BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE SPIRITUAL

VOL. LV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JUNE 14, 1884. | $3,00 Per Annum, Postage Free. | NO. 13.

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The Spiritual Rostrum.

[From the Saratoga (N. Y.) Eagle.]

Ministering Angels.

An Inspirational Lecture Written in a Trance State by

MRS. HENRY J. HORN,

And delivered by her Husband on the evening of Sunday, May 25th, before the First Society of Spiritualists of Saratoga Springs, N. Y.

The theme of our discourse this evening is taken from the Jewish Scripture, and may be found in the Psalms of David. It is this immortal passage: "For thou hast made man a little lower than the angels." Thousands of years ago, and before the reign of this great King, prophets and seers were recognized as peculiar people. Gifted with superhuman insight, they were honored and set apart from trivial concerns of life, the better to obtain the hidden knowledge which was time after time revealed to their clairvoyant sight. Among the Hebrew seers David should count as the most exalted. He seemed to comprehend the goodness of the power that created the world and people therein; he did not despise mankind as many of the prophets did; he did not picture humanity as the scum of the earth and destined to eternal torment, but proclaimed that they were made "but little lower than the angels." After David's kingdom had passed away and the Jewish nation became subject to foreign powers they forgot the high spiritual position in which David had proclaimed them as placed, and instead of being a little lower than the angels they degenerated almost down to the animal plane. From this low state, Christ, their great teacher, endeavored to restore them to the position David had taught them to aspire to. He taught them of a home in the Heavenly Kingdom; that not only were they created a little lower than the angels, but that God the Creative Spirit of the Universe was their Father, and it is to that point that we, spirits, are to-day bringing back a lost humanity.

A thousand years of darkness followed Christ's coming. An equinoctial storm of nearly a thousand years' duration swept over the earth; clouds and darkness obscured the sun of truth; mankind was like the emblematic sun crossing the line, neither for one side nor the other; something worse than hell and Satan seemed let loose; a theological darkness covered the civilized world; men were proclaimed lost; infants were announced to be damned; an impossible goodness was set forth as the standard of the stern Deity who threatened mankind with a worse torment than burning alive, yes, worse than any slow tortures practiced by the frenzied church of that dark period. Slowly they emerged into the light.

But fifty years ago, even, it was thought that God was on the watch to punish us if we forgot a certain day, and made a fire and cooked a meal on that day; that He was watching, ready to pounce upon us like some wicked termagant if we did not read the Bible, sing psalms and refuse to smile on the Sabbath; a day set apart for Him to roam about like a roaring lion to devour us if we perchance acted in a natural or rational manner on that day.

Now look at the change. Sunday is a day of peace and rest to most men—the poor man can have his homelike dinner now—without secretly going out to gather up his kindling wood; the farmer even takes out his horse. He is not obliged to play the hypocrite and refrain to talk about the field and the corn, but, like Christ, he can even pluck it out on the Lord's day. Who has brought about this blessed change? Spirits, I answer! Spiritualism has revealed that man is not only a little lower than the angels, but is walking arm-in-arm with them; that instead of despising and cursing our race, the angels love us; they place their arms around our human forms, defiled and curse-laden though they are said to be. This is the great equalizing doctrine taught us by the angels—by our spirit guides. To promulgate this truth are we convened here to-day; not like our Presbyterian brethren of the General Assembly are we gathered to inform you that we have revised our Book of Discipline, but to tell you that you are indeed capable of associating with the highest angels who wing through the realms of light; to assure you in loving strains that you are not lost; that your names or identities are so indelibly printed in the book of life that you will live and progress forever; that wheresoever the footsteps of humanity tread this mark of eternal goodness appears in silvery lines of light beside them, and the illuminated forms of angels can be seen by clairvoyant vision, walking side by side with man, counseling for good, for progress, for elevated thought, for advancement from the animal plane into the spiritual, crying ever, Higher! higher! until the noble field of love and wisdom is reached, and man becomes one with the great *I am*, or principle of justice, truth, wisdom and love, which governs the vast universe.

