lecturing in one evening in this manner, each displaying marked individual characteristics, and each showing us some new side of the subject under treatment. Among those controlling frequently on such occasions, Mrs. Eliza Farnham and Carrie Miller will be recognized by many.

On Sunday evening, March 16th, the subject of Personation and Transhiguration in materializing cabinets was taken up by 'Truth,' and treated is such a spirit will be recognized by many.

On Sunday evening, disconting the more subject to the subject to the more subject to the subject of the promatic subject is the

convince others.

I do not know whether Mrs. Kimball can be induced to lecture in public halls, but I am sure that if she would consent to do so, she would attract andlences of the highest culture and finest spiritual unfoldment."

### Massachusetts.

HAYDENVILLE.-W. L. Jack, M. D., writes: "The twenty-fifth anniversary of the wedding of Mr. and Mrs. Byron Loomis was celebrated on Saturday, May

Mrs. Byron Loomis was celebrated on Saturday, May 10th, at their home in Haydenville. During the evening an elegant walnut book-case was presented to them by the friends who thus pleasantly surprised them, in accepting which Mr. Loomis in a few brief and fitting remarks tendered the thanks of himself and while to the donors. Mrs. B. U. Banks, Dr. Hillman and W. L. Jack, M. D., of Haverbill, being present, were called upon to do their part and responded. Among the friends present were those from Williamsburgh, Leeds, Northampton, Florence and elsewhere. The occasion will be pleasantly remembered by all.

Quite a spiritual tidal wave has swept over Northampton, and I found that in nearly every family there was some one inquiring about Spiritualism. I have never been where so great an interest is openly manifested, and have been informed that among the college students so much desire has been expressed to learn something regarding it, that the professors forbade further inquiry and research; but the prohibition did not crush out the spirit of inquiry, which is rather on the increase, and will continue until the Church itself, its theology at least, is shaken from its foundation. I further learned that the Banner is perused by the best of the Orthodox, and has been highly compilmented for its purity and upright course."

HANSON.-Mrs. W. W. Hood writes: "The First Spiritualist Society of Hanson commenced its meetspiritualist Society of Hanson commenced its meetings for the season in the Town Hall May 11th, at which time Mr. Joseph D. Stiles of Weymouth spoke for us. In the A. M. 'The Principles of Spiritualism' was chosen by his controlling intelligences as the subject, and was presented in a clear, vigorous and eloquent manner. In the afternoon the text, 'I will give my angels charge concerning thee,' was selected and dilated upon to the great satisfaction of a large audience. It was shown that in all places and ages men have been influenced and guided, by the invisible beings of another world, who in hours of trial and adversity had proved man's ministering angels, and at life's close led many a weary soul triumphanity and peacefully through the last great change to immortal life and the Diessed companionship of those gone before. The lecture was replete with beauty and argument, and loudly applauded by the audience. Beautiful poems were also extemporized, being incly rendered and well received. O. J. Subsequent to the afternoon lecture nearly, a hundred excellent tests were given, all of which, or nearly all, were promptly recognized. "Wonderful!" Marvelous I' were the expressions used as test after test was given and acknowledged.

Our opening meeting was a splendid success. The large hall was filled with people from all the surrounding towns—thirteen towns being represented by actual count. The contributions were generous, sufficient being taken to pay the supensea, of the day, with a number of dollars over for future continuence of the same." ings for the season in the Town Hall May 11th, at which

### Pennsylvania.

PHILADELPHIA .- " A Blok Presbyterian" writes: Listening to a Presbyterian sermon net long since, the following utterances struck me as a seething hot

Two Interesting Works.

To the Editor of the Banner of Light: I have received a couple of volumes in French which hould be brought to the attention of American Spiritualists, especially the first named below." Les Vies

Mysteriouses." These "Mysterious Lives" are the product of the world of spirits, given through the mediumship of the wife of the recorder, who is an eminent scholar, an officer of the Legion of Honor, and recently one of the Ministers of the French Government. It is a large 8vo volume of four hundred and twenty-eight pages, handsomely printed, and is divided in its matter as handsomely printed, and is divided in its matter as follows: "Creation"; "Natural Religion"; "Revelation"; "Origin of Spirit"; "Evolution of Spirit"; "Faculties of the Spirit"; "The Way of Return"; "Metempsychosis," and "Spirit-Life." Every one of these is treated in a masterity way, and I may say requires a steady and a strategy as a steady of the second or secon quires attention and study exceptionally ardent.
What I have been able to comprehend of the work
leads me to think that it will be perused with great interest by the educated class here, and so open the way to much good in the future; for it is to this class alone that an appeal must be made if anything is to be done in France.

Though the opening words of this book will be accepted by nearly all of the American Spiritualists, there are later statements which will require much study before they can be either received as truths or rejected as falsities : "Sun of suns," says our author, centre of all intelligence, moteur of all force, soul of every soul, source of all life, fecundating light, ... central point of all creation—all has emanated from Him.

... Yes, God is thy sun, Esprit, but you do not know it; you perceive in the human intellect but a feeble ray of it, reflected by the faculty to love, still infantine and uncertain....God unrevealed remains unknown as action; but spiritual comprehension can rise to a conception of God, Creator, manifest by the universe." A few pages further on we have: "Your beings (être) possesses then in itself three lives: life spirituelle; life instinctive or fluidic; life automatic or electric .... God's thought is the entire creation." ... Evolution is here recognized: "The human type conserves, as all series, a part of the inferior series to which it succeeds, and lends to the superior toward which it tends."... And, "Spiritual elements are everywhere the companions of matter."... Electricity is made to play a vital part in all transactions coming under our observation; for instance: "The central monad or germ is fecundated by a double current of electricity derived from the astre pivotal," or, as I think he means, "the central sun."... Electricity, which polarizes itself, possesses creative virtues; or rather the qualities of revealing that which the germ contains."... But is it true, as is said later: "God creates beings (les êtres) by the hands of superior spirits"?...And: "Mixed with these atoms, these amoryons of spirits are ceaselessly solicitous of new incorporations, by the force of the vitality planttatre." Here I must stop, though I have only touched upon the first division of this instructive and certain\_ ly very suggestive work—"Creation."

Etudes et Recherches sur des Phenomenes Biologiques, etc. I do not know to whom I am indebted for this interesting little volume of one hundred and fifty four pages. I think, however, it is from M. Cahagnet (who lives some distance from Paris), to whom Spiritualists are largely indebted for his literary labors in their behalf, and his untiring scientific researches and experiments, which have extended through a long life. The work in hand treats of "Phenomena," of "Instinct," of "Generation" and of "Psycho-Physiology." Reviewing wide fields of truth and speculation, it will be subject to criticism at many points; rather adverse to its deductions, however ingeniously elucidated. But advanced truths, the author will say, are ever combated. It is a pity that all these suggestive productions are not in some cheap form thrown broadcast before the American mind, which I think is actively analytical.

Paris, France.

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

No. 206 Broadway, New York. Henry Kiddle, *Pres.* Nelson Ceo'85, *Sec.* C. P. McCarthy, *Cor. Sec.* T. E. Allen, *Ase't Sec.* Henry J. Newton, *Treas.* 

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELBON CROSS, Secretary, 208 Broadwau, New York City.

### Can It Be Done?

The question which at the present time is more frequently asked than at any previous time in the history of the race, is whether it be possible to demonstrate that there is a conscious individual existence after the change called death? Many eminent men, philosophers, scientists, clergymen, rope, have for many years been investigating a wonderful and, for a time, mysterious class of phenomena, both of a physical and mental character, for the purpose of determining its origin and its meaning. The occult nature of these manifestations, together with the manifest presence of individual intelligence, seems to promise a solution of the above question and to answer it in the affirmative.

The philosophy which has thus far been evolved seems

in harmony with reason and with what are known as scientific truths.

The purpose, however, of this tract is not to philosophise or to formulate any theory or doctrine, but to call attention to some important facts and to furnish gratuitously information by which can be demonstrated the existence of these extraordinary manifestations. This can be done in any home with members of the family.

Nature in a general way is generous to her children, and ness of new wants and new needs, and with this consciousness comes the light which reveals the methods to be employed to draw from her great laboratory and storehouse the supply which has been bountifully provided and which may have been unknown and unobserved until the time of In view of the increased light, and intelligence of our

In view of the increased light, and intelligence of our-time, we are irrestatibly led to conclude that in our consti-tutional make up as individuals we are endowed with the most wonderful and important gifts, which in the past have to a great extent, been unrecognized and unknown. To demonstrate the existence of these inherent, psychological qualities, it is only necessary to comply with the conditions required to develop them or furnish opportunity for their manifestations. This can be done by observing strictly the following directions: First, provide a plain wooden table large enough for eight

or ten persons to be seated around. Any family of two can succeed; five would be better, but the number should not exceed ten. Second, decide upon the days and hours which you are to devote to the experimenting; the time fixed upon should be rigorously adhered to, and had better occur at least twice in each week. A circle composed of equal numbers of males and females usually furnishes the best conditions for the development of the magnetic and psychologic powers.

When a suitable number of persons have organized a circle let them be seated around the table alternately, male and female, as far as possible. Place the hands upon the table palms down, with the fingers of the right and left hand touching those of the person sitting next, but the two hands of a sitter should be kept from contact with each other. Let the feet be placed flat upon the deor and the

light in the room subdued No one should be admitted who would introduce frivolity or lack sincerity and earnest desire to obtain, if possible, evidence of the presence of an outside, invisible intelligence. It is important that the minds of all should be paslive and in a reverent and receptive condition.

If success does not follow immediately do not be discouraged. Patience and perseverance will surely recompense the experimenter.

he experimenter. A passe displaced party after the time. Too high, an estimate cannot be placed upon the time. portance of results obtained. They are the opening door to a new, and, until recently, unexplored field of investigation. revealing truths which should intensely interest every bu-

If further information is desired address

NELSON CROSS, Secretary of Secular Press Bureau 241, 94 No. 206 Broadway, New York Utly. (Copies of this tract will be supplied, by the Bureau, so Judge Cross informs us, at \$12 for ten thousand copies, or a less quantity in the same proportion as to price.—Eb. B. or figure and a control of

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth and is halled of all, so do not wait to do good for applause and noise and praise but do it of your own desire, and like the sub-you will be loved.—Epictetus.

He that a committee good and any one of and

# Banner of Pight.

BOSTON, SATURDAY, MAY 81, 1884.

#### The Nex Perces Indians.

A large number of the citizens of Kansas have petitioned Congress, asking the return of the Joseph band of Nez Perces Indians to their reservation. The petition represents to Congress that the Nez Percés are a superior race of Indians, the mountains of Idaho having been their home from time immemorial. They sent all the way across the continent, as long ago as 1834, for white teachers to instruct them. For eighty years they have been loyal and true to the white race as it crowded up around them. They are the only tribe of Indians, say the petitioners, of whom it can be said that no fullblood of their number ever took a white scalp. There are some twenty-five hundred in the main body, who live in Idaho; they are civilized Indians, having churches and schools, and being rich in farms and herds of horses and cattle. They have always been self-supporting, and have never accepted rations from the Government. Their claim to their land was confirmed by treaty in 1855, the treaty being known as the Sievius treaty. In 1863, the treaty which transferred a large part of their reservation to the Government was signed by a majority of the Nez Perces band. Chief Joseph, with other chiefs, refused to sign this treaty, and they, with their followers, numbering about nine hundred and fifty men, women and children, remained on the disputed territory until 1876. The following year troops were sent to remove them, and an Indian war broke out in consequence.

This remnant was forced to retreat before the military force, which they did for a distance of thirteen hundred miles, when Chief Joseph offered to surrender on the express condition that he and his people should be returned to-Idaho to live on their reservation with the loval Nez Perces, many of whom had assisted in his capture. Gen. Miles, who knows Indians better than any officer in the army, pledged the faith of the Government to this end, and Joseph laid down his arms. But Gen. Miles was subsequently overruled, and Joseph and his people were taken to Fort Leavenworth and there confined for seven months on Low Island, between a lagoon and a river, where the most of their goods were stolen and many of their women were abused. In January, 1878, they were taken to the Indian Territory, where, within a few months, more than one-fourth of the entire number have died. They have now been nearly six years in the Indian Territory, yet but two children that have been born to them there have lived to the age of three years. There are not three hundred of the entire band of Nez Percés Indians now remaining. One hundred and fifty are professing Christians. There are not twenty-five warriors left of them all. The physician at the agency says they will certainly become extinct if they are not removed. They have never cost the Government twenty thousand dollars in all for their support, and their kindred and friends in Idaho offer to defray all the cost of their care in the future. if they are only sent back by the Government.

For these reasons the citizens of Kansas subscribing to the petition ask Congress to pass the bill before the Senate, providing for the return of so many of these Nez Perces Indians as, in the judgment of the Secretary of the Interior, may safely return. It is no more than a reasonable request. It should not be regarded as a charity, but, as it indeed is, an act of simple justice. Here is a wretched remnant of a peaceful and always loyal tribe, who, because their chiefs refused to sign a treaty, were forcibly driven by our troops from the lands to which they were entitled, confined as prisoners on an unhealthy island, their goods stolen, and finally huddled together and driven away to a strange land, a land of exile to them, where they have faded away to the mere handful whose reunion with their kindred in Idaho is urgently asked for by the sympathizing citizens of a sister State. Congress can do no less than comply with this request, and do anything at all. It will do but tardily what has long been a plain duty, if it does it even now. The act of removal will only attest the sincerity of that spirit which is too slowly returning to rule in our public councils in relation to the Government; the spirit of justice, of equity, and of common humanity.

### Legislation Against Higher Powers.

The frequent but fortunately unsuccessful offorts of the Regular M.D.s made in the Legislative halls of this State: to indirectly thwart by "doctors' plot laws" the plans and purposes of the spirit-world to rid mankind of mental and physical ills, reminds us that in the Massachusetts House of Representatives, April, 1853, Dr. Francis Coggswell (an "early bird"), of Bed-

Francis Coggswell (an "early bird"), of Bedford, presented the following:

Ordered. That the Education Committee consider what legislation, if any, is necessary to protect the ignorant and credulous from delusive acts of "spirit-rappers" (so-called), whose blasphemous assumptions are fearfully engrousing the minds of a large portion of the community, producing inspirity, robbing men of their property, destroying domestic inspiniess, and filling hospitals for the incane with the dupes of this popular humbur; also that they take into consideration the expediency of making it a penal offence for the owner of lesses of any building in any city or town of this Commonwealth to let the same, or any part thereof, for the purpose of hooding the blasphemous meetings of "spirit-rappers," with full power to send for persons and papers, in comit of the commonwealth of the spirit and the commonwealth of the

tee to whom it was referred cause notice to be served to the parties implicated, viz., the spirits themselves, that they might have an opportunity to appear in their own defense, and not be ludged upon an exparts hearing Mr. Prince supported this with some very reasonable remarks. whereupon Mr. Coggswell replied, charging him with being a believer in "the rappings," remarking that the fact that a member of so sensible a body was a victim of the delusion was conclusive proof of the necessity of legislation in regard to it. When the subject came up in the Senate, on the question of concurrence with the House, Mr. Coggswell's "order" was unceremoniously rejected, which gave rise to much amusement.

### Who Discovered America?

Hon. Edmund F. Dunne, ex-Chief Justice of Arizons, in a recent lecture on Ireland and the claims of Irishmen on America, makes the following statements, which, if true, are deserving of being placed on record. He says that an Irish sailor, Saint (?) Brendan, discovered America nine hundred years before Columbus; that the Norsemen knew it, and called it "Irland it. Mikis"—the greatest Treand, that Toscanell prepared a map for Columbus on which it was marked "terra di San Borondon," St. Brendan's land; and that the first one of Columbus's

sailors to set foot upon the new world was an Irishman named Patrick Magnire.

In 1649 forty-five thousand Irishmen emigrated to this country, and in 1689 an Irish colony, under Charles Carroll (a signer of the Declaration of Independence), settled in Maryland. North Carolina was settled by the same people in 1689 under James Moore, who was the first people's governor of that State.

In 1699, Pennsylvania received a large Irish immigration, and in 1710, the McDonnells, Breckenridges, McDuffies, McGruders, McKennas and other F. Fs. settled Virginia. In 1737 they colonized South Carolina, and gave to the country Rutledge, Calhoun, Andrew Jackson "Old Hickory") and others. In 1746 they settled Kentucky, under Boone and Major Hugh McGrady. Our authority also states that Chas. Thompson, Secretary of the Continental Congress, was an Irishman, as were also John Hancock, the first signer, and one-sixth of the signers of the Declaration and the Constitution. In the army, one-third of the active officers

and one-half the rank and file were of Irish birth or descent, among them being Secretary of War General Henry Knox, Generals Sullivan, Montgomery, Mad Anthony Wayne (the Murat of the American army), Major-General John Stark, Hand, Moylan, Dillon and others. The first naval capture was by O'Brien, a native of Cork, and the event is celebrated by Fennimore Cooper as "the Lexington of the seas." The first commodore was John Barry, a native of Wexford, and Admiral Stewart, whose grandson Stewart Parnell is the present

CREMATION.—Says an English paper: "Some people—very worthy people, no doubt—have been shocked by the recent accounts of the cremation of the body of the late Captain Han-ham. For charity's sake we will respect their feelings, but we are utterly unable to understand their arguments against such a method of disposing of our dead. From a sanitary point of view their objections are absurd, and must be relegated to an age of darkness which we have happily passed."

Irish leader, was also an Irishman.

### A Wife's Farewell.

To the Editor of the Banner of Light:

Among my observations of the several phases of spirit phenomena, I have become fully satisfied that very many persons who do not understand the reality and truth of the persons who do not understand the reality and truth of the spiritual philosophy frequently write and speak sentiments other than their own, coming to them through an inspirational spirit influence, when such persons are not conscious of the source from which such intelligence coines. I propose to illustrate this fact by relating a circumstance that was presented to my notice some years ago. In the month of June in the year of the Obristian Era 1870, I had occasion to pass a week's time in a certain town located in the State of Vermont; and while there I made the acquaintance of a gentleman, which acquaintance was to me exceedingly pleasant. My new-made friend was social and agreeable in his manner and address, and was possessed of a high order of mental and spiritual development. In his religious belief he was an Orthodox, Bible Universalist, He mentioned to me in an affectionate manner that he had a favorite married daughter who entertained a like belief. But neither of them believed the so-called Spiritual Philosophy was a truth.

But neither of them believed the so-called Spiritual Philosophy was a truth.

Time passed onward for some months, when I was again favored with an opportunity to meet my friend. He informed me that his married daughter was dead (speaking after the manner of the world); that her disease was a lingering consumption, and her death was anticipated by her for some time before it came. Soon after her decease the appended lines of poetry were found carefully laid away, My friend, who has since himself passed to spirit-life, supposed the poetry was written during a temporary absence of her husband, and that the writer expected she would die before his return. The poetry as here presented is a true copy of the original manuscript.

North Bennington, Vt.

WRITTEN FOR MY HUSBAND, JULY, 1870.

Only gone across the river!
Death shall not our souls divide;
I will come to thee, my darling,
I will linger by thy side.
From the mystery, the silence,
Of the unseen spirit-land,
I will speak to thee in language,
That thy soul can understand.

Only gone across the tiver!
Yet so strong the sliver chain
Binding soul to soul that draws me
Baok to thee, to earth again.
I am with thee, be not lonely,
Be not sad, or hard of cheer;
Still I love thee, still my spirit
Holds thee dearest of the dear.

Only gone across the river!
I will come and thou shalt know,
In the breeze that plays about thee,
In the stream that murmurs low,
In the flowers thine eye admirest,
In the hands to memory dear,
Thou shalt feel a secret pressure
Telling thee that I am near.

Only gone across the river!
In the silence of the night,
When the senses, wrapt in slumber,
Leave the soul the freer flight,
There our spirits in communion
Shall be blest as e'er of old;
Thou shalt feel sgain my kisses,
And my arms shall thee enfold.

Only gone across the river!
When with care and grief oppressed,
And thy noble spirit wanders,
With a sense of sad unrest,
Friends untrue, and hearts ungrateful,
And no spirit answers thine,
Then to conitort thee, to soothe thee,
I will come, beloved thine.

Only gone across the river!
When thy spirit passes o'er,
I will keep love's beaoon shining,
Brightly from the farther shore.
Until then

My darling, I write these lines for you but have not time to finish them. If you like, them, you can copy and keep them to read sometimes, when you think of "Tent."

"Her name was Hortones, "Tent" being a pet name, by which she was familiarly called.

### Verifications of Spirit-Messages.

"MARY S. DYER."

In the Message Department of the Banner of last week. [May 10th] I see a message purporting to come from MARY S. DYER, formerly of this town, and given at a seance held at your Free Circle Room on the 28th of February last.

at a scance held at your Free Circle-Room on the 26th of February last.

Now, Mrs. Mary Smith Dyar, widow of Col. Joseph Dyar, was long a resident of this town; she died in the early part of last February, aged eighty-three years. She was for many years a leading member of the Methodist Episcopal (hurch in this town. She has a daughter residing in Cincinnati, Ohio. She also has children living in this town, and was a woman whom the message in question fits in every particular. That she is the author of that message I have no doubt. The only discrepancy about the whole matter is in the spelling of the name—her family spelling the name with an a instead of air a, as my family do theirs.

Yours for truth,

Farmington, Me., May 12th, 1884.

GEORGE D. TAYLOB.

In the Hansler of High of May 3d I noticed a message from GEORGE D. TAYLOB, of Waltham. I fully recognize it as from a friend of my father [C. H. Grant of West. Newton]. Mr. Taylor, passed away a little over a year ago. He gave a correct statement as to his business and sickness. Respectfully.

LOIS P. GRANT.

### regiand News Publications. Polling

THE WORLD'S OYOLOPEDIA and Library of Universal Knowledge, Compiled by Prof. H. L. Williams. 12mo, cloth, pp. 794. New York: World Manufacturing Co., 122 Nassau street. This work is a reprint in one volume of several books, the principal of which is "Crabb's Dictionary," published forty or more years ago; the others are of like character, the entire collection giving, in a condensed form, valuable information in many of the leading de partments of professional, mercantile, mechanical, agricultural and domestic life.

LEISURE HOUR LIBRARY.—Under this general the tle, F. M. Lupton, 27 Park Place, New York, is publishing semi-weekly, at three cents each, novels written by celebrated American and European authors. The same publishers, have issued "Gems of Art and Poetry"; "Fifty Complete Stories by Famous Au-thors"; "The Great Empire City!"; and "The Ladies" Guide to Fancy Work," all of which are entertaining and useful.

A fashion integratio saks: What will the coming woman wear? That depends largely upon what income the coming man receives. San Francisco Call.

Dr. Graves's Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness.

American Spiritualist Alliance. To the Editor of the Banner of Light:

At the meeting of Sunday, May 4th, a due for violin and plane, by Mrs. Reese and Mrs. Muse, won de-served applause, and the reading by the Chairman of an invocation through the Banner of Light's medium, preceded the opening address. Notice was given by the Chairman of the transition to higher life of two worthy members of our society, Mrs. Charlotte Varien and Mr. Henry O. Baker, whose demise we sincerely regret, realizing, however, that our loss is their gain. Mr. H. Lawrence then proceeded to deliver an address on "Faraday and his Connection with Spiritualism."

Mr. H. Lawrence then proceeded to deliver an address on "Faraday and his Connection with Spiritualism."

The speaker first considered Faraday's life on earth, and on this point quoted For. Tyndall's eulogy in full. None better than John Tyndall, who had been Faraday's friend for years and became his successor, was qualified to pay a fitting tribute to the memory of that remarkable genius whose researches and discoveries have done so much to advance modern science. Michael Faraday was born on the 22th of September, 1701, and passed to spirit-life on the 25th of August, 1861. His whole life was devoted to science, and of him Tyndall says: "I think it will be conceded that Michael Faraday was the greatest experimental philosopher the world has ever seen." His devotion to scientific researches can be best appreciated when we realize that, considering his professional business income in 1832. He sacrificed to undowered science an attainable fortune of £150,000, and died a poor man. Yet to the discoveries of that giant mind the world is to-day indebted for much of its knowledge about electricity and magnetism. Tyndall says: "Round about his great discovery of magneto-electric induction" (and on the peculiar properties of the electro-magnet is founded the invention of electric magnetic telegraphy)" other weighty labors group themseives. fills second group of researches and discoveries embrace the chemical phenomena of the current. His third great discovery is the magnetization of light. The dominant result of his fourth group of researches is the discovery of diamagnetism. These are Faraday's most massive discoveries; but even without them sufficient would remain to secure for him a high and lasting scientific reputation."

Of this man, loaded with scientific honors from all parts of the world, Tyndall speaks in the following manner: "The fairest traits of character found in him perfect illustration; for he was blameless, vigilant, sober, of good behavior, apt to teach, not given to filthy lucre! He had not a trace of

"The spark elicited by Faraday was the precursor of the tiny rap which has since shaken earth's spiritual and mental atmosphere". Alluding then to the lold adage, "Dead men tell no tales," he said that as there are no dead men, those supposed to be dead of often tell tales. He therefore proceeded to cramine there are no dead men, those supposed to be dead of often tell tales. He therefore proceeded to cramine the process of the tell tales. He therefore proceeded to cramine the process of the tell tales. In this remarkable medial production the great accurate is represented as giving his views on many subjects of great importance to the welfare of the human race, and resulting from the study of spiritual science, to which, as a spirit, he is as much devoted as he was while in the mortal form devoted to material science. The tell the mortal form devoted to material science, to which, as a spirit, he is as much devoted as he was while in the mortal form devoted to material science, to which, as a spirit, he is as much devoted as he was while in the mortal form devoted to material science, to which, as a spirit, he is as much devoted as he was while in the mortal form devoted to material science, to which, as a spirit, he is an advantage of the property of the spirits who seem the superstitions and fallacies of religious systems and of Unistianism in particular, the author holding that "Developing accurate largely prevents the higher intelligences in spirit-life from coming directly with their knowledge upon earth." Speaking of the induces of earth spirits who seek to inform them of the truth about all religious are repelled by their reluctance to admit a possibility of error. We can best reach them by spreading the truth among earth's people."

The median of human spirits which the spirits who seek to inform them of the truth about all religious are peculiarly and the spirits who seek to inform them of the truth about all religious are peculiarly man, a fine rendition of one of Longfellow's patriotic efficiency an

### Leopold's Presentiment.

A special cable despatch says: A most extraordinary presentiment on the part of the late Prince Leopold is now related on the highest authority. On his way to Cannes the Prince was conveyed aboard the fine private yacht owned by his favorite companion, Extra Equerry Capt. Alexander Glentworth: Paul Clifton Perceval. It is not generally known that this yacht was wrecked with the royal party aboard in the Gulf of Napoule and when but a short distance off Cannes. The wreck of the oraft was near at hand. But the young prince was much prostrated by slarm, and upon his recovery issued the strictest orders to keep secret the story of the accident, because he feared the result of the intelligence upon the health of the Princess. That afternoon, when Leopold had A special cable despatch says: A most exthe story of the accident, because he feared the result of the intelligence upon the health of the Princess. That afternoon, when Leopold had safely reached his private apartments in the Villa' Nevada, he lay down to sleep away his nervousness! When he awoke he sent for Capt. Perceval, and talked with him about the wreck. Leopold was unusually melancholy. He sat at a window overlooking the beautiful bay, and casting a sorrowful look toward the place where the accident occurred, said plaintively:

"Perceval, I do n't know why it is, but I have the most gloomy forebodings. I have such ill luck. I would not mind it if it affected me only. But my eyll fate seems determined to make my friends share my misfortunes. It believe I am doomed to bring sorrow and disaster to all those I desire to be with me as my friends. This feeling oppressed me inexpressibly to-day, and I have been unable to rid myself of the thought that I would rather die here than anywhere else I have ever been. The process of the prince out of his melancholy, but failed to effect his purpose, Leopold died in Perceval arms, in the very room and before the very window where he confided to him his forebodings.—The West Durham [Canada] News.

Brooklyn (E. D.) Spiritual Conference. At the meeting at Composite Rooms, corner South

2d and 4th streets, May 19th, the Chairman, Mr. C. B. Miller, read a communication purporting to be from Wendell Phillips, through the mediumship of Dr. Sara Hervey, after which Mrs. T. B. Stryker addressed the Conference. An eloquent and devout invocation was given by one of her guides as an introductory to the lecture, which was upon "Death." The records of antiquity upon this subject were briefly alluded to. The Biblical history was touched upon, also pre-historic ideas as given through spirits. Man was and is devout interiorly, according to all observation, and this destiny of all the race has exerted a powerful influence over the minds of men. The deep questions of Whence and Whither have ever found an echo in the soul. The work of the sects of Christianity was examined as pre-paratory to a fuller light. T. DeWitt Talmage was reviewed, and his ignorance of spiritual truths and assumption of knowledge respecting them exposed. Without phenomena Spiritualism is a faith merely, a beautiful and noble philosophy; but of no value without knowledge. The controlling spirit manifested great power and much humor, the audience alternately laughing and applauding. "Death," he said, "is the open door into a region of light and love and peace; a beautitul messenger coming to free the slave from his fetters and give him liberty forever."

Mrs. Margaret Austin, of New York City, made a few remarks under coutrol of Helen M. Slocum. She spoke of the mission of motherhood, of its importance to humanity, and of the right of woman to be recognized as her own mistress and the possessor of her own person and actions. To establish this the right of suffrage was advocated. There is a great and growing interest manifested in the facts of Spiritualism as well as the philosophy.

\*\*BOURGET TO SPIRITED THE STATES TO S given by one of her guides as an introductory to the

### Passed to Spirit-Life:

From San Francisco, Cal., and the arms of its tender parents, little Eine Louise, only earth-child of Mr. and Mrs. E. W. Lincoln, (welcomed and named by sister an-gels "Little Bright Star,") aged 4 months and 10 days. Services of departure by

From Palermo, N. Y., April 14th, after a long illness and the infirmities of old age, William G. Barrett, aged 89 years 7 months and 11 days.

Spiritualism has lost a true friend and the Banner of Light a willing subscriber. He was outspoken and honest in his opinions, and not afraid to express his sentiments, for he loved the cause of Spiritualism, and defended it to the last. He had taken the Banner nearly twenty years. He was a pattern of honesty and truthfulness, was always ready to help those who were needy, and was respected by all who knew him.—Com.

From Huntington Centre, Vt., May 1st, Polly Capin, wife of John Clark, aged 84 years 10 months and 7 days.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

#### Camp-Meeting in Oregon.

Camp-Meeting in Oregon.

Ataspecial meeting of the Boardof Trustees of the Clackamas County Bociety of Spiritualists, held at Oregon City April 9th, 1894, it was agreed to hold a Camp-Meeting at New Ers, Clackamas Co., Oregon, beginning Thursday, June 19th, and holding five days. Arrangements will probably be made to continue the meeting a few days longer if those in attendance choose to dose.

All speakers and test mediums, whose standing in society is of good repute, who may wish to attend and take part in the meeting, will be welcome to do so—subject, however, to the rules and regulations of the Scolety. But it seems to me that mediums, whether for healing the sick by the "laying on of hands" or by prescriptions, or whether for giving tests of spirit identity, would do equally as well for themselves and perhaps give more satisfaction to the general public were they to open an office on the grounds during the meeting.

The New Era camp-ground, being located on the east bank of the Willamette River, is easy of access by steamboats which ply up and down the river; also the Oregon and California Haliroad runs within a few hundred feet of the grounds, on which two morning trains, one each way, and two afternoon trains, one each way, run dally.

WM. PHILLIPS, President

Clackamas Co. Society of Spiritualists.

Mass Convention at Lake Dunmore, Vt.

The Spiritualists of Central Vermont will hold a Mass Convention at Lake Dummore May 30th and 31st and June 1st. The State speakers and mediums have been invited, and will probably be present. Geo. A. Fuller and Capt. H. Brown will also address the Convention. Mrs. Gertrude B. Howard, Lucius Colburn and Mrs. Fannie M. Brown (wife of Capt. H. H.), will exercise their gifts of mediumship as conditions may allow.

Friday being Momorial Day, the exercises will be adapted to that occasion, an address being given by Capt. H. H. Brown.

Lake Dunmore is one of the finest of pleasure resorts in Central Vermont, and this affords an excellent opportunity for all who would know its beauties.

Brandon is the nearest railroad statien; it is nine miles distant. Catel Smith will take parties the round trip from Station to Lake and return for \$1.00. Ask for his carriage at Station. Free return checks over Central Vermont Railroad furnished by Secretary of Convention.

An invitation is condially extended to all who choose to come and join the festivities—natural and spiritual—of the Occasion.

H. H. Brown,

Bristot, Vt., May 12th, 1884.

For the Committee.

### Annual Convention.

The friends of Spiritualism will hold their tenth anniversary of the dedication of Eureka Hall in the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 13th, 14th and 16th, 1834.

14th and 15th, 1884.

For speakers we shall expect A. E. Stanley, of Leicester; Mrs. S. A. Wiley, of Rockingham; Mrs. Fannie Davis Smith, of Brandon; Mrs. L. S. Manchester, of West Randolph; Mrs. Emma L. Paul, of Morrisville; Mrs. Abbie W. Crossett, of Duxbury. In addition to the above we have engaged George A. Fuller, of Dover, Mass., the popular platform orator; also Joseph D. Stiles, of Weymouth, Mass., the wonderful test medium, who will give tests from wonderful test medium, who will give tests from the platform.

Good music will be furnished. The railroads will extend their usual courtesies. A cordial invitation is extended to

ll. Board at the Wilder House \$1,00 per day. HARVEY HOWES, N. Beantington, Vt., D. P. WILDER, W. Bridgewater, Vt., Committee. A. F. Hubband, Tyson Furnace, Vt.,

# Spiritualist Conference.

The Wisconsin State Association of Spiritualists will hold a three days' meeting in Omno, Wis., on the 6th, 7th and 8th of June, 1834. Speakers already engaged: Judgo Holbrook of Ohicago and Mirs. L. M. Spencer of Milwaukeo. Other speakers expected to participate.

We hope to see all parts of the State represented. A limited number will be entertained by the Omro friends. Reduced rates at the hotel. Board at Coo's restaurant thirty cents per meal. Write the Secretary about reduced rates on railroads.

DR. J. C. Philips, Secretary.

Omro, Wis., May 14th, 1884.

### The New Hampshire State Spiritualist

The New Hampshire State Spiritualist

Association

Will hold its Fourth Annual Convention at Manchester, on Friday, Saturday and Sunday, the 6th, 7th and 8th days of June next. Speakers and mediums from our own State will be in attendance to sid in the exercises, among whom are Mrs. E. B. Oraddock, Mrs. Addie M. Stevens, Mrs. Sophia K. Durant, Mr. Edgar W. Emerson; we are also to have present with us the veteran spiritual postmaster, Dr. J. V. Mansfield, of New York, and J. Clegg Wright, trance speaker from England. More extended notice will appear hereafter.

Per Order of Board of Managers.

## Annual Meeting.

Annual Meeting.

The Central New York Association of Spiritualists will hold its next annual meeting in Deansville, on Saturday, May 31st, and Sunday, June 1st, commencing on Saturday at 2 r. M. Mrs. Nellie J. T. Brigham is engaged to lecture, and other speakers will be secured.

SETH W. PECK, Chairman of Committee.

Deansville, April 20th, 1884.

Annual Meeting at Sturels. The Harmonial Society of Sturgle, Mich., will hold its Annual Meeting in the Free Church at the village of Sturgies on Saturday and Sunday, June 14th and 15th, commenting on Saturday at 100 clock A. M. Able speakers will be in attendance to address the meeting. Per Order Com.

Quarterly Convention.

The Vermont State Spiritualist Association will hold its Quarterly Convention at Barton Landing, June 20th, 21st and 22d.

Chairman Board of Managers.

HISTORY OF THE COUNCIL OF NICE, Containing, also, an account of the Sariptures Onese, as adopted by the Christian Church; the Vote on the Divinity of Christ; the appointment of Sunday as a legal Sabbats in the Roman Empire; and a general exhibition of the Christian Religion in the days of the early Fathers. By DEAN DUDLEY, a Lawyer and Historian.

This is a second edition of the original work, and greatly enlarged and improved, with a portrait of Constantine, and many critical notes from all the great writers on these subjects. The first edition was published in 1800, and we found it very interesting and highly approved by various sects; in fact, by all lovers, of impartial history of Dogmas, Creeds, Divine Humanity, Bible Canons, and Inspired Superstition. The style is excellent every way—Luno, well printed and bound. Price, full cloth, \$1,00; paper covers, 50 cents.

\*\*TATHY WE LIVE.\*\* By SUMMERDALE.\* This

bound. Price, full cloth, \$1.00; paper covers, \$0 cents, Forsale by GOLBY & BICH.

WHY WE LIVE. By SUMMERDALE. This is about and profit. Written in the style of the old "Pligrim's Progress" of John Bunyan, it possesses the peculiar charm of that work, with added interest and value from its treatment of higher states of being. It describes glowingly the beauties of the future, life, its mansions of abode and temples of worship, its fruitful groves, fragrant gardens, green valleys and crystal waters; portrays the happiness of families refinited, and the never-ending bilts of those who, after a weary pilgrimage on earth, fall by the wayside, almost dishearience, and awaken to the enjoyment of rest in a life that is immortial.

Price \$1.00...

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## New Books.

Received from England. RAPHAEL'S ALMANAC: PROPHETIC MESSENGER

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Comprising a variety of useful matter and tables. Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE TRAR.

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Table of the Moon's Signs in 1884.
Symbols, Planets, Moon's Signs,
Royal Tables, &c.
Useful Tables, &c.
Useful Tables, Weights and Measures.
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The Inland Parcels Fost.
Celestial Phenomens in 1884.
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General Predictions.

General Predictions.
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The Growned Heads of Europe.
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Fulfilled Predictions in 1883.
On the Equation of Time, etc.
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Useful Notes, Influence of the Moon, etc.
Influence of the Moon upon the Atmosphere.
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The Farmer.
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Useful Rules for Gardeners.
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The Tides.

Ano Aucs.
Positions of the Planets at the Creation.
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The Condition in Spirit-Life of Kleptomaniacs, and those Afflicted with other Mental and Moral Disorders.

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This work is in pamphlet form, neatly printed, and contains 172 large pages. Price 50 cents; postage 5 cents, For sale by COLBY & RICH, Boston, Mass. By G. H. HAWES, 530 California street, San Francisco, April 25.—8w

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As 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 matter for our inspection, the sonder will confer a favor by drawing a line around the article he desires specially to recommend for our inspection.

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

# Panner of Pight.

BOSTON, SATURDAY, MAY 31, 1884.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLENALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY.

33 and 41 Chambers Street, New York.

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of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S. B. Brittan.

### "THE DAY OF JUDGMENT,

### "IN MEMORIAM."

We shall print, June 7th, "THE DAY OF JUDGMENT," an inspirational lecture delivered in San Francisco, Cal., by Mrs. E. L. Watson, especially reported for the Banner of Light by G. H. Hawes, Esq.

Mrs. Emma Hardinge Britten delivered in Republican Hall, New York, May 11th, an address In Memoriam of those whose lives, in a material sense, were lost by the wreck of the State of Florida-a report of which discourse will also be given in our columns next week.

### Betting on Mediums.

The practice of challenging mediums, as to a match, in the purely gambling spirit, is a very common one with a certain class of minds that seem to think that if they win their wagers they have overcome truth, which is about all rived in "exposing" what millions of honest they aim at. If they were equally interested in the discovery of truth, that might make some only at its hands. difference; but the fact is that they are simply the willing slaves of their prejudices, who love jury. The bare idea of betting on matters spir- | breadth of the ground they stand on. itual is too preposterously absurd to be entrusted to characterization in detail. It would be just as sensible for a person to think serimethods which govern in affairs of worldly

Even allowing that wagers are laid upon the performance of certain things through the agency of certain mediums, the fact that they are either won or lost has nothing to do with either the truthfulness or the significancy of the phenomena. All the pecuniary interest with which unspiritual or thoroughly material minds can clothe them has no possible bearing on their reality or their meaning. It is not to be thought for a moment that any connection exists between things and thoughts so wholly unrelated. Hence the man who offers a bet on a medium's ability to do or not to do something to a free invitation from the performers. They which he conceives he would like to see done, has no more business with the subject of Spiritualism, has no more conception of what it is and what is its mission, has no more relationship with it in any of its forms and aspects. than one who is its open and avowed enemy. It is as well to have this matter understood at once and for all. And the way in which this allowed to make any report of what they had betting business is conducted ought to illustrate better than anything else the truth of what we have said. Light for Thinkers, a most interesting and progressive spiritual journal, tained behavior of the people prevented the published at Atlanta, Ga., touches the subject in the true way. That journal says that, generally, a committee of positive and antagonistic minds is selected, and a place recking with bad magnetism is appointed: The committee usually understands that the medium requires cer- and intelligent portion of the community, as tain conditions, which it seeks to destroy at the start by its own demands; and it especially in their condemnation and denunciation of the succeeds in destroying the passivity of the medium. The latter has his or her personal reputation to be affected by the result, as well as the general interest in the cause of Spiritual- audience on that occasion; for, says he, "a suism: and hence ensues nervousness.

dium can do nothing, in other words, can be of nervous anxiety: and this will readily account utter prostitution of many influential newspapers for the great number of failures which occur under the influences of a wager or important test investigations. Many mediums are induced the cause will be greatly assisted; but both mediums and the cause are apt to be sacrificed on such occasions. As Light for Thinkers justly advises: "The wise medium will not notice such offers." It has no fears that wagering braggarts will do Spiritualism any harm. Usually, it says, a purpose of self-advertisement prompts the making of a wager, and in order that should govern the journalistic profession."

possible powers of will that conduce to discord. And even should the results awaited then be fully satisfactory, the fact is but grudgingly omitted or bullyingly denied. Says Light for Thinkers, " They will equivocate, and higgle, and make it public that if the medium would give them another chance they could detect the trick, as they are now prepared to prevent certain little devices of the medium." And it most properly advises that there is nothing to be gained by dealing with this class of individuals. Let them alone, it says, no matter how much they rush into public print. A dignified reserve on the part of mediums and Spiritualists will win golden results. The spirits do not wish to prostitute medial powers to winning wagers, and they say they will not permit it to be done. They know best how to use this power for mortal good, and we should not debase it to selfish or profane purposes. Such classes as wager their money against mediumship are not earnest and sincere investigators; they are braggarts and bulldozers, and are not prepared to become Spiritualists; hence we waste our time by noticing them: "Let the spirits and mediums be free and untrammeled. If the people fail to obtain the truth, they are the losers, and not the spirits, the mediums, or the Spiritualists. The latter should be a class of people who are developed mentally, morally and spiritually. Hence we cannot safely proselyte the masses."