We are not here to display our strength of numbers, not here to assert, as did a Reverend Doctor to the General Assembly in your village, that we can do without the help of angels; that we do not need the shining angel bands to gather around us and give us strength; that we have outgrown ministering angels—no! thank the invisible hosts, we proclaim that we can never do without them. They are our guardians; through their aid we learn to develop our spiritual natures. Give us their teaching, and the fearful tragedies whose details fill our daily papers will disappear from the face of the fair earth; give us their teaching, and the crimes that follow in the wake of Christianity, as it is taught, will cease forever. In the face of spiritual teaching can a man murder his fellow-man? No! In the face of spirit-teaching will death's besom sweep such fell destruction as it has done? Will the mother, whose babe is cradled in angels' arms, be driven to insanity because her little one is taken from her? No! we will teach her that it is beside her, that she should talk and smile to its spirit as she did when it lay in her arms. Teach men to educate their spirit-natures; teach men that they take with them into the next world all their talents, their gifts to construct and design; teach them that the art they learn here they carry with them, and the good they do follows them.

A true Spiritualist cannot be narrow, cannot enact narrow laws. Let the light of Spiritualism enter the halls of Congress, and the nations of Europe will stand amazed at the enlightenment you will display in your yearly sessions. Whatever will advance the mind of man will be advocated by your spirit guardians. But coöperation is necessary. We spirits cannot act without your aid. You must place yourselves *en rapport* with us for us to efficiently benefit you. Cavilers at the spiritual doctrines ask: "Why do not my spirit friends warn me and advise me as they do those who believe? If there is truth in your spirit doctrine, why do not my friends come as well as yours?" We will answer by a comparison which perhaps the doubters can comprehend. Suppose an onslaught by an enemy is made on a body of men near a telegraphic station; the wires are all about, there are men and soldiers willing to aid the party in danger, but they do not send a message for help. Finally, one who has learned the art of telegraphy takes hold of the wire and sends the message, and quickly the tramp of soldiers is heard, and the attacked body, in peril of their lives, is rescued.

We have only commenced to read the hieroglyphics cut in stone, and left in mysterious messages upon the grand ruins of mighty temples and monuments of decayed races who preceded our own hundreds of centuries past, so are we only beginning to decipher the angel language of our friends who have gone before us to the spirit-land. Year following year, in the future will these revelations be made plainer. As with the astronomer, age after age the history of those shining planets that sail over the majestic vaults of heaven become more and more legible, and their interest increases as their wondrous story is revealed by the grand telescope of the present day. So with the spiritual wonders. Each succeeding cycle of time will reveal greater truths. Let us then give to the denizens of the spirit-land our aid and coöperation in the arduous task they have undertaken of communicating with us. How patient they have been, every medium can testify. How tender of our faults, even as the mother is of her little child who would fain walk, but falls again and again in its efforts to reach her outstretched hands.

Oh! no easy task is it that the angels have set themselves. No easy task for medium or spirit! The Spiritualist, though he walks with angels, does not always walk over a bed of roses. Our brethren in the church look at us askance and say, oh, Spiritualists have no religion; their path is easy, while ours is the narrow road. They are mistaken. I would tell them if they commence to investigate Spiritualism they will find it a long and hard road. Knowledge is always obtained by arduous effort. They talk of shutting themselves up in their closets and praying to attain perfection. Our mediums have to shut themselves up in dark cabinets, sit in dark circles, observe strict rules, and in quiet and passiveness wait for the spirit to develop them into perfect mediums.