This is as timely and sound advice as it is caustic irony. We are right glad to meet with it in a Spiritualist journal, and need not say that we endorse every word of it. It is clearly apparent that it is time to make a concerted and firm movement for the better protection and consequently the greater serviceability of our mediums, and in this way especially can it be done. The best service does not come through a crippled agent. Perfect results are never secured by the deliberate choice of hostile conditions. We must take care of the agents that are given us for the performance of our work, or we cannot expect that the work will be done. It would be a far greater "miracle" than some people would think the spiritual phenomena themselves to be, if the latter could be had in defiance of all spirit-laws as they have been ascertained and established. and results could be obtained without regard to harmonizing conditions. No; as it is through our mediums that the cause of Spiritualism is to be mainly advanced for some time to come, and therefore it is the first duty of all Spiritualists to do all in their power to keep their peculiar gifts away from the reach of discords and hostilities, and from everything and everybody that can corrupt or make afraid.

### Newspapers in Collusion with Frauds.

The way the secular press, daily and weekly alike, permits itself to be humbugged through the money-drawer is enough to provoke perpetual ridicule from all persons of ordinary perception. Recalcitrant mediums and professional exposers seem to have the monopoly of its columns throughout the country. Especially does the average paper delight to take an innocent hand in showing up what it knows in advance to be the sham and fraud of Spiritualism. If a raggamuffin reputation appears with a proposal to expend itself for all it is worth in the direction of "exposure"—as if itself were of necessity the pure truth and Spiritualism could be nothing else than unmitigated fraud-the journal, near or remote, that hungers and thirsts for a taste of a raw sensation eaverly courts the cooperation of the stranger just ar-

The reason is only too obvious. It is not because such papers know anything of the truth to hug their chains and want to establish their of Spiritualism; in fact, they openly boast that servitude by the act of winning money. If they have never had aught to do with it, and heads win, they by no means intend to let tails | declare they never will have anything to do lose in this matter. The practice, we need with it. Yet they think themselves all the not say, is a wholly pernicious one, and of no more capable of denouncing it, the less they possible profit, while it does work obvious in- know about it. That is just the length and

people believe in, as worthy of denunciation

We find in the Independent Pulpit, a monthly published at Waco, Texas, a somewhat extended account of a public séance in that place ously of "selling his soul"—a process that is given by Anna Eva Fay, assisted by two men not denied to be possible, but never after the named respectively "Hearne" and "Braddon." This was not in the "exposure" line at all, but in that of the "regular business" carried on usually by this wonderful "Fay-Braddon" combination against which we have repeatedly warned our readers everywhere. These parties had previously given public seances at Fort Worth and Dallas, where they were heartily endorsed by the Gazette and Herald, respectively published in those places. The publisher and editor of the Pulpit, with another gentleman, was appointed a committee to go upon the platform and make a close investigation of the performance, and report the result to the audience. This was in response saw quite enough, says the editor, to give every assurance that the whole thing was a fraud, and that the parties engaged in it were guilty of the worst kind of imposture and deceit. He says they were more than once flatly denied the privilege of making a close observation, and were finally ushered off the stage without being discovered. And when the indignant audience began to call for their report, the gas was suddenly turned off, and nothing but the self-conoccurrence of a general panic.

"And," says the editor "lest some may be led to suppose that our ignorance of spirit-phenomena betrayed us on this occasion, we will state that the Spiritualists, constituting a large well as of the audience assembled, are as loud fraud as we or any one else." But he naturally asks, in view of such a notorious fact, how there came to be such a large and respectable perior one could not be gathered from this It is well enough known by those who assume city." "How," he persists, "could these swinto know anything on this subject, that a me- diers get as far into the State as Waco without detection?" The answer is the same one, he no service to the invisibles, when in a state of replies, for both questions; it is because of "the

to the money-power of the show-business." Speaking of the Fort Worth Gazette and the Dallas Herald, he says both those papers were to accept these invitations by friends who say freely circulated in Waco, with their unqualified endomement of the cheat, "as worthy of the highest admiration." He charges them with having sold their maudlin praise by the line; and it gives them the choice of the alternative, either of being "guilty of gross and stupid ignorance, disgraceful to their management, or of being wanting in fidelity to the principles to prevent the medium's success those who And he very properly suggests that "these hypmake such wagers will bring to bear hostilely all corritical conservators of public morals can with will appear next week.

Yanada zatori

great show of sincerity join the clergy in denouncing an honest man for the expression of his opinion in contradistinction to popular prejudice and superstition-and then lend their columns to rob the living in the name of the dead."

There is just where it is; these secular papers that are at all times ready to take the money of humbugs, frauds and swindlers, giving them back fulsome praise therefor—and specimens of such journals are to be found as prominently active among the Boston dailies as among those of any other city on the continent-are the very ones to join with the preachers in the cry of 'mad-dog' against every liberal thinker and every hater of superstition that dares to utter a syllable of his convictions above a whisper. We have seen, here in this city, how that kind of alliance worked between "Petticoat Bishop" and the Old South Church people, each of which parties was anxious to turn a penny in favor of his pocket. It is the same all the way through. The clergy are only too glad of any aid looking toward the "showing up" of Spiritualism, and they are therefore ready to snap up any kind of an "exposing" humbug and fraud that comes along. They do not dare make a calm and honest investigation for themselves, but prefer to have fraud proved by those who make a regular business of fraud. It is with these that the press so readily allies itself, and will continue to do so as long as such a course promises to pay better than independent and courageous intelligence and uniform fair dealing.

### History Repeats Itself. Prof. J. W. Draper, in his "History of the

Intellectual Development of Europe," after tracing the various philosophies from their incipiency to the culminating point where they merged into Christianity, graphically describes that situation. He says that, except the death of a nation, there is no event in human history more profoundly solemn than the passing away of an ancient religion, though religious ideas are transitory and creeds succeed one another with a periodicity determined by the law of continuous variation of human thought. The intellectual epoch at which we have now arrived has for its essential characteristic such a succession of change—the abandonment of a time-honored but obsolete system, the acceptance of a new and living one; and, in the inciplent stages, opinion succeeded opinion in a well-marked way, until at length, after a few centuries of fusion and solution, there crystallized on the remnant of Roman power, as on a nucleus, a definite form, which, slowly modifying itself into the Papacy, served the purposes of Europe for more than a thousand years throughout its age of Faith. In this abandonment the personal conduct of the educated classes very powerfully assisted. They outwardly conformed to the ceremonial of the times, reserving their higher doctrines to themselves, as something beyond vulgar comprehension. Considering themselves as an intellectual aristocracy, they stood aloof, and, with an ill-concealed smile, consented to the transparent folly around them. It had come to an evil state when authors like Polybius and Strabo apologized to their compeers for the traditions and legends they ostensibly accepted, on the ground that it is inconvenient and needless to give popular offence, and that those who are children in understanding must. like those who are children in age, be kept in order by bugbears. It had come 'to an evil state when the awful ceremonial of former times had degenerated into a pageant, played off by an infidel priesthood and unbelieving aristocracy: when oracles were becoming mute, because they could no longer withstand the sly wit of the initiated; when the miracles of the ancients were regarded as mere lies, and of contemporaries as feats of legerdemain. It had come to an evil pass when even statesmen received it as a maxim that "when the people have advanced in intellectual culture to a certain point, the oppress them, if it means to keep its power,"

In Rome, at the time of Augustus, continues this analytical author, the intellectual classes, philosophers and statesmen, had completely emerged from the ancient modes of thought. To them the national legends, so jealously guarded by the populace, had become mere fictions. The miraculous conception of Rhea celestial origin of the founder of their city, had dwindled into a myth; as a source of actual reliance and trust the intercession of Venus, father of the gods, in behalf of her human favorites, was abandoned: the Sibylline books. once believed to contain all that was necessary for the prosperity of the republic, were suspected of an origin more sinister than celestial; nor were insinuations wanting that from time to time they had been tampered with to suit the expediency of passing interests, or even that the true ones were lost and forgeries put in their stead.

The classical scholar need scarcely express his surprise that the Feriæ Augusti were continued in the "Church" as the festival St. Petri in vincula; that even to our own times an image of the Holy Virgin was carried to the river in the same manner as in the old times was that of Cybele, and that many pagan rites

still continue to be observed in Rome. Had it been in such incidental particulars only that the vestiges of paganism were preserved, the thing would have been of little moment; but, as all who have examined the subject very well know, the evil was far more general and far more profound. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had declared that the same for Diana.

gone, for a wise government to abstain from all arisen brother. compulsion in behalf of what has become untenable, and to throw itself into the new movement so as to shape the career by assuming the lead. Philosophy is useless when misapplied in support of things which common sense has begun to reject; she shares in the discredit which is attaching to them. The opportunity of rendering herself of service to humanity once lost ages may elapse before it recurs again. From the signs of the times we are induced to add. "verily history repeats itself."

"A Trip to Stoneham," by "Shadows." The state of the s

THE OAK AND THE MUSHROOM .-- A FABLE.

The mushroom and the oak In the meadow stood together, When the former, in his cloak Pearly-white, briskly said: I have just got out of bed And I find the world is radiant with good weather. I see a thousand pretty things-Flowers with color, birds with wings That fly so far and so fleetly;— But there's one thing puzzles me most completely How a tree of power and size Should take so long to rise. I at once sprang from the ground. And have hardly looked around, And have not been here an hour ;-But, to win your state and power, As your wrinkledness appears. Took a dozen score of years. Look at me, And you'll agree I am whole and clear and sound. Isn't that a perfect dower? And I've not been here an hour !" Then the oak To his callow comrade spoke: All depends on what you set yourself to be-Whether mushroom, or a tree.

Things are easy, I admit. But if you had had a bit of real, sturdy wit, You would know Quick to come is quick to go. -But hither strolls the epicure; He will settle this debate, I'm sure. See, he ends our fact or fable, By picking you to sit as a morsel on his table. But to you't is little difference, any way— Small intruder of a day— Had he missed your meadowy spot, Found you here, or found you not, Death has uses :- and your take-off is as just,

For to-morrow you would crumble into dust."

Very little needs but little for supply;

And with weeping and quick sorrow,

And to one who can say

Was born in an hour,

He has had no yesterday-

Who, springing from a shower,

Must vanish ere to-morrow-

-Joel Benton, in St. Nicholas. Everybody of mature judgment knows, or ought to know, that a sound mind in a sound body is more desirable than gold or silver or precious jewels; and in order to accomplish this end thinking people are just beginning to consider scientifically the laws governing heredity. An institute has been established in this city to aid in carrying out what the age demands-a healthier race and consequently a more perfect civilization. This institute will hold its second semi-annual convention at the Meionaon (Tremont Temple), on Thursday, the 29th inst. There will be three sessions-morning, afternoon and evening. The opening address, at 2:30 P. M., will be by Rev. M. J. Savage, to be followed by addresses from Rev. Jesse H. Jones and Mrs. Clemmence S. Lozier, Dean of the Woman's Medical College of New York City. Papers by Prof. Alexander Wilder and other well-known literary gentlemen will be read. In the evening the opening address will be by James Kay Applebee, and the concluding one by Parker Pillsbury, Esq.

A singular affair occurred recently (so states the daily press) at Naples in the Church of San Maggiore, where some priests of the socalled mission are now preaching. The preacher of the evening had chosen for his theme the terrors of hell. The church was crowded. Near the pulpit stood a figure of the Madonna. All at once, in the middle of the sermon, the lights went out, and the figure of the Madonna disappeared. The priest, striking the desk with an iron chain, cried out: "We are falling into hell! Look! the Madonna has fled! Call on her; call, or woe to us!" The panic was universal: women fainted, children screamed, and there was a rush to the doors, which were found to be carefully closed. At last the police appeared upon the scene and got the doors opened, and the congregation escaped into the open air, without injury, beyond a few bruises sacerdotal class must either deceive them or and the loss of various articles of wearing ap-

The Constancia of March 30th, in a leader, takes strong grounds against the proposed "Universal Congress of Spiritualists in Rome," which has been agitating several European spiritual circles for the past few months. It takes substantially the same line of argu-Sylvia by the god Mars, an event from which ment against this proposed movement that we their ancestors had deduced with pride the have taken against the Sturgis, Michigan, junto. There are several able articles in this number. one in particular on "The Work of the Constancia Society," of which it is the official that emblem of female loveliness, with the organ; a continuation of extracts from Epes Sargent's "Scientific Basis of Spiritualism." translated by D. Angel Scarnichia; it also contains extracts from the Banner of Light. referring to the mediumship of J. V. Mansfield and Jesse Shepard, as well as an account of a materializing séance at Mrs. Ross's, in Provi-

> There is a very live paper in New York City entitled, Man. Its last number takes Rev. Mr. Talmage to task for his late tirade against theatres, in this wise:

> "Your Church claims all the credit for our civilization-why does it not hold itself responsible for the morals of the people? Of a truth, your church seems willing to be responsible for morals only when enforced by legislation. In other words, the Church proclaims its own weakness as a vehicle of moral sustion and kindness, and is a power only when backed by the fagot, the sword, or the policeman's club. Thus equipped, the Church has forced itself on civilization. been carried along by it, and proved as great a burden as did Bunyan's load of sin. It is now the greatest stumbling-block there is to the world's advancement and until the people throw off this incubus, they will be kept in physical as well as mental bondage."

Mr. A. Bullens of Chicopee, Mass., passed the Virgin should be called "the Mother of to the spirit-land May 13th, aged sixty-five God," with tears of joy they embraced the years. He was a veteran Spiritualist. For knees of their bishop; it was the old instinct years he stood as a heroic defender of Modern peeping out; their ancestors would have done Spiritualism. He was prominent in business circles, and was held in high esteem in the com-If Trajan, after ten centuries, could have re- munity where he had resided for many years. visited Rome, he would without difficulty have | The funeral was largely attended, delegations recognized the drama, though the actors and of leading Spiritualists being present from scenery had all changed; he would have reflect- Greenfield, Springfield, Boston and other localed how great a mistake had been committed in ities. C. R. Lynn delivered an impressive adthe legislation of his reign, and how much better dress appropriate to the occasion. We tender it is, when the intellectual basis of a religion is our cordial sympathies to the family of our

> Speaking of the forthcoming Lookout Mountain (Tenn.) Camp-Meeting, Light for Thinkers cogently remarks to its patrons and the Spiritualists of the country generally:

"June 28th is the opening day of the Camp-Meeting. It is close at hand. Arrange to be present. Help the Association at once by subscribing for stock."

Materialization and transfiguration, as viewed by a denizen of the spirit-world, are interestingly treated at some length in our Correspondence column, under the heading, "New The Patent Handbill Impostor

Has been of late endeavoring to disgrace our cause by distributing his vile advertisements in South Boston, informing the public that he would "demonstrate the facts of spirit-power in full gaslight," etc., etc. His real name is T. Warren Lincoln. His aliases with their deceptive appendages are as follows: "Col. C. A. King, materializing medium; Mrs. Bertha King, lecturer; Prof. H. G. Sadler, wonderful mind-reader," etc. And in order to "take in" the public, he calls his farce a "religious illus-trated lecture of spirit power." The fellow has been nearly all over the country for years playing his little game-sometimes in favor of Spiritualism, then opposing the phenomena. He says he can make more money opposing than he can defending the Spiritual Philosophy, because church-folks want to put it down, and they are not particular who or what they employ to accomplish that end.

### "Protect Our Mediums."

The above words, artistically designed, beautifully wrought in worsted, elegantly framed, are suspended in our Public Free Circle-Room: presented by Mr. Fr. W. Erspenmuller of this city, as a token of his appreciation of the benefits resulting to attendants upon the meetings therein held on Tuesday and Friday of each week-for which we tender him our sincere thanks.

#### J. Clegg Wright

Closed his present engagement in Boston by eloquent addresses delivered before the Ladies' Aid Society, on the afternoon and evening of the 25th inst. A complimentary testimonial will be tendered him by this society at its parlors, 1031 Washington street, on Friday evening, May 30th, on which occasion there is sure to be a full house.

At the annual meeting of the American Spiritualist Alliance held on the 13th inst., the following gentlemen were elected as members of the Secular Press Bureau for the ensuing year: Henry Kiddle, Nelson Cross, H. J. Newton, Erastus H. Benn, Charles P. McCarthy, Jno. J. Anderson, E. C. Leonard, T. E. Allen, J. F. Jeaneret. The first meeting of the new Bureau was held on the 21st inst., when to perfeet its organization the following officers were elected: HENRY KIDDLE, Chairman, H. J. NEW-TON, Corresponding Secretary, J. F. JEANERET, Recording Secretary. Communications to the Secular Press Bureau should be addressed: J. F. Jeaneret, Secretary, 137 West 35th street, New York City.

Lovers of medianimic Spiritualism should not forget the claims to notice and patronage which are put forth by the Voice of Angels, which Julia A. Dawley regularly brings out from its publication office, 35 Laurel street, Somerville. Mass. This little paper has done veoman service for the cause ever since its establishment some years since by the late Capt. Densmore, and we trust the hands of Mrs. Dawley will be strengthened pecuniarily, to still carry forward the work so vigorously inaugurated in the years that are gone, by a worker who has now ascended to his reward.

Spiritualism is the Religion of Humanity, and that is why the church bigots are so ram pant in their endeavors to crush it out by wantonly attacking our mediums, and by hiring rank impostors like Cumberland, Elder Waite, et al., to lecture against it. Yet with all their secret plottings and open assaults with the socalled free religionists to back them, the work goes bravely on, and will, until the entire human race is liberated from the thralldom of ecclesiastic tyranny and the chains of the moneypower which have kept great masses of the people in ignorance and poverty for so many long and weary years.

The plan of an industrial school recently sent to Mrs. Phillips has received her approval. and permission has been given to have the institution, when established, called the Wendell Phillips Memorial Industrial School. Its location and plan, as far as developed, will be given in a forthcoming circular. Other papers please

We have received and shall print in next week's Banner a highly interesting narrative of phenomenal experiences, bearing the title: Death Foretold, and its Accuracy Testified." Dr. H. G. Petersen, of Boston, is the writer. Miss Gertrude Berry was the medium in whose presence the occurrences noted took place.

A regular meeting of Spiritualists and mediums has been established in Liberty Hall, 213 West Madison street, Chicago. Services begun May 11th are to be held every Sunday at 3 P. M. Dr. Norman MacLeod is the chair-

The London Court Journal notes the fact that Mr. Jesse Shepard, the musical medium, has arrived in Paris from America, says The Medium. This is evidently a mistake, as he was at St. Louis, U.S. A., at a very recent

The April number of Revista Espiritista of Buenos Ayres contains many interesting articles, among which we notice an able essay from the pen of J. Amigo y Pellicer concerning the Present and Future of Spiritualism.

It is stated that Mr. Simon de Main intends visiting America soon. We hope he may do so. He will be gladly welcomed.

Spiritualists visiting Boston can find good rooms at reasonable rates at No. 89 East Newton street.

Dr. E. B. Fish, electro-magnetic physician, 33 Boylston street, Boston.

To SPIRITUALIST AUTHORS.—We are in receipt of an octavo volume, bound in cloth, of three hundred and twenty-five pages, entitled, "Life, Recollections and Opinions of Solomon Jackson Woolley, An Autoblography." The author has done much in the way of informing the public in his locality of the truths of Spiritualism, and as one means to this end, has established a free circulating library of books relating to its philosophy and phenomena. To enlarge the size and usefulness of this library, he proposes to all writers of books to exchange his own work above named for such of their own as they may feel willing to send him for so commendable a purpose. His address is S. J. Woolley, Hilliard, Ohlo. wanted in Lane.

Why don't the New York Young Men's Christian Association's Society for the Suppression of Vice attack the bank swindlers as well as dealers in works of art? Is it because some of the said bankers belong to the said associations? "Why is it thus?" Can any of our contemporaries explain?

A very productive oil region is said to have been e column, under the heading, "New discovered in Wyoming, seventy-live miles north of Rawlins."

dank food man teather her to no of Columbias in Meant Diagram posterior and the

### ALL SORTS OF PARAGRAPHS.

Just so, Bro. Seaver, just so. We are always perfectly willing to have "a little cheerful talk" with you on any interesting question, and let our "Light" shine on you; but... are you willing? In regard to the subject-matter under consideration, you quoted "Webster's Great Unabridged Dictionary" as undentable proof of your preposition that in order to materialize anything it would first have to be cremated and burnt to askes! and then added: "We call this materialization, when the word is used properly ... Consequently the Captain and his friend will not lose their wager of \$1,500," etc. We took exception to your deductions, and, accepting your quoted authority as referes, proved that you were wrong. Now you come to the fore and attempt to explain that although your "Authority" did state that "thought could be materialized," yet that it seems to you that he did not intend to so express himself. Bro. Seaver, this won't do. You complain in nearly every issue of the want of sincerity in your Orthodox opponents. Do you desire to rest under the same imputation?