But, thank the All-Father, it is a labor of love, and the reward is great. Out of the silence of the grave come to us our fathers, our mothers, our sisters and brothers, our children and our dear ones. We would not exchange places with any minister or deacon, clergyman, priest or layman upon the face of the earth! For the truth has set us free, free from the shackles of old superstition and made us one with the angels, because we comprehend the great scheme of progressive development from a lower to a higher plane; one with them because we are not cramped into a narrow belief and made to fit a certain mold as dissenters were in the days of thumb-screws and limb-wrenching; when the Christian fanatics tore men apart limb from limb because they failed to believe in false doctrines. In those days religion was like an iron case into which a man was thrust. If he was too large for the case, they forced him in by crushing him into pulp—a helpless mass of matter. If too small they attached pulleys and drew him out. No wonder man's intellect has become dwarfed under such a system of conversion.

Excommunicated on the one hand by the Catholic Church, and damned and sent to eternal perdition on the other by the Protestant—each vying in their fiendish tortures on those who dared to think for themselves. Witness the barbarous treatment of the early Quakers by the Protestants, because they perceived that there was a spirit-world above, ready to pour down its blessed influence upon the willing recipient.

Ah! compared with the persecutions that have attended the rise of Methodism, Presbyterianism, Episcopalianism, Baptism, Quakerism and Unitarianism in the days of bigotry, Spiritualism has had a fair field. The spirit-world has been busy preparing a way for the new truth. And now Spiritualism treads like a mighty conqueror, before whose onward march no resistance can succeed—a conqueror who comes to bring peace and plenty to the despairing; to bring back the golden age to the world; a conqueror during whose reign Satan shall be chained a thousand years (as the old prophets foretold). A thousand years? Yes, thousands of years! This fabled ogre—this devouring dragon, who has been said to fill the flames of his cavernous den in hell with the souls of human beings—is now chained! Praise be to the blessed spirits who have revealed the myth of this mighty scarecrow—this mighty salamander, whose fiery appetite a lost world was supposed to leave unsatiated. Oh! blessed Spiritualism, which has opened communication with the next world! Oh! blessed Spiritualism, that has revealed the truth that like attracts like; that our heaven or hell depends upon our own acts; that this world is but the schoolhouse to educate us for the next; that we carry within our bosoms the magnetic key to unlock the heavenly paradise; that angels of the wise and good are waiting in the fields of space for your spirits to attract them; that they may impart to you their wisdom, their love, and their inspiring strength to lead you through the earth-plane to the heights of spiritual light in the Summer-Land.

Spiritual Phenomena.

Materialization at Distant Points.

Preliminary to the accounts given below of materializing phenomena, the following thoughts, suggestions and conclusions, furnished by a gentleman from one of the Western States, who recently called upon us at our office, will be read with interest:

During a few weeks' sojourn in Boston I have taken much interest in investigating the spirit phenomenon known as Materialization, and its twin, Transfiguration. The Misses Berry and their excellent manager, Mr. George Albro, have been especially kind, and afforded me every reasonable opportunity and facility for careful observation and study of these truly stupendous manifestations of the presence of spirits and their power to present themselves in tangible form, and I have availed myself of their kindness to the best of my ability.