According to recent statistics the average duration of life in Russia is only twenty-six years.

MOTTO FOR A WASTE BASKET. MOTTO FOR A WASTE BASKET.

If all the trees in all the woods were men,
And each and every blade of grass a pen;
If every leaf on every shrub and tree
Turned to a sheet of foolscap, every sea
Were changed to ink, and all earth's living tribes
Had nothing else to do but act as scribes,
And for ten thousand ages, day and night,
The human race should write and write and write,
Till all the pens and paper were used up,
And each great inkstand were an empty oup,
Still would the scribblers, clustered 'round its brink,
Call for more pens, more paper and more ink.
—Attantic Monthly.

Dr. O. W. Holmes relates the following to illustrate the significance of small things in the sickroom: "Will you have an orange or a fig?" said Dr. James Jackson to a fine little boy now grown up to goodly stature. A fig." answered Master Theodore with alacrity. "No fever there," said the good doctor, "or he would certainly have said an orange."

-Atlantic Monthly.

"Don't you want a ticket for the round trip?" asked Pete Lawless, the ticket agent at the Auslin dépôt, of a man who wanted to go to Galveston and back. "You mean a ticket to go to Galveston and come back on?" "Yes; you will save money by buying an excursion ticket." "No, I reckon not. There are so many accidents occurring on your road that I probably will not need any return ticket. If I buy a return ticket and am killed, I'll be out just that much. I've got to be saving with my money and lay up something for a rainy day."—Texas Siftings.

Our Government has done wisely, says the New York Herald, in recognizing the African International Association. This organization, by establishing a government, developing trade and inaugurating plans for the general improvement of the Valley of the Congo, has made the beginnings of a nation, and it is not only proper but necessary that other nations should take cognizance of it. As the country, practically controlled by the Association, contains more people than England or France and as many as the United States, and as it has been acquired without bloodshed and without injury to any power or people, it deserves the recognition and moral support of all the nations.

Two hours' study of the Bible for every hour spent in reading Matthew Arnold's works is the Baptist Examiner's antitode to the pernicious effects of that author's writings, which seems like a confession that the modern poet is twice as powerful in his appeals to the intellect of the reading public as the "inspired" volume.—The Index.

Mark Twain says, that on a certain occasion, though he had tried hard to be only entertaining, there had crept in, spite of all he could do, a large amount of valuable information.

The Bombay Guardian, a religious paper, referring , to the sunset afterglow, which has recently been again observed in Bombay, says: "We will not venture to predict that this may be by way of preparation for the final conflagration, but one thing it is safe to say, namely, that it is well for every one to be ready."

AN EPISODE.

An errange rind on the pavement
Sent the lawyer head over heel,
He split his doeskin trousers—
He shook up his morning meal,
While the wreck of his new "Prince Albert"
Would n't tempt a tramp to steal,
So he sadly said to his tailor,
"I've lost a suit on appeal."
—[Benjamin W. Willoughby.

Mr. Ruskin recently said to the English people: You fancy you are sorry for the pain of others. Now I tell you this, that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your own drawingroom tables, no wars in civilized countries would last

Minnesota has no less than 7000 lakes, which take up over 2,700,000 acres of territory.

All the early martyrs were not poor. John the Baptist was "one sent ahead in the wilderness."—New York Graphic.

A Queensland correspondent of the London Medium warns the Spiritualists against an alleged American, called St. Just de B. Mackay. We never heard of an American by that name. It is said that "he gets into people's debt, and then makes tracks."

Cremation in New Orleans was formerly, and probably still is, effected by the heat of the sun. As the soil is full of water, no graves were dug, but every corpse in its coffin was placed in a brick oven. These ovens are clustered in blocks, or forms wall around the cemetery—the mouth closed with bricks and mortar, and in a few months nothing is found but a little heap of dust, so that the ovens, like London graves, are used over and over. In cremation the heat of a furnace expedites the process.—The Herald of Health, London, Eng.

The postulate that spirit is the prompting power of all the manifestations and expressions of life, is logi-cal and sound. It is for the investigator to discriminate: choose the good-eschew the evil.

The Caterer says that late suppers are not bad if properly eaten. Of course not. The suppers are good enough. They are too good, in fact. It is the dyspersia that's bad.—Burlington Hawkeye.

A Rev. Mr. Kirkland of Texas is paid so poorly by his congregation that he works in a saw mill during the week. The poor man must exist, and probably takes that means of getting his board.

A Chinese doctor was refused permission by the New York Board of Health to register as a practicing physician, though he exhibited a diploma given him by an Oriental Medical College that had been in good standing some thousands of years. It turned out that one of his rules of practice was to take no pay unless he cured his patient. Such an innovation was looked on as irregular.—St. Louis Republican.

The revised Old Testament will be completed in July and published next autumn.

If reason justly contradicts an article, it is not of the ousehold of faith.—Jeromy Taylor.

Who will wonder at the ravages of slugs and snatls, after learning that a large slug has one hundred and sixty rows of teeth, with one hundred and eighty teeth in each row, which cannot be dissolved, even in acid.

A Connecticut woman, one hundred and five years old, has just consummated a step she resolved upon when Andrew Jackson first ran for Fresident. That is, to join the church. She has probably been waiting all this time for a new hat—Binghamton Republican.

Three-quarters of a century ago thirty-five lines of stages accommodated the traveling public in Boston. The New York mail went through from Boston to New York in forty-eight hours.

Repose and cheerfulness are the badge of the gentleman—repose in energy. The Greek battle-pieces are caim; the heroes in whatever violent action engaged, retain a serene aspect.—Emerson.

This is how corn pops: When pop corn is gradually heated, and so hot that the oil inside the kernels turns to gas, this gas cannot escape through the hull of the kernels, but when the interior pressure gets strong enough it bursts the grain, and the explosion is so vio lent that it shatters it in the most curious manner.

Thirty nine physicians and surgeons treated suffering humanity in Boston seventy-five years ago. About half that number are at present operating in Boylston street alone. The Boston Hygieles and his in the content of the street alone.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Beawerth Street—Every Tuesday and Friday afternoon at 20 clook. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Wells Memorial Hall.—The Shawmut Spiritual Ly-coum meets in this hall, 957 Washington street, every Sun-day at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor,

ws. J. Makin, Conductor.

Faine Hall, Appleton Street.—Children's Progressive Lyocum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weaver, Conductor.

wells Hemorial Hall, 967 Washington Street,— The Spiritualisto Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

1031 Washington Street.—Ladles Ald Society meets every Friday at 2½ P. M. Business meeting at 4. Sunday afternoons at 2½, tests and good speakers. Conference in the evening. E. O. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Cobb, Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Easex Street (1st flight), —Sundays, at 2½ (seats free) and 7½ P. M.; Thursdays, at 3 P. M. Presect Robinson, Chairman.

Working France Fra Working Inion of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at Sand 7% P. M.

THE LADIES' HAMMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIRITUAL TEMPLE.—Closing Services for 1883-4.—Last Sunday being the closing of the services for the season, to be resumed the first Sunday in October, remarks appropriate to the occasion were made by the President, R. Holmes, Esq., as follows:

ber, remarks appropriate to the occasion were made by the President, R. Holmes, Esq., as follows:

Ladies and Gentlemen—With the exercises of today we close our Sunday services for the second season, and the entertainment of Wednesday evening next will be our last public gathering of the season, Have you been satisfied with the thoughts, the ideas, the principles that have been disseminated from this platform? It is a question I need not now ask, for each week have I received an affirmative answer in the satisfaction gleaming from every countenance, in the satisfaction gleaming from every countenance, in the approval flashing from every eye.

That your platform has been continually supplied with talent second to none cannot be denied; that the sentiments which have here been promulgated have been reasonable, just and true, cannot be gainsaid; and the management are proud to be able to announce to you that for the elequent teachings and the sweet music to which you have been privileged to listen, for the pleasant and commodious Hall which we have occupied, and for all contingent expenses, not a single dollar remains unpaid; every claim has been liquidated, and you close your second season entirely free from debt; with no clouds hanging over your treasury. This has been accomplished by persistent efforf, coupled with your liberal pecuniary aid; and in behalf of the management for your hearty cooperation I tender to you grateful thanks. For myself, I will simply say, that the respect you have ever shown me in the position I occupy and the uniform courtesy that has always been extended toward me, will be cherished as bright spots in my memory that time cannot efface.

The meetings of the Boston Spiritual Temple will be ever second on the deat of the control of the

offace.

The meetings of the Boston Spiritual Temple will be resumed on the first Sunday in October, with Mes. Amella H. Colby as speaker for that month; to be followed by Mrs. R. Shepard Lillie as speaker for the month of November.

We trust the vacation will be to you a pleasant and enjoyable one, and that we may all be privileged to meet at the commencement of the coming season with renewed health, renovated strength, and a firm purpose to do our duty, as far as in us lies, to ourselves and to each other: And—

While fragrant flowers

While fragrant flowers
Add charms to the hours
Of this our sweet communion,
May they to each
A lesson teach
Of harmony and union.

A lesson teach
Of harmony and union.

Long in the future, as the past,
May this our mutual kindness last,
From strife and discord free;
May we to each prove just and true,
And again our social joys renew
In love and harmony.

After a song by Mr. J. T. Lillie, Mrs. Lillie, under influence, selected from subjects presented from the audience "Spiritual Organization, or Organization of Spiritualists," and "Marriage and Divorce." The utility of some form of organization may be seen in the success of this Society. It may be said one man might have been as auccessful; perhaps so, so far as the meeting is concerned. But where many are working together, each feels the responsibility and in union and harmony strengthen each other. By working together, power is gained to advance your cause and repel aggressive interference. I find a law that collects and unites atoms to produce certain results which no single atom could bring about, and I see that Spiritualism needs such united agencies by which to destroy error and to establish truth. Spiritualities of the nineteenth century are men and women of incividuality, and not a system, for they exist and multiply without organization; but there may come a time when there will be need for it for self-defense.

Men have many good qualities, but vary in the amount each posseuses; and this is apparent in all they do. This individuality of man has been for his advancement. The command, "Stand upon thy feet," means that you should be self-reliant. The power of the church was kept by holding on to the old authority, and the great lesson it taught was not, Is it truth? but, Has it the sanction of authority?

When organization comes do not subscribe to what you do not believe, for that has been done too much. The central truth will be spirit-communion, and all Spiritualist organizations will build upon that as the

When organization comes do not subscribe to what you do not believe, for that has been done too much. The central truth will be spirit-communion, and all Spiritualist organizations will build upon that as the foundation rock. When articles of faith are limited, or fixed rules sought to be established, no chance will exist for progressive thought, and societies that adopt such a course will not succeed. I have not seen any that reach so far that there is nothing beyond. Be honest with yourself, and if an organization declares principles different from those you know to be true, do not subscribe to them, for your dishonesty will be apparent. Changes in community move very slow. Do as little as possible in stipulating opinions, for all such eventually become fetters to progress.

The time will come when every man will be his own church, every woman her own priestess, and all be harmonious. I see the instinct of animals rapidly developing their natures, and when I find man so long arriving to perfect growth, I conclude it must be for a purpose. The child is a year in being able to walk, the horse but half an hour. There is a reason for this slow growth. While the animal by instinct chooses and does, man by experience and reason has to find out.

purpose. The child is a year in belog able to walk, the horse but half an hour. There is a reason for this slow growth. While the animal by instinct chooses and does, man by experience and reason has to find out.

In considering the subject, Marriage and Divorce, the speaker said: "There is no such thing as Marriage in opposition to Divorce. Where marriage is there cannot he divorce. Marriage is a fulfilment of Nature's divine law, holding its rule in mineral and vegetable as well as the animal kingdom. When we become more perfect we shall have no inharmonious unions. Divorce is a cry for a release from errors committed. The child of inexperience is induced to marry a man, a demon, and when old enough to know, seeks to break away from it. The formal law recognized the union and binds them together; but there has been no marriage; the sacredness of marriage has been away followed by a song by Mr. Lillle.

At the evening meeting, after vocal music and an invocation, Mrs. Lillle said: "This closes the present season, and is the time for summing up the work—and it reminds us of the summing up of life's work. The spiritual work of this Society has been a success. Looking over your city we find its history filled with the heroes of the past. In its streets and suburbs are historical buildings and monuments, reminding us of the days in which a nation of freemen was born. It is therefore highly befitting that Boston has become the spiritual centre. I rejoice that here the folds of the Banner of Light have been thrown to the breeze; and yet it is not here alone it floats, but over the continent; ay, and not this continent and spiritualists are to be found in every nation, and Spiritualists are to be found in every nation, and Spiritualists are to the found. It was one said that to the Christ-spirit every knee should bow. But in eighteen hundred years Unrisitantly has not advanced further than Spiritualism has in knirty-sky years. To a few specially its light came, and then rapidly extended to every household in the land

reselve the first to medical the first of the reserve to be also been been the principal noise.

lowed by recitations from Lulu Morse, Blanche Crook, Gertie Wood, Helen Sanders, Johnny Gay, Mabel Roberts and Gracie Burroughs; song by Eddle Hatch, and "How he Saved St. Michaels." by Lulu Turner, a young lady visitor from Reading. The lesson was "The Teachings of Orthodoxy Compared with the Teachings of Common Sense and Spiritualism." Remarks were made by the Secretary to the effect that it would be more in accordance with his feelings and judgment if the children were taught these new truths rather than to have them read by older ones. It is hoped that by fall the new books will be ready, so that all may be able to avail themselves of the admirable lessons their pages are adapted to impart.

Next Sunday, June 1st, we intend to observe as Memorial Day, and it is desired that as many as can will contribute flowers, which the angels love to see. Let us remember all who have been with us in earth-life, and join with them in making the day full of pleasant memories.

ALONEO DANFORTH, Cor. Sec. of S. S. L.

nemoties.
Alonzo Danforth, Cor. Sec. of S. S. L.
23 Windsor street.

SPIRITUALISTIC PHENOMENA ASSOCIATION-WELLS MEMORIAL HALL.—On Sunday, May 25th, the meeting was called to order by Father Davesthe meeting was called to order by Father Davenport. After singing by the choir, one of the early pioneers in our cause, Mr. Jacob Edson, addressed the audience on "Beligious Education." Miss Jennie B. Hagan improvised many compositions, the first being, "Our Failen Heroes," for Decoration Day. Many subjects written by the audience were woven into poems that proved very acceptable to all present, the last being, "Faith and Mother." rendered in an effective way, which proved that this phase of mediumship in our young and talented speaker is gaining her many friends and a place for her in the hearts of the people. Mrs. Odlorne gave a few and correct psychometric readings, followed by and closing with remarks by Prof. Toohey.

ALONZO DANFORTH, Cor. Sec. S. P. A.

MEMORIAL SUNDAY,-Appropriate services will be held at the Ladies' Aid Parlors, 1031 Washington street, on June 1st, at 2:30 and 7:30 P. M., at which time the following speakers will assist in the exercises:
Dr. Storer, Jennie B. Hagan, Mrs. Dillingham, Mrs.
Dr. Lunt, Miss Mabel Cheever, Mrs. Howes and others. Good singing, suitable to the occasion, by Miss Amanda Balley and Mrs. Anna Hall.
E. C. BAXTEB, Sec'y.

CHELSEA.-Charles H. Harding occupied our rostrum last Sunday evening, and gave a very interesting lecture, followed by many good tests. Next Sunday Joseph D. Stiles, the well-known test medium, will occupy the platform at 3 and 7:30 P. м.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same wee k.

Dr. D. E. Caswell, after June 1st, will be located at 55 Elm street, Charlestown. Mrs. J. F. Coles, No. 14 Nielson Place, New York City, will answer calls to lecture.

Mrs. J. F. Coles, No. 14 Nielson Place, New York City, will answer calls to lecture.

Dr. H. P. Fairfield will be in Sturgis, Mich., the month of June. He is engaged by Dr. C. F. Ware to speak in Bucksport, Me., July 6th, and will lecture in West Duzbury, Mass., July 13th. Would like to make other engagements for the summer and fall. Address Box 785, Newburyport, Mass.

After delivering a series of public lectures in London, Mrs. Richmond will speak in the north and midland counties of England.

Hon. Warren Chase lectures in Cleveland, O., June 1st and 8th; in Erie, Pa., June 15th; in Columbus. Pa., June 22d and 29th; in or near Ellicotiville, N. Y., July 4th and 6th. Will be at the Cape Cod camp-meeting in Harwich, July 13th and 20th; Onset Bay from July 21st to 31st; and at Niantic Camp. Ct., Aug. 3d; at Northport camp-ground, Me., Aug. 15th, 16th and 17th; at Etna camp-ground, Me., Aug. 15th, 16th and 17th; at Etna camp-ground, Me., From Aug. 30th to Sept. 8th. He lectures in Portland, Me., the last two Sundays in September. Address as above.

Edgar W. Emerson of Manchester, N. H., has the following engagements for June: Sunday, June 1st, Pennacook Club, Manchester, N. H.; Friday, Saturday and Sunday, June 6th, 7th and 8th, New Hampshire Annual Convention, Manchester; Sunday, June 18th, Haydenville, Mass; Tuesday, June 17th, Cummington, Mass.

Mrs. Abby N. Burnham gave the closing lecture of the season in Norwich, Ct., last week, supplemented

Mrs. Abby N. Burnham gave the closing lecture of the season in Norwich, Ut., last week, supplemented by psychometric readings.

fra. T., M. Spancar's public lectur Mrs. L. M. Spencer's public sectures and tests continue to interest the people of Milwaukee and to add to the number of Spiritualists in that city. She is to speak at the Omro Convention in June, her place in Milwaukee to be supplied by Mrs. O. T. Shepard of Chicago, who has spoken there several times of late with great acceptance.

Mrs. Dr. Adelia Hull, who has been in Toronto, Canada, several months, is now in Grand Rapids, Mich. She will soon go to Brantford City, Ont., at which place she may be addressed until August 1st.

Transition of Mrs. A. M. Stone.

Information reaches us of the transition to spiritlife, in San José, Cal., on the 12th inst., of Mrs. A. M. Stone, formerly of Cincinnati, and for many years actively engaged in a study of the Spiritual Philosophy, imparting to others the results of her studies and experiments, and contributing liberally, pecuniarily and otherwise, to the support and promulgation of the New Dispensation. She was an occasional contributor to the Banner of Light, and her articles, which were of a deeply interesting character, were always read with pleasure and profit. Among the earliest of these was one published Nov. 15th, 1873, entitled, "Sounds Producing Colors," in which an account was given of the experiences of her clairvoyant daughter, which opened up a new school of philosophic thought. Subsequently she gave in detail an account of the remarkable mediumship of her daughter, and later a narrative written by the latter. entitled, "Outlines of an Angel," in which was desoribed a system of telegraphy employed by her in communication with distant planets, and a message

Mrs. Stone was the wife of Judge Dan Stone of Cin cinnati, who preceded her many years since to spiritlife. The funeral took place May 14th, and was largely attended. Mrs. E. L. Watson of San Francisco conducted the service, which was alluded to by the San José Daily Mercury in the following fitting manner: José Datty Mercury in the following fitting manner:

"It was indeed a remarkable service, being divested of all symbols of mourning. In place of the usual Inguebrious crape, the pall-bearers were a narrow ribbon of white silk. The discourse was a beautiful pman of gladness ever a glorified soul newly born to spirit-life. There was nothing about it of the darkness and gloom of the grave. And why should there ever be when the good die? To those who know that death to all true souls is but a translation to another and better life, the final change has a meaning and significance of joy, rather than of gloom. And such it was on this occasion."

To all my American Friends.

Owing to a fire in London the plates of my new work, Bertha, a spiritualistic romance, are destroyed, and I have lost everything. I have still remaining (undamaged) a few of the books. which I shall be happy to send to any address in America on receipt of one dollar for each copy, post free. Those who wish for a copy of my work must remit at once. Address 82 Fopstone Road, Earl's Court, London, S. W.

W. J. COLVILLE.

"Does death end all?" No, but the lawyers do if they can get up a suit about the will. - Whitehall Times.

Examinations of patients by J. W. Fletcher, 2 Hamilton Place, Boston.

The veteran Spiritualist and eloquent speaker,
ALLER PUTTAM, Esq., will answer calls to lecture, or
attend funerals, wherever his services are required.
Address him 91 West Brookline street, Boston, Mass. the form of Alexan may have a second of the control of the control

cause. They have gone without scrip or purse. The great spiritual congress looks down on their labors, yea, God looks upon it as a labor of love for prostrate humanity.

You speak of the success of your work in this society, As spirits we recognize this work. And when you enter the gates of the Beyond you will recognize he good you have done here. Yes, as surely as these howers give forth their beautiful aroma so will you rejoice in the result of this work. You start out another eason to continue this work. You start out another eason to continue this work. You start out another eason to continue this work. You start out another eason to continue this work. You start out another eason to continue this work. You start out another eason to continue this work but in the interim there will come to you those that call for your labors of love, those that need your kind word and act to help them. Then golden and beautiful thoughts will come to you. The seed sown to-day will be of value in years to come. We hope that some word that has been spoken has fed the hungry, given rest to the weary.

This closes a most successful year for the society, and the prospect is that the next year will be like unto it, if not, indeed, more abundant in its harvest of good fruits.

W. A. D.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL—Sunday last the usual singing and reading were followed by recitations from Lulu Morse, Bianche Crook, Gertle Wood, Helen Sanders, Johnny Gay, Mabel Roberts and Gracie Burroughs; song by Edde Hatch,

At the Present in Banner of Light:

The undersigned desires to know the person who originated the philosophy or theory advocated by the children, or "Metaphysicians," Or "Brilloophy or "Metaphysicians," Or "Brilloophy or "Metaphysicians," or "Brilloophy or "Metaphysicians," or believed the philosophy or theory advocated by the habits in the law of ympatics and Porland, Me., and who took on the disacted his philosophy, instead of Mrs. Mary Glover Eddy, the hauthor of the philosophy, instead of Mrs. Mary Glover Bady, th

that fell into the nands of Mrs. Glover Runy, or a copy of such?

At the present time, as themental or mind cure seems to be awakening much attention among the various wings of the so-called Christian Scientists and metaphysicians, the above information will be valuable; also it will be interesting to Spiritualist to know whether Dr. Quimby was a Spiritualist to belief.

A. B. HAYWARD, Magnetic Physician,

Care of Banner of Light, 9 Bosworth street, Boston.

[An account of the Horticultural Hall meeting, May 21st, for the consideration of the Mind and Magnetic Cure Problem, will appear in these columns next week. ED. B. OF L.]

To the Editor of the Banner of Light:

At a meeting held on the 13th inst., the American Spiritualist Alliance adopted the following preamble and resolutions, which explain themselves, and which are transmitted to you for sublication: publication:

publication:

Whereas, It has been brought to the notice of this Alliance, that individuals endowed with mediumistic gifts have, for netives best known to themselves, publicly made use of their mediumship for the purpose of misleading public opinion in regard to Spiritualism, claiming to expose it as a delusion, and have knowingly and wilfully called the phenomena they were exhibiting iricks and deceptions of their own make, knowing that such phenomena were produced by the control upon their organism of an independent and intelligent power:

Whereas, Such base usage of mediumistic gifts is reprehensible, not only because it is a perversion of truth but because it has a tendency to throw discredit, distrust and ridcule upon honest and faithful mediums, and upon that class of phenomena called spiritual phenomena, which are generally recognized as the foundation upon which the whole edince of Spiritualism is erected; be it

Resolved, That any medium against whom indisputable evidence of the practice above mentioned is obtained, shall be prohibited the freedom of our platform; nor shall any favorable mention of any such medium be allowed thereon under any circumstances whatever, until after a satisfactory public declaration shall have been by him made of his intention to never again be guilty of such contemptible practices.

intention to never again no gain.

practices.

Essolved, That although we, as an association, have no wish or intention to in any way restrict the free exercise of mediumship, but on the contrary desire to propagate it by all the means in our power, we feel it due to all honest and faithful workers in the mediumistic field to take this method of expressing our contempt for traitors and renegades.

J. F. JEANERET, Secretary.

New Hampshire State Spiritualist Association.

On our third page will be found the announcement of the Fourth Annual Convention to be holden under the auspices of this organization at Manchester, N. H., (City Hall) June 6th, 7th and 8th. Since the forms containing this notice went to press we are in receipt of the following additional particulars, at the hands of E. J. Durant, Esq., Secretary: There will be three sessions each day, commencing at 10 A. M. and 2 and 7% P. M., to be occupied in conference, addresses and public tests, interspersed with appropriate music.

music.
(The names of the speakers and test mediums are here (The names of the speakers and test mediums are nore repeated without marked change.)

The evening sessions will be devoted more particularly to public tests and other interesting exercises, and a small admission fee will be taken at the door to help defray the necessary expenses. A cordial invitation is extended to all who would become more conversant with the laws and philosophy connected with the phenomena of the unseen but higher life, toward which all are surely tending, to be in attendance at the various sessions and hear what the spirits have to say.

attendance at the various sessions and hear what the spirits have to say.

Arrangements for entertainment have been made at 75 cents to \$1,00 per day, and Mr. B. P. Burpee of Manchester will answer any communications, and a committee at the Hali will direct strangers to suitable places.

The Northern Raligoad and its branches, and the Boston, Concerd and Montreal Raligoad, will sell round-trip tickets through their conductors on the soveral trains on the 6th and 7th, good until the 6th, to those wishing to attend the Convention, and the Concord Raligoad will sell similar tickets at the following stations along their roads: Concord to Manchester and roturn, 70 cents; Suncook, 45 cents; Hooksett, 35 cents; Nashua, 70 cents; Epping, 50 cents; Newmarket Junction \$1,25, and Portsmouth \$1,65.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators. to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will not asour agent, and receive subscriptions for the Banner of Lights tat fateen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, los Great Portland street, London, W., England, where single copies of the Banner can be obtained at 4d. each; if sout per post, %d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. COLEY & RICH.

RAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Hanner of Light at Rupecs 11-12-0 per annum.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforma-tory Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERBY,
NO. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Bich, Boston. The Spiritual and Beformatory Works published by Colby & Rich can be found at the office of The Truth-Seeter, 21 Clinton Piace, New York City.

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

ROCHESTER, N. T., BOOK DEPOT.
JACKBON & BUBLEIGH, Bookselers, Arcade Hall,
Boohester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Hich.

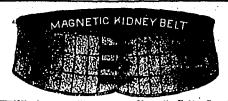
THOY, M. Y., AGENOY.

Parties desiring any of the Spiritual and Beformary Works published by Colby & High will be accommodaby W. H. VOSBUEGH, 65 Hoosick street, Troy, N. Y.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, 315 North loth street. Subscriptions received for the Hammer of Light cap be found for sale at Academy Hall. No. 310 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at a tows stand at the Chestmut-street end of the new post-We dissiply the Cottlers of

ADVERTISEMENTS.



This above cut illustrates our Magnetic Beit. One of the grandest appliances ever made for Lame Back. Weakness of Spine, and any disease of the Kidneys. This lieit will give relief in rive minantes, and has never failed to cure Lame Back! It has no equal for Eddney Disease. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth century!! Whole families are often cured by wearing one Beit in turn. It gives off Life and WARMITH the moment it touches the body. We can refer to 1,00 people now wearing this Beit. Naver since Galilec has there been given to the world such a potential power for curing disease as DB. THACHER'S MAGNETIC SHIELDS. We challenge the civilized world to produce the equal of this Magnetic Beit for curing disease. Do not compare this Beit with the bogus trash advertised as Electric, etc. We have made the subject of Magnetism a life-study, and know what we are saying. We furnish proof and cyldence before purchase. Send for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and Wil'I is excels all other known remedies, Mailed free to the whole world.

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CO, CAL.

J. JENKINS, Agent for New Zealand, Battray street,
Dunedin.

May 31. There is probably nothing equal to

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for the treatment and cure of these smittions. Solid testi-mony for 180 years. \$1,00 a box, postpaid by mail, if your drugglat don't have it. TALCOTT, FRISBLE & CO., Agents, Hartford, Conn. For sale by drugglats.

LOSS OF MANHOOD CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Send three 2-ct, stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vincland, N. J. CHARGES BEASONABLE. Feb. 23, -26wis

PIERRE L. O. A. KEELER CONTINUES his Séances for wonderful Full-Form Ma-terialization at 281 Shawmut Avenue, Friday evenings and Saturday afternoons at 3. Also his interesting 25-cent light circles at 44 Dover street, Tuesday and Thursday af-ternoons at 3.

DR. E. B. F18H,

TLECTRO-MAGNETIC PHYSICIAN, 33 Boylston st., L. Boston. Has letters of recommendation from Jos. Rodes Buchanan, M. D., G. L. Ditson, M. D., and many other eminent physicians. Office hours from Da.M. to 4 P.M. May 31.—1w

MRS. DEMOND, NEE BASSETT, 72 William street, Cholses, Mass., Test and Medical Medium, will take patients and board them while under treatment. Examinations free Tucsdays, Office hours 10 to 5.

FOR SALE.

WILL soil my COTTAGE and LOT and STOCK at Queen City Park. South Burlington, Vt. For particulars, address J. W. TRUAX, Box 122, Essex Junction, Vt. May 31.—3w For Sale at Onset Bay Grove.

A NEW COTTAGE of six rooms, lathed and plastered, comented collar, good well of water. Well built and centrally located. Will be sold at a bargain. Call on or address GEORGE HOSMER, Onset Bay, Mass.

May 31.—4w\* SUMMER COTTACE AND TENT

SUMMER COTTACE AND TENT
For Sale at Lake Pleasant, Montague, Mass.
SYLVAN COTTAGE, 8 Montague street—a very desirable cottage—will be sold at a burgain. Also Tent, with lot, No. 4 Honto street. For particulars, address P. D. WILLIS, Thompsonville, Conn.

WANTED—By the New England Mait Co., business men and women in every community to sell this stock; full paid and non-assessable; a \$100 share for \$100, for a short time; by the system, now in successful operation, which has received the first premium and a gold medal, a machine that costs \$100 will make as much mait as a mait-house costing over \$20,000; about 9,000,000 bushels of mat are used in New England yearly; the old way of making mait costs about 25 cents per bushel; the new system costs about one-fourth as much; and making one-half of 9,000,000 bushels of mait on this machine would make this stock very valuable; by this system beer can be made that will not intoxicate. A limited amount of this stock will be sold for the express purpose of building machines, giving all those who wish to avail themselves of the opportunity, a chance to make money on the same basis as the persons who had the foresight to buy the telephone stock in its infancy at \$10 per share and sold it at \$1000 per share, and this has the same chance. Call, or address the company, or J. W. FikeP. for particulars at 200 Washington street, room A, Rogers Building, Boston, 1w\*—May 31.

TEON and date of birth, with a lock of your hair.
Consultation \$1,00. Life Chart, \$2,00. Address A. LEON (care Marshall), \$55 West Fulton street, Unicago, Ill.

May 31.

AF Advertisements to be renewed at continued \$10.00 TO ANY ONE who will give me a new must be left at our Office before 12 M. on up LV-VV preparation which will cause the hair to grow on my head 1/2 in. long inside 2 months without injury to the skin. No post cards. C. ROBINSON, 316 South 2d st., Williamsburgh, L. I. iw—May 31.

CPIRITUALISTS visiting Brooklyn can obtain of first-class Board and Rooms at MRS. EMILY B. RUG-GLES, No. 342 State street, Brooklyn, N. Y. May 31.—2w\* WANTED—Situation as housekeeper, in Spir-itualist family. No objection to children or country. Address E. WILSON, Box 188, Stoughton, Mass.

ELEGANTLY-FURNISHED ROOMS to let by day or week at 39 East Newton street. tf-May 31.

THE FIRST ANNUAL CAMP-MEETING

WILL be held by the LOCHOUT MOUNTAIN CAMP-MEETING ASSOCIATION OF SPIR-ITUALINTS MAINTAY, June 28th, to Sunday, Juny 27th, inclusive, on their grounds lately purchased and popularly known as the Natural Bridge flotel and Springs Property, located on the summit of Lockout Mountain, near Chattaucoga, Tennessee. This noted resort will be redited and remodeled into a Camp-Ground. Ample notel and cottage room will be provided. Guests desiring to erect tents will find ample space and pleasant locations. The grounds are noted among tourists for the natural curlosities of the Natural Bridge, Telephone Rock, Glant's Grin, Old Man of the Mountains, Fat Man's Squeeze, etc. The spring-waters on this property are unequaled for their health-giving qualities. The great views from this mountain are contiguous to the Camp-Grounds. Epidemics cannot reach this mountain. No healthler spot can be found on the American Continent. During July the mountain will be decked with the gayety of many colored and fragrant flowers. This will be a grand resort for both Northern and Southern tourists. Liberal and extensive arrangements are now in progress to secure able lecturers and noted mediums.

For turther particulars, see the Light for Thinkers, a Spiritualist paper.

Special rates will be arranged on all railroads.

Spiritualist paper published at Atlants, Ga., also all other spiritual papers.

Bpecial rates will be arranged on all railroads.

Brecial rates will be arranged on all railroads.

For further particulars, address the Secretary. J. W. White, Chattanooga, Tenn., President; J. Seeman, Chattanooga, Tenn., Treasuror; G. W. Kates, Atlanta, Ga., Secretary.

Brecial Notice.—The Convontion of the Southern Association of Spiritualists will be held on the Camp-Meeting grounds July 16th and 16th, and will be an occasion to which all the Spiritualists of the country are invited.

May 24.—Swis

OUR HOME DOCTOR.

Domestic and Botanical Remedies Simplified and Explained for Family Treatment, with a Treatise upon Buspended Animation, the Danger of Burying Alive, and Directions for Restoration.

BY MOORE RUSSELL FLETCHER, M.D.

It contains 400 pages of matter, and a portrait of the author; it imparts to the people what they want; it makes known the secrets of centuries among the few; it affords information of sickness or disease, with knowledge of simple, safe and curative remedies, and why they are given; it also tolis them what not to take; it ignores mercurial and mineral preparations, also all powerful and dangerous drugs. The writer removes the veil, or divine art of healing (Latin prescriptions and secrets), and calls remedies by their right English names; he tells how to relieve pain, before a dector can be had, and avoid needless bills; he ignores all conventionalities framed in selfishness to deceive mankind; he explains the self-evident factively children seldom die in rural districts, away from dectors, where nurses attend them; he shows the fallscy of the various systems and medicines which have been in use during the past thousands of years, which were little else but blind experiments with new and doubtful remedies. He treats the subject of Latont or Dormant Life in the lower order of animals, and Suspended Animation, a subject which, so far as we know, has been neglected in Europe and Americs, citing about two hundred cases of persons buried alive by their best friends, while in a cataleptic, dormant or trance condition, or revived just before burial; many of whom were accidentally found afterward to have revived in the grave, that inevitable prison-house where hope never enters. He gives and death.

Extra cloth, gilt side and back, plain edge or sprinkle, BY MOORE RUSSELL FLETCHER, M.D.

and death.

Extra cloth. glit side and back, plain edge or sprinkle,
Extra cloth. glit side and back, plain edge or sprinkle,
Extra cloth. glit side and back, plain edge or sprinkle,
Extra cloth. glit edge, \$2.50; cloth, black and gold side and
back, bevel boards, glit edge, \$2.50; half imitation Morocco,
marbled edge, \$2.00; full sheep, sprinkled marbled edge,
\$3.25; half Morocco, extra marbled edge, \$3.50.

Bubacriptions received by COLBY & RICH.

THE ANGEL OF HOREB, A Critical Review
Of Biblical Inspiration and Divinity. By M. B. ORAPaper, Price 10 cents,
For sale by COLBY & BIOH.

The court of the state of the s

MAY 31, 1884.

### Message Bepartment.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 3 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the estance, except in case of absolute necessity. The public are corditally invited.

The Montagos 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; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask this 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.

Effect to government desire that those who may recognize

son. All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no married the sussages of their spirit-friends will verify them by informing us of the fact for publication.

All express as a price of the fact for publication.

All express as a point our Circle-Room table are graterily appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Bipirituality their floral offerings.

All with the suitable written questions for answer at these stances from all parts of the country.

(Miss Shullmaner desires it distinctly understood that she gives no private sittings at any time; notitor does she receive visitors on Tuesdays, Wednesdays or Fridays.)

All express of the desired to the medium in any case, Lawis B. Wilson, Ukasirmans.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shellnmer.

Report of Public Séance held March 11th. 1884. [Continued from last week's issue.]

### Betsey Tucker.

It is all nonsense for people to think that when a spirit gets out of its earthly tenement it loses all interest in physical life and temporal affairs. I had an idea that this would be so with me, but I have discovered that I take fully as great an interest in these things as I did before I passed on. It is true I have not been a resident of the spirit-world a great while, and it is also true that I have not yet passed entirely is also true that I have not yet passed entirely away from the confines of earth, because there

away from the confines of earth, because there are friends as well as affairs here that claim my attention and chain my interest.

I presume if I were to tell you how my possessions were estimated, you would think me a wealthy woman, and perhaps you would say I cared too much for the things of this world, and that is why I am held here. But I do not consider it so. I am interested in the settlement of certain estates belonging to me in the past. I am desirous of knowing how they will be disposed of. I want them to be used for a good work. In pursuance of this desire I come here, hoping to attract the attention of one K. E. Teele, to whom I wish to convey a communication. I also wish him to give my love to all my friends, and tell them I am quite contented with the spirit-world and its inhabitants.

I have met my friends who passed on before,

I have met my friends who passed on before, and am now satisfied that reunion really takes place between all hearts that love each other. place between all hearts that love each other.

I would like to say more, but I cannot. I feel
the conditions coming upon me under which I
passed out from the body, and I do not wish to
sense them again. Perhaps at some future time
I can give something further. I am Betsey
Tucker, of Milton, this State.

### Sarah Ann Murray.

My name is Sarah Ann Murray. Most of those whom I care for on earth live in Washington City. I have a brother Joe, who has gone down to Richmond, Va. I desire most of all to communicate with him. When I died Joe felt very badly. He and I were playmates in childhood, and were almost inseparable companions during the years of our youth. His paulous during the years of our youth. His pursuits and pleasures were always of interest to me and mine were the same to him; if we had any plans in our heads we were sure to un-

had any plans in our heads we were sure to unfold them to each other, even if the rest of the family did not know anything of them.

'After I died I found that I could come more closely to my brother than to any one else; I discovered that he was a medium, and that at certain times, when his mind was very quiet, alone in his room, feeling in a contemplative mood, I could impress my thoughts upon him, and away him with my wishes. Joe did not and sway him with my wishes. Joe did not understand that I was really with him, but he liked to think that spirits could return from their heavenly life and guard their earthly friends. I have many times seen the thought in his mind, that if Sadie could only come and be his attending guide, he would ask for no

other blessing.

So I come here to send him my love, and tell him I am his companion and guide, and have been, to the best of my ability, since I passed on. In many hours of quietude I have brought to him glimpses of the spiritual world. He does not understand that he is clairvoyant, and can see into the interior life of the soul; but if he will devote a portion of his time to the unfoldment of his medial gifts, I am satisfied he

foldment of his medial gifts, I am satisfied he will not only come into communication with myself, but also with many other spirits; and he can be used for a grand and glorious work, that of demonstrating truth to darkened minds. Down in the section of country where my brother is now located there is great need of spiritual enlightenment. I do not find many minds there receptive to the truth. I do not find many persons who know anything of the true life of the spirit; they are blinded and prejudiced, enwrapped in the folds of old theology, and it seems to me if my brother only decides to remain where he is, his spirit-friends can unfold his mediumistic powers and open to him evidences of immortal life; thus he can awaken an interest in Spiritualism there, and awaken an interest in Spiritualism there, and be the means of doing great good to humanity. I send my love to him, and assure him that under all circumstances I will be by his side. I do not forget the old days when we used to con our lessons together; when we used to plan our pleasures and pursuits, in harmony with the wishes of each other; when we discussed our hopes for the future, not dreaming that in a little time I should be taken from the earthly

I do not forget my other friends who are here in the mortal, and I send them all my love. Tell them I have not for one moment forgotten the sweet life which was mine on earth; the beautiful home associations which clustered around me from the day of my physical decease to the present hour. The remembrance of them has brought me many bright and beautiful ex-

periences.
Aunt Sarah, for whom I was named, is with me in the spirit-world; she was the first to give me welcome when I passed over. I recognized her lovely face, because of long familiarity with a life-sized portrait of herself which hung upon my father's parlor wall. I felt at home with her immediately. She bore me to a beautiful habitation in the spirit-world where I was made welcome and comfortable, and I have remained with dear Aunt Sarah ever since. She mained with dear Aunt Sarah ever since. She has many times returned to earth as a missionary of peace and light to benighted souls, and I have no doubt that with her assistance I shall be able to accomplish something in the homes of my friends, to give them evidence that spirits do return from the higher life to bless their friends.

### Benjamin Wadleigh.

Twenty-five years have fied since I walked the streets of Boston. In those days I did not travel far at a time without meeting some friend or acquaintance who gave me recognition. Now, when I traverse the streets of your good city, I seldom see a familiar face. When I do come in contact with one whom I formerly knew, the change in his or her external appearance is so great, that I recognize them only by the interior, spiritual life. Yet there are persons in this city who undoubtedly will remember me, unto whom I bring my greeting.

whom I bring my greeting.

I cannot expect my old friends now to accept the truth of Spiritualism, because probably they are so far grounded in their own peculiar beliefs and theories concerning the eternal life, beliefs and theories concerning the eternal life, that they cannot readily filing them aside and step upon a higher platform, yet I do not, by any means, despise them because they cannot receive what I have to offer. I only give them the assurance that I am ready to hold out to them any knowledge that I possess, and will labor patiently with them until they can understand the lessons which the spirit-world has to report. I hope they will open their homes

and their hearts to me, because I feel like one who has been away from home for a long time, who desires to receive a welcome from his friends.

friends.

My nearest relatives are in the spirit-world, but I have a nephew in this city, whom I would be very much pleased to meet, and who, I believe, is a good man. His name is Henry Barker. I have watched the career of that young man for some time. I have been gratified with the outgrowth of that promise which I perceived in his early life. He was only a child when I passed to the spirit-world, but I was very fond of him and he of me—a peculiar attachment existed between us—thus I have been drawn to him. from time to time, and have en drawn to him, from time to time, and have on-deavored to instill within his mind those principles of truth and honor which I feel every soul must cultivate. I have also endeavored to give him what light I could, in an impressional man-

ner, concerning his material affairs. I found myself drifting into this place this af ternoon, and have been very well pleased with my situation. I look around and see many anx-ious faces of men and women who have a de-sire to manifest through this channel, but who seem unable to connect the wires, so to speak therefore they cannot send a dispatch to their mourning friends. I am sorry for them, and would help them if I could. I think I shall return in this way again, and see if I cannot teach some spirit how to take hold and manipulate the instrument.

some spirit how to take hold and manipulate the instrument.

I recently came in contact with a knot of young people who were discussing the probabilities of the truth of Spiritualism. They had heard of its claims and teachings, and were very much interested in them, but they understood nothing, so it seemed to me, of the peculiar principles underlying the phenomena of Spiritualism. They were also desirous of knowing something of the conditions of the spiritworld, and while one declared it impossible that houses could be found in that world, or men and women clothed in palpable, tangible bodies, another thought it not only possible but very likely that he should find the spiritworld corresponding exactly to this of earth. I became quite interested in their conversation, and I should like to meet those young people and give them information concerning the spirit-world.

place for the artisan and mechanic in the other life will find yourselves very much mistaken when you arrive in that world. We repay labor by labor, we give an equivalent for things which we receive, which we cannot manufac-ture or prepare for ourselves. We partake of food, certainly, as you do here. But in the spiritual realms that I inhabit I find no animal food, nor such preparations as some you have, concections that are miserable and unfit for concoctions that are miserable and unfit for any one to partake of. We have the most luscious and nourishing of fruits; our drink is water, and water alone; but in comparison with that vital fluid which is called water on earth we cannot speak of it as anything but nectar, for it is so clear, sparkling, exhilarating, that one who once partakes of it will never desire to quaff any other fluid in preference.

I did not intend to enlarge upon these things in coming here, but on thinking over the conversation which I listened to of those young people, who certainly seemed serious in their manner, as though they wanted to know all they could of those things, I felt that I would like to have them understand that I am quite willing to give them any information which

they could of those things, I felt that I would like to have them understand that I am quite willing to give them any information which they desire that I can impart.

I must touch upon one little subject. I heard a young man inquire if we have fire in the spirit-world, and I would say: No; we have no need of fire. The laws of electricity are so thoroughly understood by many spirits that they make use of the electrical forces of the universe in supplying such requirements as correspond to yours when you make use of fire. I would like very much to speak of this matter, because it is of particular interest to me; but I have no right to take up your time. If my friends will seek out a medium similar to this one I now control, I promise to come and give them a whole discourse. I hope they will be sufficiently interested to attend to the matter. I am Benjamin Wadleigh. I lived in Boston a good many years. I was an old man when I passed away. I devoted my attention to the study of those matters pertaining to human life which came up before me, and was never so happy as when coming into conversation with those who were versed in the mysteries of science, and also understood the claims of with those who were versed in the mysteries of science, and also understood the claims of natural philosophy. I believe that I can call myself a student, for I desire to learn all I can of nature and of natural laws, and when I hear or conditions; but in a little while the mists any spirit exclaiming in wonder at the conditions of things in the spiritual world, simply because it is so natural, and see that they cannot comprehend why an immortal life should be natural, I feel that we are but children, after all; that we have a great deal yet to learn, and since eternity is given to us for our researches and explorations, I know that our minds must continue to expand, to take on more of life and become more a part of the Infinite Source of all being. But I will retire, Mr. Chairman, expressing my thanks to you for permitting me to enter.

One or conditions; but in a little while the mists clear away, and it finds itself possessed of a well-balanced, intelligent, reasoning mind, the conditions which caused its trouble having been laid saide with the body. Such a spirit, as to acquired information, experience and power, finds itself, upon entering the spirit-world and become more a part of the Infinite Source of all being. But I will reason of a well-balanced, intelligent, reasoning mind, the conditions which caused its trouble having been laid saide with the body. Such a spirit, as to acquired information, experience and power, finds itself, upon entering the spirit-world and become more a part of the Infinite Source of a way, and it finds itself possessed of a well-balanced, intelligent, reasoning mind, the conditions which caused its trouble having been laid set with the body. Such a spirit, as to acquired information, experience and power, finds itself, upon entering the spirit-world and becoming conscious of its conditions, precisely where it stood before its mind became de-ranged, and it has no difficulty in taking up the pursuits and studies of life, and following them on until the mind is unfolded in new light and power.

### Henrietta Clark.

My name is Henrietta Clark. A few years ago I lived on earth. I passed out under the ago I lived on earth. I passed out under the wearying effects of a long and painful illness. I left dear friends in the body, and oh I I have tried so many times to give them my love, and return my thanks to them for all the kindly attentions they bestowed upon me in my hours of weariness and suffering. I felt pained that it might seem I had forgotten them; I could not bear to have them feel that if it was possible for me to return and I did not, I could not care for me to return and I did not, I could not care for them any longer, so I have sought many times an opportunity of making myself known. I wish particularly to reach one who is called Mrs. Amelia Johnson; her home is in Brooklyn, N. Y. I bring to her my heart's best love, and the assurance that from the time I passed away to the present I have almost daily sought her presence. I have seen the shadows under which the has traveled; I know the difficulties in life she has had to encounter, and I have endeavored to strengthen her heart and mind by my sympathy and devotion.

ored to strengthen her heart and mind by my sympathy and devotion.

My dear Amelia, I know that when your little one passed away you felt as though the sunshine had forever been blotted out from your life. But you did not know that your loving Etta took that little one into her charge, and bore her into a world of light and beauty. I have her now with me in my spirit-home. She is growing as beautiful as the flowers with which she is surrounded; she is given all things that tend to develop a love of the good and beautiful within her soul; the sweet attributes of purity, harmony and love find expression in her nature, and she is indeed one of God's sweetest angels. She returns to you bringing her blessing and affection. Do not turn away with doubt in your heart, but rather open your arms to receive her bright presence. She will give you that peace which the world has falled to bestow; she will bring to you those beautiful benedictions which alone come from heaven in the knowledge that her pure presence is with you; that her love has not been taken from you, but that you can still express your affection for her. In this faith you will grow quiet and peaceful in spirit, and your own interior powers will unfold and blossom unto perfection.

I bring you her message, which is one of deep, abiding love. She says: "Tell my dear"

I bring you her message, which is one of deep, abiding love. She says: "Tell my dear mamma that I am often with her. I come to see her and little Harry, and I have tried, oh! so hard, to make her know that I was at home. I bring her flowers every day, and place them around her room; I carry them to her at night and lay them on her pillow. When she falls asleep I whisper words of love to her yearning spirit, and then she believes I am with her. When she awakes she thinks it is only a dream. Tell my dear mamma that they are not dreams but realities; for then I am with her, and she feels my presence. If she knows this then she will not weep any more—she will rejoice that I passed on to the spirit-world, where all is light and beauty." so hard, to make her know that I was at home

eternal.

#### Report of Public Séance held March 14th, 1884. Invocation.

Dear Father, we ask thy blessing to rest upon us, this hour. Preserve us from danger; keep our hearts from temptation; give unto us power to resist all evil influences, to make us strong and enduring in spirit. Purify our lives, help us to perform our duty as it lies before us, and in a word, give us strength to do just right. We would come into conscious communion with high intelligences of eternal life; we would receive from them new light and knowledge, a higher comprehension of truth than we have hitherto possessed. May such angelic influences be given power to manifest from this place, and not only from here, but in homes throughout the land. And unto thee will we ascribe all honor and glory, forevermore. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your

questions, Mr. Chairman.
Quest.—[By a correspondent.] I have always had rather of a dislike for the controls of the untutored Indians, as I preferred that which untutored Indians, as I preferred that which would come from more intelligent sources. I have been told many times that I am a medium, and that I was destined to become a useful instrument in the hands of the spirit-world. Quite recently I was, to all appearances, seized by an influence which I had never felt before, and with the aid of the alphabet and table, he spelled his name, as a guide to me. My question is, why should such an influence seek such a channel, when I, with others I am sitting

Spiritualism. They were also desirous of knowing something of the conditions of the spirit-world, and while one declared it impossible that houses could be found in that world, or men and women clothed in palpable, tangible bodies, another thought it not only possible but very likely that he should find the spirit-world corresponding exactly to this of earth. I became quite interested in their conversation, and I should like to meet those young people and give them information concerning the spirit-world.

I have been a resident of the other life for a quarter of a century, and I declare that we do have houses—buildings similar in appearance and structure to those of this city; we have architects and builders, also, and various occupations corresponding, in a degree, to those of earth. Those of you who believe there is no place for the artisan and mechanic in the other life will find yourselves very much mistaken when you arrive in that world. We repay labor by labor, we give an equivalent for things which we receive, which we cannot manufacture and spirit, they live near to the great beating heart of the invisible world.

We nevel have been a mental of the other life for a quarter of a century, and I declare that we do have houses—buildings similar in appearance and structure to those of this city; we have architects and builders, also, and various occupations while passing through the process of development. Indians are truly the children of nature; many of them are without guile, pure in thought and spirit; they live near to the great beating heart of the invisible world. We repay labor by labor, we give an equivalent for things with a channel, when I, with others I am sitting a channel, when I, with others I ac hannel, when I, with others I ac hann guardian spirits of the weak, of those who are sensitive and susceptible to the various influences playing around them. Let us inform your correspondent that the medium whom we now control was unattended by Indian spirits for six years during the early part of her mediumship; throughout that time her nervous organization became the prey of those influences who desired to manifest through her; and after each sitting for spiritual control she found herself depleted of vital force and power so much that her parents and herself decided it would be best for her to suspend her sittings for spiritual controls. be best for her to suspend her sittings for spiritual control entirely. The spirit world, however, having the intention of placing her before the public as an avenue through which spirits might reach their earthly friends, it was determined that she should be surrounded by a band of Indians, ten in number. These Indians were brought to her home and exerted their magnetism upon her organism, day and night, until they had vitalized it with strength and power. Since that time our medium has been attended more or less by Indian controls, and in this way has been kept in a condition to be used as an instrument for the spiritual world, through an instrument for the spiritual world, through which returning spirits could reach their mortal friends, conveying messages of love and cheer to mourning hearts. We should by all means advise your correspondent to cultivate his medial powers; and if he comes into a receptive, passive condition, he will certainly find no ill effects arising from the control of his Indian friend; on the contrary, he will find his physical organism strengthened, his spiritual powers expanding; and if he be pure in thought and spirit himself he need not fear any evil influence; it will not be brought to him by Indian intelligences, or by any ignorant spirit, for he will only provide conditions for the approach of the purest and best from the higher life.

life.
Q.—[By George M. Clough.] What effect does any derangement of the mind have upon the spirit after it has taken on the garb of immortality?

on until the mind is unfolded in new light and power.

Q.—[By Thos. M. Peters, A. M., Moulton, Ala.] Does the knowledge possessed by spirits touching matters connected with physical life in this world depend upon the knowledge acquired in this life before death, or is it acquired afterwards?

A.—Spirits are not deprived of facilities for acquiring information concerning physical life.

A.—Spirits are not deprived of facilities for acquiring information concerning physical life, and they do not depend for their knowledge of material conditions upon that acquired before death; they are enabled constantly to acquire new information upon material as well as upon spiritual things. The inquiring, studious, reflective mind in the spirit-world will have no difficulty in receiving and also in imparting knowledge concerning the physical conditions of existence, and also in relation to the spiritual world.

### C. R. G. McDonald.

Between four and five years ago, Mr. Chairman, I passed from the physical body at the City Hospital, in Memphis, Tenn. I was not ill long, for the fatal disorder that attacked my system was that known as yellow fever. I suffered intensely for a short time; but oh! the release and the beautiful life which came to me when I found myself outside of that suffering body!

ing body!
My business in earthly life was that of a druggist, and I was quite well known in the vi-cinity where I resided. Lattempted to reach my friends from other points than this, desiring to convey to them knowledge of my contining to convey to them knowledge of my continued existence and wishing to give them information generally of the spirit-world. I could not succeed in my attempts to manifest, and I have drifted here, hoping to reach the ear or the heart of some friend who was and is dear to me, but I have not confined all my attention or given all my time in seeking out channels of communication with earthly friends, for I have sought to investigate the laws and conditions which surround me and operate upon me in the spirit-world. I can assure you I was greatly surprised when I opened my eyes in that other life and realized the naturalness of its conditions. I did not expect to find a world so tangible, one that corresponded so closely with objects and surroundings of the earthly plane.

I have been taught that this is not the last

I have been taught that this is not the last world I shall inhabit, or the last condition that I am to take up, but that I am a progressive being and must constantly march on to higher grades of unfoldment, to purer altitudes of existence, and enter other worlds. I am coming to the conclusion that mankind is destined to

slaters, and when I passed to the spirit world she mourned in sorrow as one who had indeed lost a loved and loving sister. I bear my message to her heart, that she may know it is impossible to lose those we love. Even though they are taken from our side their affection ever remains and is extended to us through all time, assuring us there is no death, but life eternal. feel that he has a prospect of arising to one higher, that holds out new advantages, and gives grander experiences than he has hitherto known; that the gradation is infinite, and he may continuously expand in power, becoming better able to understand the laws and myste-

pathy with the great eternal Source of all life and power.

I am atrougly inclined to believe that man upon this planet has not found his first starting-point of intelligence and power here, but that he has inhabited other worlds than this which are not now inhabitable by human life, but which having performed their work in the great system of the universe, are now resting from their labors. I believe the grand chain of planetary law or system is complete: that the

rom their labors. I believe the grand chain or planetary law or system is complete; that the great chain of human existence is also complete, and that they are identified together.

But I do not come to discourse upon these matters; I only wish to convey to my friends an idea of what is interesting me in the spiritworld, and to assure them I desire to come into computations with them that I may import to

world, and to assure them I desire to come into communication with them, that I may impart to them some knowledge which I possess.

In the section of country where I lived there is need of spiritual enlightenment, and those spirits who are constantly flocking around their earthly friends, seeking in every way possible to make an impression upon their minds, striving to bring light into the darkened places where they abide, to throw off the chains of ignorance and error which bind them, and in many ways reach their understanding, will not pause in their efforts until they find avenues through which they can communicate.

I believe the time is coming when the entire southern portion of this country will be spiritually illuminated, when the people will arouse from their condition of intolerance and ignorance concerning the destiny of the soul, and

rance concerning the destiny of the soul, and reach out with eager desire for the attainment of knowledge, and I wish to be one of the many returning spirits who are exercising their in-fluence to bring forth such a good result. I am doing what I can for the benefit of my friends, and for those in need, whether I ever knew them personally or not. I wish to transmit my love to all who remember me, and assure them I am quite satisfied with my spiritual condition. I am C. R. G. McDonald.

#### Therese Leonard.

I was in my twenty-first year when I died. I lived in Cambridgeport. I felt very sad to leave my poor father, for I thought he had need of me. My mother had passed to the spiritworld, and I desired very much to do what I could to help father along; but I could not stay here, and I was taken to the other life, where I met my dear mother, and where I found that we might together pass on from one condition to another, each one brighter than the last. I want to bring my love to my friends and tell them how happy I am; I do not wish to come back to earth and live, because where I now reside there is no weariness or suffering, but

reside there is no weariness or suffering, but all is pleasant and congenial.

I have tried to come here before and send my love, but I could not, and to day I hardly know what to say. If I could speak to my friends alone I am sure I could tell them many things, but I should want to be in their personal presence. They will nor how they have the ence. They will, perhaps, know by even this brief message that I have not been standing still since I went over. I have been trying to gain what knowledge I could, for I believe it is our duty to learn all that it is possible in life.

My mother's name is Mary Leonard; she sends her love to her former friends, and wishes me to tell them she is waiting for them on the spirit side, and by-and-bye there will be a pleas-ant reunion for each one. My father's name is P. G. Leonard, and mine is Therese Leonard.

### Libble Thayer.

I died over two years ago. I lived in Stoughton, Mass. I wish to send my love to my friends and tell them I am happy. They will not expect to hear from me; and they may be surprised to know I have come back; but I thought it would be pleasant if I could only make some friend know that I do live and have make some friend know that I do live and have the power of making myself manifest to them. That is why I am here. I am pleased with the life on the other shore; I do consider it very much pleasanter than the one I had on earth. We have advantages which enable us to do many things which we could not do when here, and for my part I can certainly appreciate all that has been given to me through death. I was twenty-six years old when I passed out of the body. My name is Libbie Thayer.

### Benjamin F. Brown.

I understand, Mr. Chairman, that you give welcome to strangers. [I am glad to meet you.] Thank you for your kindness. Boston is no strange place to me, for in this city I pursued my business during along period of time. Forty years ago I was known for a length of time on Commercial street as a druggist, but afterwards entered into enother business. commercial street as a druggist, but afterwards entered into another business in company with an old associate. The latter employment was the manufacture of blacking. Not many years have passed since I departed from the body, after sixty-two years of mortal life and experience. Perhaps the years will almost round into five since I was known here, but that seems

into five since I was known here, but that seems a very small moment of time compared to what is extending before me in the spirit-world. I can hardly realize that the years have been passing, and that I can count them since I stood here in bodily form.

For some time before my physical decease I suffered considerably from pains and aches such as the flesh is heir to, and I felt that I had met with a grand release in passing from the old, worn-out body. True, I was obliged to leave a dear family behind me, and it is also true that I clung to old associations on the earthly side; yet when I discovered, as I speedily did, that I could renew associations with other dear friends whom I never expected to meet in a social manner, who had formerly passed out of my life, it seemed as though the compensation evenly balanced all that I had lost.

I have endeavored to come into communication with dear friends on the earthly side, but with indifferent success. I trust that from this with indifferent success. I trust that from this hour I shall receive new power to reach those whom I love, unto whom I desire: to convey my personal messages. There are many in Boston and its violnity who remember, and who, I believe, have a kindly thought for my memory. I trust they will receive me, for I return to them with the old-time affection, and extend to them my friendly regards and exteem, and I will be very glad to come closer to their lives.

I was a member of the Masonic fraternity, and belonged to various Chapters of that body. I would like to renew the interesting experiences of the past with associates connected with that Order, and they have only to give me an opportunity to come to them for me to avail myself of it.

myself of it.
I resided during the latter portion of my life

in Newtonville. I have friends in Newton, Newton Highlands, Boston, and other parts of Massachusetts, unto all whom I send my fraternal greeting and love. I am Benjamin F. Brown.

### Mrs. Julia Caroline Miner.

I am accompanied here to-day by my dear husband, who was the first to meet me in the spirit-world, where he gave me welcome and conducted me to a bright home which he had prepared for my entrance.
I had suffered in earthly life; I had passed

I had suffered in earthly life; I had passed through weariness and pain, and I found myself in such a glorious condition of freedom when arising from the physical body, that I could not give one thought of regret to the passage from earth to heaven. Oh! what joy was mine to meet the dear ones whom I loved, who had been separated from me by death, all gathered together in that bright home to welcome me. I cannot express the sensation of peace and happiness which came over me. I felt that life had nothing more beautiful to afford, that I had been given all the glories which I could expect from even a heavenly source. My home is indeed beautiful; its appearance is one of loveliness, not only to me but to those who gather within its walls, or who gaze upon it from without, but I can truly any that had it been a mere hovel I should still, he happy, surrounded by those dear friends; whose com-I bring her flowers every day, and place them around her room; I carry them to her at night and lay them on her pillow. When she falls asleep I whisper words of love to her yearning spirit, and then she believes I am with her. When she awakes she thinks it is only a dream. Tell my dear mamma that they are not dream; but realities; for then I am with her, and she feels my presence. If she knows this then she of finding a place upon each inhabitable planet will not weep any more—she will rejoice that paused on to the spirit-world, where all is light and beauty."

This is my message to my friend. We were not relatives, but we loved each other as dear

to send his regards and greetings to all friends who know of his past life on earth, and to tell them that he is an active spirit, never idle, never lonely, because he has no time for loneliness; he is constantly engaged in some work that will be productive of good results, and a part of his mission is to return to earthly life and endeavor to reach the hearts of those who are in need of assistance and enlightenment.

My husband, who was known as Dr. William Miner, is also engaged in a good work. He wishes me to inform his friends that he does not now hold all the opinions that he did when here concerning life in the body, or in the eternal world; that he has modified his views concerning the physical structure of man, and that, as his powers and opportunities for observation and research become enlarged, he is constantly acquiring new-information, and continuously stepping out into broader fields of thought and labor. He now feels that he can come into intelligent communication with certain friends of earth, and convey to them valuable information which will assist them in their professional duties, and enable them to accomplish much grander results than they have done before. He asks his friends to seek their professional duties, and enable them to accomplish much grander results than they have done before. He asks his friends to seek an opportunity of communicating with him, and he will do his part from the spirit side.

I wish to send my love to all friends, and tell them that although only a few months have passed since I entered the spiritual world. I amount of the second of the second

even now strong and active, and rejoicing in the new powers which are mine. I have no de-sire to return to earthly life and live, because I find such a fullness of life over there; all the and such a fullness of life over there; all the demands of my nature seem to be satisfied, save one, and that is to enter into intelligent communication with loved ones on this earthly side. I am in hopes I shall do that by-and-by. I passed away early in June, last summer. My home was in New York City. I am Mrs. Julia Caroline Miner.

### Gilbert Frederic Taylor.

I am Gilbert Frederic Taylor. I lived on Berlin avenue, Boston Highlands. I have been gone over four years, and am now twenty-one years of age. I have been at this place before, but never could speak to you. I tried, soon after I died, to send a message to my mother and father. My mother's name is Margaret Taylor; my father's, Samuel. I thought if I could send word to mother that I knew just how she felt; that I sympathized with her; that I had the power of coming home and bringing my love, that she would be comforted and the home would be brighter; but I could not do as I wished, and so have been waiting until I could. I have come here every little while during the past few years, hoping to send out a ing the past few years, hoping to send out a few words to those who used to know me, and now I am very glad of the opportunity. I want my former friends to accept my love and the knowledge that I have not forgotten them. I knowledge that I have not lorgotten them. I had some companions who were very dear to me. I should like to reach them. I am intending to continue working until I do accomplish something in that line. Perhaps my friends would like to know what I am doing in the spirit-world. They knew something of my hopes and plans when here—how I desired to see them wrought out.

see them wrought out.

Well, I have been outlining and developing Well, I have been outlining and developing these hopes and plans in the spirit-world. I find I shall have just as good an opportunity of pursuing them to their completion over there as I could possibly have here, so I am busy working in that direction. I know my friends will be interested in this, because some of them felt so sad when I passed to the higher life; they did not understand, nor did I, what was coming to me over there, and perhaps we should all have felt differently if we had known. I have several times made my appearance at different séances in Boston. I am very much interested in those called materializing. I have tried to make myself known at them, and have succeeded in giving a pretty fair representation of my face.

succeeded in giving a pretty fair representation of my face.

I think if my friends will investigate this subject I will be able to come to them in such a manner that they will recognize me. Perhaps they may not do so at the first sitting, but I am satisfied I shall receive the power of making them understand my presence in a very little while.

### Ella A. Howard.

Lisa A. Howard.

1 am Ella A. Howard. My mother's name is Louisa E. Howard, and she lives in Philadelphia. She has been spending a few weeks with friends at Staten Island, N. Y., and since going to that place has become interested in Spiritualism. She had never known much about it before; but a young lady of the family where she has been visiting is a writing medium, and holds private circles occasionally. At these seances my mother has received two little messages which purported to come from me, and so she is growing very much interested in Spiritualism. I think very much interested in Spiritualism. I think yery much interested in Spiritualism. I think she is quite satisfied that what has been given to her really emanated from my mind, and I assure her from this place, where I have never been before, and where all present are strangers to me, that I really did indite those messages which she received.

which she received.

Father has tried to manifest his presence, but without success, as he does not understand how to control the medium. He wishes me to convey his love and sympathy to my dear mother, and assure her that he intends to continue his efforts to reach her until he meets with success. My mother herself is mediumistic, and I think that after returning to her home, if she will sit as our friend Faunie does, in a little while she will also receive communications through her own instrumentality from the higher life. If have tried many times since I died to reach her and give her some evidence of my continued existence, but without avail until this present winter. Now that she has her eyes opened to the true light, I do hope father and other friends will be able to present to her fact after fact of spiritual identity and power until she grand other true light.

fact of spiritual identity and power until the can doubt no longer, that I went with her on her long journey with my body. She felt all alone, as though she had been deserted by all friends; because those who had been kindly attentive to me and considerate to her during my illness could not accompany her on her distant journey, and those friends who awaited her at the terminus were not able to come on and meet her; but father and I were with her, seeking to comfort and bless her heart, and we know all the experiences which beful her at that time. Sometimes it seemed to her as though she could really feel the presence of angelic ministrants—at other times she felt as though companionship with them had been forever closed, and she was entirely alone. I accompanied my dear mother on her return I accompanied my dear mother on her return home, and I wish to tell her that the gentleman with whom she entered into conversation on the road is a medium; what he told her concerning his ideas of the future life were really great truths, and I came into closer communion great truths, and I came into closer communion with her heart during the hour of conversation, she held with him than I had been able to do previously. My mother received some ideas at that time which have never left her mind, and which will, I am sure, recur to her now that is she is becoming interested in Spiritualism, and will prove of service in guiding her somewhat in her investigations—so I recall that to her thought just at this time.

thought just at this time.

I am certain that my mother will return to her home in Philadelphia in a few weeks, and I trust she will do so with a lighter heart than she carried away with her. I wish to send my love to her and to all my friends, especially to those with whom my mother is now solourning. I passed many happy hours in their home before I died. They are very dear to me, and I have passed many pleasant hours there in returning from the spirit-world—they welcomed me as an honored guest; and now that my dear mother begins to realize that I can and do come to her, I feel indeed under great obligations to those dear friends.

### Charlie Morion.

[To the Chairman:] How do you do? You do n't remember me, do you? have been here; twice before. You say me once; that is you just so a glimpse of me. Do n't you remanber, a few years ago, I got hold of this gift. It she a girl or woman; or what?—anyhow; it got hold of her, do n't you know? A came and

er wondered and wondered, because they were mine, you know, and she wanted to preserve them herself. Then, do n't you remember, I came back, telling you how horrified Aunt Mary felt when that message came out, and how she owned up to taking the flowers? They were in the Bible, you know. I thought it was all right. I was glad she had them; but she did n't like to

say she took them.

Now I 've come again, and I want to tell you that ever since that time the folks have just been thinking about this Spiritualism, and wondering if I could really come back to them; and they 've been trying to find out all they could about it.

My mother, went over to Sap Francisco and

My mother went over to San Francisco and visited a medium not a great while ago. I came to her there, and gave her some things about what I used to do. It almost frightened her out of her wits; but she's got over it now, and she thinks that Charlie is round, after all. Well, he is!

Well, he is!

well, he is?

Poor auntie has gone over to the other side.
I've seen her, and we've had lots of good talks since then. She just said, with tears in her eyes, she thought I was a naughty boy to expose her about those flowers; she said she just took them because they were mine, and she loved me so much. I knew it. I said so, too, did n't I? But it made her feel badly, because, she said, she never took anything that did n't belong to her before in her life; and then to have me come back from heaven and tell about her stealing—she thought it was almost too much to bear.

I did n't think it was 'stealing—and I'd have taken sill I could if I'd been her—but auntie, she felt bad about it, and I had to coax her up an awful lot. Finally she came round and said: "Well, I did n't believe you meant any harm." I did n't know it would make poor old auntie feel so bad! Yes, I did: I knew all about it; I knew before I came, but I had to tell something that would make 'em know it was me, so I told that—because I saw her when she took 'em, and I saw her when she looked at 'em—my auntie used to read the Bible, you know—and sometimes when she did that she used to come across those two roses, and it made her feel pretty bad to look at 'em. She's got all over it now. She wants me to send her love, and tell all the folks she's perfectly contented with the spirit-world. That's a great deal for her to say! She did n'texpecto find such a spirit-world; she thought she was going to heaven, going to have on a white dress—auntie would look funny

tell all the folks she's perfectly contented with the spirit-world. That's a great deal for her to say! She didn't expect to find such a spirit-world; she thought she was going to heaven, going to have on a white dress—auntie would look funny with a white dress—and she was going to sing, oh, sing so nice! and don't you believe she never sang at all when she was here! But she thought she would when she got over. I don't know but what she will some day. She don't do it yet—she don't have time. She's looking round here and there and everywhere to find out what's going on that's of interest in this new world she has found.

She sends her love home; so do I. And I want to tell mother that the next time she goes over to San Francisco! am going along, too, and want her to go and see that woman and let me come to her. I think it is just jolly.

I almost made my mother's hair stand on end the last time! came, at some things! I told her. She didn't know what to make of it. She has been thinking them over since, and has come to the conclusion it is all right. And you don't know,! suppose—but perhaps you do—that since! I sent that first message she has been getting your paper, and then, when she saw the other message, she thought she'd have to keep on with it, and perhaps she'd get something more. She's been reading it ever since, kind of on the sly; that is, the people round her don't know she reads it. I think she'd better tell'em and let 'em see it. What's the use of shutting it up in the bureau drawer and not letting any one see it? That's the way she does after she reads it. I want to tell her auntie and! I think we can come home and give her some communications right in the old house, if she'll get Susle Field to come down and sit with her. Susie is a medium. No matter if she did get frightened out of her wits, almost, we don't care. They all have to be that way, because they have such funny ideas of ghosts and such things. I want her to get Susie to' come and just sit there with the curtains drawn, and I think we ca

think we can make some things dance round; we 'll try to, anyhow. I do n't believe she 'll be sorry for it, either.

Now you know that plant business is all settled, and I haven't got anything more to say about it. Mother, she 's got two dried-up roses that do n't amount to anything. She 's put 'em away in a box, and thinks there 's something wonderful about 'em. Auntie, she do n't care anything more about it; and now I guess everybody is all right:

I am Charlie Morton, you know. Perhaps

Jam Charlie Morton, you know. Perhaps sometime in the course of three or four years more I'll: come round and make things hop! That is, if you're here and this woman is here, and I have a chance to get in. You know you asked me to come before; that's why I've come. [Yes, I remember; hope you will come again.]

MESSAGES TO BE PUBLISHED. March 18.—Dr. H. H. Toland; Susan E. Stoddard; Achsa M. Olney: Bamuol Y. Lawton; Catharine Sanger; Capt. Bichard Phillips; Henry Parkinson; Helen N. Packard. March 21.—Samuel Hodman; Esther Catharine; Ladd; Mrs. Emily L. Pray; Dr. R. M. Gibson; Mary Jane Car-ver; Jonathan Alger; Laurs Mendum; Charles H., Baldver; Jonathan Algor; Laurs Mendum; Charles B., Baldwin.

March 25.—Ann Rutledge; Charles H. Merriam; Clara Faulkner; Mrs. Eliza Hesly; Liella Baker; John W. Bliggins; Barah Elizabeth Clark; Daniel Emory.

March 25.—William Knight; Mary L. Morrison; Gertie Downing; Thomas Belbinson; Mary Elien Carlials; George E. Merrill; Lizie Hall; James Bell and wife.

April: 1.—Henry C. Wright; Old Billy Gray; Caroline Ferguson; Joseph W. Butter; Henry Paslick; Emily Strong; Burritt Manville; Milton Bonney.

April: 4.—Lotels, for Hoese Sturtevant, Dr. John Lee, James W. Bears, Julia Flags, George C. Hobbs, C. E. Chadder, Susan B. Barker, Anna Sprott, W. P. Evans, Annie Stoct; Caroline Lee, Ellen Hosmer, James Pratt, Little May, Mrs. Emma Bragg, Martha Urowley, Uncle Rethan. Little May, Mrs. Emma Bragg, Martha Urowley, Uncle Mathan,

Aprile,—Hosea Webster; Mrs. Ellen Hines: Esther Harrington; William P. Jenny; Anabelia R. Sullivan; Amanda Nelson; William G. Boundy; Worcester.

Aprilit.—Oharles L. Richards; Caleb L. Hudson; Marta Stapiston; Israel Canfield; Emmine Gase; Carrie L. Marshall; Frances Mary Farker; George Abercromble.

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Aprilit.—Ohoma Theodors Gay; Charles H. Wesson; Caharina, Farmer; James Worst; Abigail Armstrong; Eliza M. Hardy; White Eagle.

Aprilit.—Benjamin G. Folsom; James Edward Hooper; Emeline Strong; Colonel Orson Perkins; Harriet Ripley; Leonard Jackson; Lillie Perry.

Aprilit.—Dr. Henry F. Gardner; Capt. David H. Sellingham; Busie A. Myers; Mrs. Emily K. Robinson; Samuel Underwood; Elizabeth Jenkins.

April 25.—Rev. George C. Pennell; Henry W. Allen; Mary Harvey; Nahum Perkins; Sophia Brown; Samuel Fowler; Della Howe.

April 29.—Strah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willett; Belle.

May 3.—S. B. Brittan; John E. Robinson; Lulu E. Mar-Belle.

May 2.—S. B. Brittan; John E. Robinson; Lulu E. Martin; William H. Ahl; Ella Sterling; Gipsy.

May 6.—Calvin Torroy; Sylvia Fogg; Myron S. Knight;
May E. Driscoll; Charles E. Codman; Helen Frince; Samuel A. Downest Lizzie Allen.

May 9.—Lillie Sprague; Charles T. Worthen; Thomas
Lyford; Alice C. Mayo; Charles Bullard; Maria P. Anderson. May 18. Wash. A. Danskin; 'Adelside E. Sonnemann, 'Gen. W. T. Spiceley; Mrs. Mary Downing; Usleb Martin; John Macombert: Mannie Graves.

John Macombert: Mannie Graves.

May 16. Horsce Glesson; Obaries J. Hanley; Mrs. Emily A. Van Alenii: John Close; Hisnaal M. Stovens; Georgiana Carver; Henry Wolfe.

May 20. Mary Williams; Jacob Heddy; Seth Perkins; Units Mackintosh; Dr. S. B.; Mershon; Mildred Howard Mrs. Clara Stillman; Nelle Foster.

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May 21.— 4w\*

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[Continued from first page.]

[Continued from first page.]
benefit to the growth of general humanity.
Men have crossed the sea in ships, and in their
voyagings some, overwhelmed by atorm and
tempest, have yielded to the catastrophe of nature, and have found on the roaring deep an
introduction to another mode of consclousness.
But because men have been drowned at sea,
shall no more ships cross the Atlantic?—shall
no more ships leave the port of Boston in the pursuance of the domands of commerce? Because
Modern Spiritualism brings a liberty to the intellect and to the conceptions of the moral seniment—as compared with the cramping influtellect and to the conceptions of the moral sentiment—as compared with the cramping influence exerted by the old orders of thought and expression—and because some men and some women, incased before in totally inharmonious circumstances, have broken therefrom and sought more congenial expressions and conditions—because this has happened in the past, and will necessarily again, because of the imperfections of the race, are these facts which Spiritualism brings before the consideration of the world—proving as they do the continuity the world—proving as they do the continuity of consciousness beyond the grave—to be set aside? Because of the abuse of liberty as regarding social relationships on the part of some. shall the avenue of heavenly communion be closed? No! these excrescences of our civiliza-tion, these evils growing out of the strength of social vitality, are by no means a measure of the corruptibility of Spiritualism; they are evidences of the strong power of the social organ-ism in man, and belong to the character of the human race everywhere, and not to Spiritual-ists specifically. The clock of time has struck for the induction on a higher plane, founded on

for the induction on a higher plane, founded on justice each to each, of an harmonious development of universal humanity under natural law.

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Mr. Talmage will save humanity, or try, after mankind is made: Modern Spiritualism wishes to make humanity at first hand, so that it will need no saviours; so that it will grow and be perfect in holiness of itself, in the majesty of its own inherent worth, developed utterly in the graces of wisdom, purity, harmo-

terly in the graces of wisdom, purity, harmony and love.

But the Doctor has still another cry: That Modern Spiritualism has a tendency to induce insanity. The Doctor did not favor his audience with a definition of this word "insanity." Thomas Carlyle said with some amount of inconsistency and impudence, I admit, that all men are fools! I think there must be a little insaniare fools! I think there must be a little insani-ty mixed up more or less in general humanity; I am not aware that the class of people to which the Doctor belongs has been specially created as the subject of perfect immunity from this general taint in one or other direction. And I look a little deeper than the Doctor; I see that insanity is caused by discoveraging to And I look a little deeper than the Doctor; I see that insanity is caused by disorganization in the brain-tissues; sometimes by cellular exhaustion in the nervous system. Insanity has many causes, and many phases of expression. If a man works his brain too much he will lose power and become insane. I do not mention it to the discredit of that beautiful poet, William Cowper, but William Cowper lost his reason; I do not blame him, neither do I censure James Ferguson because he lost his reason. I think it is no matter or sign of disgrace in these cases and their like. Neither do I impugn the memory of Michael Faraday because in a fit of insanity he committed suicide. I will not be so foolish, either, as to blame the insanity of a nation upon the vagaries of Christianity, or upon the silly developments of a political party. Men can become insane by overwork, by dwell-Men can become insane by overwork, by dwelling continuously and unduly upon a single idea: There are tendencies in the investigation of the

first, and holds personal opinions as but second-ary—his theory counts ethics nothing, and be-lief everything! so that a sweeping charge of immorality made against an unbelieving, un-theological Spiritualism is the most natural theological spiritualism is the most natural thing to be expected from one of his calibre, and has no weight in a truly logical mind. I think, in this connection, that if the clergymen and ministry of all denominations are taken as a class, and their morality compared with the morality of the other classes in society, it will be found that they are, in proportion to their number, the most immoral class we have in community. The order to which Dr. Tal-mage belongs—(we do not of course charge him mage belongs—(we do not of course charge him with crime, but merely call attention to the ever-recurring evidence in the press of the country everywhere to support our assertion regarding the clergy as a class, to which he doubtless deems it a special privilege to belong)—is really far deeper dyed in the record of crime than the "immoral." (?) because not Christian, Spiritualists against whom he seeks to fulminate his anathemas. Let him remember this, as Sunday after Sunday he enters his pulpit in Brooklyn; and let him also reflect upon whether he would consider it just in an opponent to hold his cherished Christianity as properly and personally responsible for the individual and multitudinous shortcomings of its priesthood.

Dr. Talmage then warns and expostulates, and becomes very warmly heated in his warnings; he would have all those who wish to atand becomes very warmly heated in his warnings; he would have all those who wish to attain hereafter to a crown, a harp and a clean white spiritual garment in the creedal New Jerusalem to touch not this unclean thing called Spiritualism; for if they do they will be dragged down into that unending seance where wail "the lost" amid the sulphur-charged darkness of an eternal hell. An eternal seance of darkness! We hope humanity may be spared some day from hearing such bigoted priestly babbling as this. We hope the reasoning minds of this community will never accept such a monstrous doctrine as consigns to an eternal world of suffering the human heart because following the natural promptings within; it seeks a wider measure of truth, and refuses to give credence to mere belief unsupported by testimony. The anathema of the priest, Dr. Talmage, has had its day as a party whip!

One word further in regard to this nonsensical dogma of a literal hell, about which Dr. Talmage discourses with eloquent tongue—a dogma that had its birth in ignorance and found its nurse in barbarism, and which a clargyman in this nineteenth century sales to

dogma that had been a successful and which a clergyman in this nineteenth century seeks to use as a club with which to frighten back from investigation into the spiritual phenomena such of his hearers as may have already surreptitiously engaged therein; a dogma that vests virtue alone in faith, and salvation in affirmatory declaration. The darker influences of the world, the conservative and non progressive, ever entrench themselves in high places. The truths that unfold to man his progressive des-tiny have ever been born in mangers, amid the humble in human life—and Spiritualism has proved no exception. Ushered into being, en-

vironed by conditions over which he has but little control, doing his best, struggling for the highest conceptions, battling instinctively for the unfoldment of his soul, though the clouds are dark and the paths are mazy. Spiritualism comes to man vesting virtue in a true life, and salvation in an obedience to natural law: assuring him, amid the tunult of divers opinions and the jargon of distracting creeds, that his bitter environments and earnest toils, his temptations, his failures, his victories are all for the development of an imperishable individuality within him; that he shall finally take his fruit, the result of those labors, with him into another state of experience in conscious life—a condition which is made up of the aggregate development of the past in his soul, that which it has grown to be; that he shall enter new spheres of experience therein to work out that soul's continuous growth, on and on, on and on in the eternal spheres of progress—aspiring ever toward, though never reaching, the Absolute of Perfection. Away with faith that does not contribute to the sinewy development of this individual and immortal constitution, and to the dissemination of the grand truths of present and future life among men tion, and to the dissemination of the grand truths of present and future life among men

ment of this individual and liminorial constitution, and to the dissemination of the grand
truths of present and future life among men
everywhere!

We leave our benediction with this man in
the pulpit; and we urge upon him the necessity
of a spiritual culture, the need of intellectual
insight, the necessity of a harmony in his conscience with true spiritual aspiration. Whatever a man's religious belief, his school of science, his party in politics, if that man has in
his soul the sentiment of aspiration, and the
receptive quality that welcomes inspiration, he
will grow, he will become strong. And the reverse is also true. The reverence due to the
moral teacher in the pulpit is very often spoiled
by the part he plays. The dignity of human
nature thus ministers in the way of higher
growth and serves a useful purpose. As all
things which oppose truth give strength, in the
ultimate, to those who push the conflict to the
end, this man of Brooklyn, by his heated harangues and determined misrepresentations is
doing a certain service for the cause we love
and serve, and so has a negative value. The
facts of the Spiritual Dispensation have Nature
for their friend, and are indestructible. By
their revelations a moral efficacy, resting upon
a system of progress, the energy of the soul developed under the power of reason unconfined,
are set at work, molding each earthly circumstance, and destined finally to bring in, victorious over every error, a religion based upon
the assured power of knowledge—not upon ignorance: a religion based upon facts every day
demonstrable by living witnesses, not upon ancient, unqualified and threatening assertions;
a religion based not upon man-made traditions,
but upon the inspirations which flow in upon
the soul from spirit spheres in answer to human aspirations for that which is the highest
and the best! and the best!

### **MATERIALIZATION:**

IS IT TRUE? AND IF SO, WHAT IS THE PHILOSOPHY OF ITS PRODUCTION?

An Address by

MRS. HARDINGE-BRITTEN,

At Republican Hall, New York, Sunday Morn ing, May 11th, 1884, before the First Spiritunlist Society, the Subject having been Nelected by the Audience.

[Reported for the Banner of Light.]

An unusually large and select audience assembled at Republican Hall, to greet Mrs. Hardinge-Britten on the second Sunday of her present engagement in New York, at which Mr. H. J. Newton presided. According to previous announcement, the subjects of the morning's address were to be on questions propounded by the audience, and amongst the papers sent up, two were upon the questions concerning "Ma-

upon the silly developments of a political party.
Men can become insane by overwork, by dwelling continuously and unduly upon a single idea.

There are tendencies in the investigation of the problems of the unknown to induce an enthusiasm in the advance along the paths in which they lead, which may end in brain exhaustion, and a consequently abnormal mental state.

This principle is of the widest application: I know two ladies who died through religious excitement exclusively, after several years of insanity. I dare say that there are six Christians made insane by their religion to one Spiritualist, in the asylums of the United States and Great Britain. If Spiritualism is to be condemed because of a fancied or assumed extra-tendency (in the opinion of its enemies) to over-excitement of the brain, and consequent insanity, the collated statistics enable the Spiritualist to turn the tables upon its accusers, since every religion and every system of faith in the world is, by the same rule—and for much more cause—to be condemned.

And then the Doctor goes on to make the general and sweeping clarge against Modern Spiritualism that it is immoral in its tendencies. When men of narrow minds come in contact with that with which they differ, the first argument (?) which occurs to them is the hurling of personalities thereat; Talmage cannot agree with Spiritualism, which demands a true life first, and holds personal opinions as but secondary—his theory counts ethics nothing, and be

The speaker dwelt largely upon the individuality of every human being, the special identity of each organized existence, and the peculiar characteristics which ever have marked each one—hence, she argued, the strongest and each one—hence, she argued, the strongest and most unanswerable proof of the soul's return and communion with earth is intelligence. It is the intelligence peculiar to the individual that the world calls "dead," that has made Spiritualism the sole and irrefragible proof of immortality; and because form-materialization may not always convey intelligence, or bring tokens of personal identity impossible to imitate, it is more remarkable as a demonstration of wonderful spiritual science than as proof of the soul's continued existence. When all the possibilities of fraud or the intervention of human action are filtered away, form-materialization as a phenomenon can only be equalled in magnitude of power and creative energy by alization as a phenomenon can only be equanica in magnitude of power and creative energy by the solemn mystery of human generation; and as a triumph of mind over all the hitherts known laws of matter, it should be regarded as one of the most marvelous and admirable achievements of chemical action ever displayed to the aver of mortality.

to the eyes of mortality.

Mrs. Britten traced out the physiological processes by which a vital atom or germ cell grew to be a nervous fibril, and finally the complex to be a nervous fibril, and finally the complex organism of a living being. Pursuing her analysis, she showed how, by a silent subtle but persistent system of exchange of atoms, the processes of waste and repair were carried on until the new-born babe became the man; the man the aged sire; the old, worn-out form of mortality the clod of clay; and all the disintegrated elements returned excit to the wresting read. elements returned again to the unresting work-shops of nature. After tracing out the chemi-cal action involved in all these transformations,

cal action involved in all these transformations, she suddenly brought her rapt auditors to a pitch of enthralling interest by demanding what had become of all the atoms of matter exchanged in the processes of life and growth by evaporation, emanation, etc.—citing the results of psychometry to show that nothing is lost in nature, and that mind, character—in short, the all of the man—can be communicated and fixed indelibly in the realms of spiritual being by a single breath, touch of the hand, or footprint. single breath, touch of the hand, or footprint, she next entered upon the startling theory that the atmosphere of earth holds in solution the actual physical atoms that have been given off during the process of every life; that our garduring the process of every life; that our garments, like our bodies, pass off in an unceasing round of growth and decay, and that all that made the living being, or, in a word, all that the earth contains, or ever has contained, is around us in our own atmosphere, and needs but the action of spiritual chemistry to recombine into solid material forms again. The nature of mediumship was then explained, and the processes of combining gases into water, and making crystals, were cited as proofs that the vital electricity given off by certain individuals, aided by a well-organized circle, was amply sufficient to combine the elements existing in solution in the atmosphere into temporary organizations of fiesh, blood, bone and fabrics, etc.

It would be impossible to give anything but

the veriest skeleton of this wonderful address. The above report scarcely contains a tithe of the points presented, and notwithstanding the fact that the address was long and demanded the closest attention, it was given with so much force and energy that the simplest listener could understand it. Repeated bursts of applause testified to the astonishment and interest with which this extraordinary discourse was listened to.

could understand it. Repeated bursts of applause testified to the astonishment and interest with which this extraordinary discourse was listened to.

Perhaps not the least interesting part was that in which the speaker touched upon the subject of the frauds that had been practiced in simulating this phenomenon. She alluded to the corrupt and nefarious spirit of the age generally, and marveled why the world should expect Spiritualism to be free from the evil tendencies of an evil time. Mediumship, she said, was a physical, not a moral quality; a result of organism, not of mental states. Many of the physical mediums were forced by powerful and irresistible influences into the public exercise of their gifts, and when, from sordid necessity or compulsion, those gifts were to be their bread-winners, they must satisfy the craving and insatiate demands of the marvel-seekers and mere curiosity-hunters who througed around them, or starve.

Who that lounged into the physical medium's show—treating it as little more or less than a mere show—was going to be satisfied with the poor exhibitor's plea of being "out of power," or that the spirits would not or could not manifest? Whilst the speaker strongly and solemnly deprecated the intrusion of fraud or human contrivance in so grand and important an act as that of spirit telegraphy in any form, and pleaded that the investigator should be protected and his right of inquiry and research respected, Mrs. Britten showed that the totally unphilosophical spirit in which investigation is conducted, and the childish craving of a phenomenal age for more marvels, are highly detrimental to a favorable analysis of this supreme phase of spiritual chemistry. When the temptations of poverty, the medium's ignorance of the laws governing the production of phenomena, and the indignation of curiosity-seekers against want of success, are all considered, the custom of supplementing lack of power by contrivance cannot be wondered at. Meantime, the remedy for this evil—a orying and a growing one—was

sorely-tempted and perhaps hard-pressed workers.

Abuse and violence on either side were wholly illogical, and would never solve this problem. Let there be "a school of the Prophets." Let young persons who exhibited medium power be carefully educated—trained in the best system of morals, impressed with the nobility and importance of their gifts. Let them be placed above the sordid temptations of poverty and cruel necessity, and calm, scientific and deliberate methods of investigation be carried forward, until mortals should be able to work the telegraph as well as spirits. Then, and not till then, would mediums be enabled to realize the true purpose of their high calling, without fear of temptation or insult: then alone would honest investigators be sure of good results, and be protected from the intervention of fraud or delusion; and then would the telegraph between protected from the intervention of fraud or de-lusion; and then would the telegraph between the mortal and immortal be placed upon the foundations of a true and most subline science; the naturally endowed spirit-medium would walk the path to heaven which he pointed out to others, and medium power itself, under prop-er culture and scientific development, would be the property of the whole human family—the link between heaven and earth, and the bridge that should span over the sea of death and mys-

tery.
The speaker closed amidst loud and long-continued applause.

### Cleveland (O.) Notes.

To the Editor of the Sanner of Light: After a week's visit to Canton, Ohlo (a very flourishing city of 20,000 inhabitants), where I did not meet a single known Spiritualist and only one live liberal (Louis Schoeffer, proprietor of the Opera House), I rest to collate the spiritual items of interest in this

rest to collate the spiritual items of interest in this city.

The Lyceum May Festival on the 8th passed off as usual, in a very pleasant manner. Preity young ladies, in pretty spring dresses, with attendant, smiling and happy young gentlemen, always render "charming May" more charming. These social gatherings and rational amusements are really the cement that binds our children and workers together, and makes us a successful Lyceum.—Through correspondence with Mrs. Meiora Husted, of New Orleans, La., I learn that herself and a few friends are organizing a Children's Progressive Lyceum in the Crescent City. I trust the Spiritualists of that beautiful Southern metropolis will do their duty by them and encourage them, not only with their purses, but their presence, when they commence their Sunday Sessions—for nothing seems to stimulate the little ones more than a large attend-

will do their duty by them and encourage them, not only with their purses, but their presence, when they commence their Sunday sessions—for nothing seems to stimulate the little ones more than a large attendance of visitors.

Allappy Time was enjoyed at the Cleveland Lyceum, Sunday, May 11th, by the unexpected visit of one of its former scholars, C. Eugene Johnson—for many years one of our very brightest pupils. After an absence of three or four years the youth returns a man and a full-fledged doctor. Mr. Johnson made an appropriate address to the Lyceum, and recited, in his inlimitable way. "The Polish Boy," and "Fare thee well, Brother Watkins, (ah)" by special request.

Lectures.—On Sundays, May 4th and 11th, the Hon. A. B. Bradford of Enon Valley, Pa., occupied the platform at Weisgerber's Hall, with two masterly addresses, demonstrating, as in his own case, the possibility of evoluting from a Presbyterian even to a radical Spiritualist. Though well along in years, Mr. B. is yet vigorous in mind and body, and loses no opportunity in public and private of comparing his present untrammeled thought with his former cramped Presbyterianism. He is probably striving hard to counteract the bad effects of his former preaching (he having been in years past a Presbyterian minister). J. H. Randall of Jamestown, N. Y., succeeded Mr. Bradford on the 18th and 25th, and was particularly well liked by those who were fortunate enough to hear him. Not having spoken here before, Mr. R. was but little known; but should he come again, larger audiences would surely greet him.

As before announced, the Church of the Spiritual Pra closes its meetings for the season with the Hon. Warren Chase, Sundays, June 1st and 8th. Mr. Chase is too well known as one of the oldest and ablest speakers in our ranks to need a flourish of trumpets: The bare announcement of his coming will fill the hall.

Mrs. Nellie J. T. Brigham, en route from Michigan to New York, kindly consented for stone.

hall.

Mrs. Nellie J. T. Brigham, en route from Michigan
to New York, kindly consented to stop off at Cleveland and give the friends a parlor lecture, Monday,
26th. If time had permitted, suitable arrangements
would have been made for her reception in a public
hall

hall.

Return of Mrs. Sara Andrus.—It is with pleasure I announce the return of this well-known medium to Cleveland after an absence of six months in New York. Neither her controls nor herself liking metropolitan life, they return to their former abode.

Picnic.—The annual picnic of the Ohlidren's Progressive Lyceum will take place probably the last Sunday in June, when the Lyceum adjourns for its usual two months' vacation.

Yours for the cause,

THOS. LEES.

#### Grand Rapids, Mich. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

At a farewell reception tendered by Mrs. John Barrows at her residence. April 29th, to Mr. Walter Howell of Philadelphia, who has been speaker for the society here during the month of April, a large company were present. Several fine recitations were rendered by local talent, among which were two by Miss Maree Wilson, a talented elocutionist; an epic poem by Miss Foos, and an original poem by Mrs. C. H. Hinckley. These were interspersed with excellent instrumental and vocal music by the talented Wheeler Family of this city. The evening was passed enjoyably and harmonlously, and at its close the following preamble and resolutions were read and unanimously adopted:

Whereas, This meeting has convened as a farewell recep-

moniously, and at its close the following preamble and resolutions were read and unanimously adopted:

Whereas, This meeting has convened as a farewell reception in honor of Mr. Waiter Howell, our speaker: and Whereas, It affords a suitable opportunity and is deemed by us fitting to express the esteem in which we hold him as a faithful co-laborer with us in the field of progressive thought and usefulness; therefore be it

Received, That the thanks of this meeting and society are due to Mr. Howell as an able and efficient exponent of truth as it is embodied in the social, moral and religious ethics of Spiritualism; more especially in the latter phase of the same; and that we sincerely regret his departure from our midst.

Recoived, That during his brief stay among us, his amilour hearts feelings of kind and affectionate regard for him, both as a man and a teacher.

Recoived, That in leaving us he carries with him the good wishes and esteem of those who have met here, and we hope of the society at large; and we trust that his stay with us will prove a benefit to himself as well as to us and that his future may be as bright and prosperous as he can anticipate or desire.

Recoived, That copies of this presmble and resolutions be transmitted to the Banner of Mash for publication.

MRS. C. H. HINCKLEX, Beorstary pro tess.

Saratoga Springs, N. Y.

Mrs. Morse-Baker has just concluded an engagement with our Society for two Sundays. On the evenings of the two days her lectures gave general satisfaction. They were replete with thought, highly practical, and also filled with poetic beauty, and were delivered with an energy that did not fail to make an impression upon large audiences. Mrs. Morse-Baker's parlor scances are exceedingly interesting and of great utility in convincing skeptics. She is in every sense a truly good and self-sacrificing woman, having been devoted to the cause of Spiritualism for the past twenty-five years, and frequently lecturing without fee or reward where small gatherings are unable to pay her.

I would say, by the way, that the General Assembly of the Presbyterian Church is now in session in this place. (A few members feeling the tide of advanced ideas, dropped in to hear Mrs. Baker.) Rev. Henry A. Jessup gave the opening sermon, and after lamenting the insufficiency of a dituted gospel to convert the heathen, exclaimed: "We need not the ministry of angels, the gift of miracles. Miracles alone never converted men. Let us not question or doubt the power of the gospel, attended by the power of the Holy Spirit."

It is amusing to read the various sermons by the delegates, summing them up: they are barren of any new or original thought. "Leading off in Prayer," "A Lost Race," and a "Saviour in Jesus," cover the whole ground. Fraternally, H. J. Horn, Pres. Saratoga Springs, N. Y., May 19th, 1884. Mrs. Morse-Baker has just concluded an engagement with our Society for two Sundays. On the even-

### Potterville, Mich.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Our Society here seems to be in a prosperous condition; we hold regular public circles every alternate week on Sunday, and during the past year we have held a meeting every Quarter, and part of the time every month. Several persons are being developed as mediums, and most of them have come from the Orthodox ranks. A materializing circle has recently been organized under spirit direction, and already the sitters have witnessed manifestations which are very encouraging.

The Annual Meeting of the Society will be held at

encouraging.

The Annual Meeting of the Society will be held at the Potter Hall, Potterville, on Saturday and Sunday, June 7th and 8th, commencing Saturday at 1 o'clock P. M. Mrs. Hattle E. Dunham of Ionia, and Dr. G. W. Lusk of Sebewa, are the speakers engaged. A materializing medium is expected to be present and hold scances each evening, and a good time is anticipated.

Very truly yours, IRVIN JONES, Secretary.

### Queen City Park.

The Boarding House at Queen City Park, Burlington, Vt., opened May 20th. It is in charge of N. A. Bailey, of Rutland, Vt. The satisfaction given by Mr. Bailey at the Park last year will guarantee good fare to all who may wish to visit the Park previous to camp meeting, and try the excellent fishing and boating for which Shelburne Bay is noted.

Several cottages are being built. The camp for 1884 opens Aug. 14th and closes Bept. 14th. Circulars will be issued soon, giving full information. They will be sent to all who may forward their address to the Secretary.

O. G. Bugbee.

retary.
East Barnard, Vt.

The LeMoyne furnace, at Washington, Pa., has been kept busy of late; cremation seems to be getting to be less uncommon. This has been for some time apparent as the inevitable tendency. Without allowing the retort to cool, after the ashes of what had been the body of Dr. Gross, of Phildelphia, had been removed, the fires were re-kindled for the incineration of the body of the Rev. Mr. Leeman, of McKeesport. Then came the body of Gen. Audley W. Gazzam, of Philadelphia, "attorney for the National Gremation Society."—The Weekly Times, Hartford, Ct.

#### In Memoriam.

At a meeting of the American Spiritualist Alliance held on the 13th inst, the following resolutions were passed:

Alliance held on the 13th inst., the following resolutions were passed:

Again from the ranks of our Alliance the spirit-world has claimed new recruits. Two of our most esteemed members who only a few weeks ago were co-laborers with us have recently passed to a higher life: Madause Charlotte Varian, whose gonial presence and happy disposition made friends of all who knew her, and Mr. Henry O. Baker, a well-known and stanch Spiritualist, a zealous and efficient worker. Both of them were much interested in the wolfare and progress of our association, and often manifested their carnestness by kind and enceuraging words and a regular attendance. Desiring as members of the Alliance to give on this occasion expression to our feelings and sentiments; he it

Resolved, That while we deplore the loss of our sister and brother, we also deeply sympathize with those to whom they were yet nearer and dearer, and we tender to them in their bereavement the beautiful and elevating consolations that Spiritualism alone can offer.

Resolved. That while we realize that the material presence of these departed friends is no more among us, yet we feel assured that their spirits will often be with us, interested as heretofore in the labor of this Society, and ready as heretofore to assist and to oncourage.

Resolved. That the Corresponding Secretary is requested to forward a copy of these resolutions to the families of our departed friends, and also the Banner of Light for publication.

J. F. Jeaners of Jeaner of Light for publication.

J. F. JEANERET, Secretary. New York, May 21st, 1884.

Island Home. To the Editor of the Banner of Light: Please allow me space in your columns to answer the many

inquiries that are being made dally in reference to the Island Home. When I began this work four years ago, under direction of the spirit-world, I had not a dollar to start with; rection of the spirit-world, I had not a dollar to start with; but I saw the necessity of building a home where mediums (those who had been the means of bringing light to a creed-bound world) could in ill health, physical exhaustion, mental depression from persecution or lack of due appreciation and sympathy, or from other causes that might throw them into a condition in which rest and freedom from care are positively essential for a longer or shorter length of time, in order for them to go on with their work; where conditions would be such during these periods of rest that the spirit-guides could come close into their carthly surroundings, and while the physical body was being restored to a normal condition the spiritual gifts might be strengthened also, so they could go forth with renewed energy to fight the battles that are going on against wrong and supersition. This is also intended as a spiritual school, where teachers from the spiritual sphere can come and chemically change the organism and develop the various phases of mediumship that each person may possess. I believe this is the first and only place at present where mediums and believers in the beautiful truths of spiritual and liberal books and papers, and with those who are of the same faith as themselves, where they can have spiritual and liberal books and papers, and home comforts.

Fully realizing the great need of such a place, I agreed with the spirit-guides to do all in my power to ald them in their work. I have labored hard, have suffered many hardships, had very unkind and unjust things said against me and the work, been persecuted by friends as well as enemies for undertaking such a work; but I have never faitered in my efforts, have carried out the directions of the guides, and have been most wonderfully sustained through all the most trying circumstances.

From some unknown cause some of the very ones whom the spirit-world desired to benefit have been the most bitter opposite of their greatneed. We are receiving letters daily from persons but I saw the necessity of building a home where mediums (those who had been the means of bringing light to a creed-

ANDERSON, GRIMES CO., TEXAS, May 14th, 1884.

J. C. BATDORF, M. D.:—For years I have been affilicted with sick headache and neuralgia.

From living, in 1882, in an unhealthy locality, my system became filled with malaria, so that my spells of sick headache came every week, and I was so prostrated from excessive vomiting that I did not recover from one spell before I was attacked with another. I tried the reguing that I did not recover from one spell before I was attacked with another. I tried the regular physicians and patent medicines with little or no perceptible good. Seeing your advertisement in the Banner of Light, I was induced to send a lock of hair for a diagnosis, which set forth my condition so well that I sent for magnetic remedies in January last. I can truthfully say that my health, since taking the magnetic remedies furnished by you, has been better than it has been for several years. I have not had a single spell of that dreadful sick headache and very slight neuralgic pains since I began the remedies last January. I hope others afflicted as I have been will give the magnetic remedies furnished by you a fair trial. With best wishes for your success,

Your grateful patient,

MARY N. BROWN.

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 1N West 35th street; where social meetings are held every Wednesday evening at 8 o'clock. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West.533 street, Morning service il octock: evening 7:45. Seats free, Public cordially invited. The speaker for the present is Mrs. Emma Hardinge Britten.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Epiritual Meeting (removed from Frobleher Hall) every Bunday at 24 and 74 r. z. Frank W. Jones, Conductor.

### People's Spiritual Meeting, New York

The friends and patrons of the People's Spiritual Meeting of New York City will celebrate its first yearly anniversary in Arcanum Hall. 57 West 25th street, corner Sixth avenue, on Bunday evening, June 1st. Short addresses, spirit descriptions, and the exercises of mediumistic talents generally, coupled with vocal and instrumental music, will render the occasion one of spiritual advantage to all who may favor us with their presence. The public cordially invited.

Frank W. Jones, Conductor.

### Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fultun Street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7/2 P. M. Sunday School for adults and children at 10/4 A. M. Ladios' Ald Society meets Wednesday at 2½ P. M. Church Social meets very Wednesday evening at 7/2 o'clock. Psychio Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7/2 o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

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