My observations point to the conclusion that our spirit friends are constantly experimenting with the delicate, and to us unknown, laws that govern these manifestations, and that the time is not far distant when they will better understand those laws, and be able to freely present themselves at will, under conditions that are at the present stage impossible. It seems certain that in the production of materializations such as we are favored with in the presence of the Berry sisters, Mrs. Bliss and others, there must not only be a human or mortal medium, but one or more spirit mediums, or operators, who have made it a study, just as the photographer must learn to manage his chemicals before he can successfully produce a picture. It is not common sense to suppose that every spirit who comes in materialized form knows enough of the laws that must be observed to create his body, or any part of it. He must have assistance, and in many cases it is apparent that this is done for him by the invisible mediums or operators on the other side of life. If this fact comes to be clearly appreciated and understood, it will make plain many things connected with the phenomena that now are apparently contradictory. It seems to me to be true that these invisible operators often create a form that is used in turn by various spirits as long as it can be held, the features being molded anew in each case, and in some cases the form being changed in appearance and stature. These spirit bodies are controlled, as it appears to me—and my observations thus far confirm this view—very much as our trance or inspirational mediums are controlled, and represent for the time the spirit controlling. Of course there are cases when the spirit makes its own outward form, but this can only be done by those who have learned how to do it. If this be true it will explain why the spirit controlling does not, or cannot, in all cases make his or her features and form all that we expect or desire, but this will be accomplished as the operators become better acquainted with their business. The wonder is that they are able to do anything, not that they cannot accomplish everything at once. Thus a person who was tall in this life may naturally appear in materialized form of shorter stature than then without a thought of the discrepancy. I called the attention of one who came to me in this way to the fact, and she, with a smile, instantly elongated her body to the required height; but the result was her visible body instantly fell to the floor at my feet, in front of the curtain, and vanished.

In transfiguration (real transfiguration, I mean, not mere personation, which is simply a trance control) this control of the spirit is more apparent, since the operator uses the body of the medium, and not an improvised spirit body, to make himself manifest to friends on earth. To the condition of the ordinary trance is added transfiguration of face and form and clothing, as Jesus was transfigured on the Mount, and the manifestation is as truly one of the spirit as in complete materialization. If while in this condition the spirit is roughly seized and held, the conditions are broken, the transfiguration vanishes instantly, the medium only remains; and a thoughtless or prejudiced investigator or "exposer" at once raises the cry of "fraud." The spirit vanishes when the connection is severed, just as the electric light goes out when the wires are broken; and the shock to the nervous system of the sensitive medium is more or less severe as the control is more or less complete. I can imagine a case when such a shock might produce the serious illness or even death of the medium.

It may also be true, and probably is sometimes, that if a complete and genuine materialized spirit-form should be thus seized and detained, it would vanish, and the medium herself be found in its place. It may be said that this is impossible—that it is not possible for the medium to move or be moved so quickly. I am a little careful, after what I have witnessed, how I dogmatically declare that anything is impossible. It must be remembered that these things are done with lightning-like rapidity if done at all. It must also be remembered that it takes an appreciable instant of time to imprint an image upon the retina of the human eye, and I can conceive of a movement of a material body so instantaneous as to be invisible to the human eye until it becomes motionless, or comparatively so.

In the study of these wonderful and mysterious results of laws unknown to us we cannot judge by any known law; we can only observe, compare, study, and in this way learn something of the mysterious forces that exist, and bring to our senses results so utterly at variance with any other of which we have hitherto had any knowledge. The careful observer who has seen and studied the genuine manifestations of this character will have as little difficulty in detecting a cheat or a fraud as the expert has in detecting a counterfeit banknote, without recourse to the coarse and unmanly, and I will say extremely unsatisfactory, method of "grabbing," so positively dangerous to the true medium. I am satisfied, however, that ere long the invisible operators will make it decidedly uncomfortable to the "grabber" when he rudely interferes with their work.

ENGLAND.

Mr. G. Damiani contributes to the columns of *Light* the following report of a séance which he attended at the house of Mrs. Makdougall Gregory, on the evening of May 2d, Mr. Eglinton being the medium:

"The company, composed of eight sitters, four ladies and four gentlemen, all tried Spiritualists and perfectly harmonious, sat in a semicircle before the curtains separating two rooms. After sitting for about ten minutes we were greeted by the clear voice of 'Joey,' speaking to us from behind the curtain. After exchanging civilities with our worthy hostess and her friends, he addressed me with his wonted vivacity, and astonished me by giving minute particulars of a conversation I had had a few evenings previously with Col. Olcott, at the house of Mrs. Arundale, telling me he was there and heard it all. And surely, from the tenor of his observations, I could not but believe his assertion, for he repeated, word for word, what passed between Col. Olcott and myself, and which, at the time, I was not thinking of. Shortly after, a beautiful female figure made her appearance, bowing, retired, being followed by the gigantic yet graceful form of 'Abdullah,' who, after saluting the company, kissed the hand of the lady of the house, shook hands with others, and remained with us longer than at any previous séances, finally bowing gracefully and withdrawing. He was immediately followed by a handsome and stately figure, which was recognized as the mother of two ladies present. She retired and soon reappeared with renewed vigor, and approaching, firmly placed her hands on the heads of her daughters as in blessing. The next form was that of our old acquaintance, 'The Arab,' dressed like 'Abdullah,' with turban and flowing robes of dazzling white. He was in great force, for, after giving some of the company a most energetic grip, he passed through a gap in the circle, as ordered by 'Joey,' and walked behind us to the very extremity of the drawing-room, raising and removing a chair. At my request he twice put his face very close to the gas jet, that we might better see his fine features and perfectly black beard. On returning within the semicircle we observed the Arab gradually elongating his body, until his head touched the ceiling; rising still, the head disappeared through the plaster, his feet left the ground, and by degrees the whole body went through the ceiling, the last to be seen of him being his feet and part of his flowing robe. He had no sooner thus vanished than we saw his head rise through the floor, and by degrees his body in full length; he then made the round of the circle and withdrew. The spirit remained at least twenty minutes amongst us.

A handsome, English-featured, long-bearded form, issuing from behind the curtains, passed directly to a lady sitting at my right. On recognizing her long-lost brother, the lady was so deeply affected as to almost lose consciousness, which caused the form to retire in haste. Two figures, one a man and the other a child, appeared next, hand in hand, and were at once recognized as the husband and the child of another lady sitter, the child wafting kisses with great energy to its mamma. The much-expected grandson of the lady of the house was the last to make his appearance. He, going straight to his grandmamma, saluted her with a kiss, bowed to the company with his wonted grace, and left the circle. After a two hours' sitting, 'Joey,' with a short speech, closed the meeting.

The striking features of this séance were the unusual length of time every spirit remained with us, the quick succession in coming forward, and the energy displayed in all their movements, showing a progressive development in Mr. Eglinton's mediumistic powers."

FRANCE.

The *Moniteur Spirite et Magnétique* reports a séance at Brussels, Madame Bablin of Paris being the medium. There were sixteen persons in the circle. A committee of three ladies having, by assisting at the medium's toilet, become satisfied that nothing to aid in the production of what might appear existed about her, led her to a committee of gentlemen, by whom she was bound, laced and sealed. The main purpose of the séance was to take a photograph of a spirit-form by means of magnesium light. An ordinary light, shaded by a screen, enabled each person to see the objects in the room. The curtains being drawn, after a short pause, the delivery of a prayer by M. Bablin and singing, a spirit, the medium's guide, spoke, and presently a form slowly emerged from between the curtains. It was that of a tall, slender, bearded man, clad in a long white robe, the head covered with a kind of burnoose; he held the fan in one hand, and with the other, as he walked in front of the sitters, touched the faces of some caressingly. With his hand clenched he struck himself on the chest. During these manifestations he retreated at times to the cabinet, to return with renewed strength; he brought out the lantern, which, in anticipation of this manifestation, had been prepared in advance, and held it in such a manner as to throw a good light upon himself. As he did this, standing in the opening between the curtains, M. Adam, sitting close to the cabinet on one side and M. Belhomme on the other, saw the medium in her chair and heard her cough.

The spirit took the lamp back and reappeared with the heavy musical box, swinging it round his head as if light as a feather, placed it on the floor and rewound it. Signifying now his readiness for the photographer, M. B. quickly completed his arrangements, and at a signal from the spirit, lighted his reflector, flooding the room with the white magnesium light. The spirit seemed to resist the effect of the intense luminous rays, keeping his eyes well open for several seconds, when, drawing the burnoose over his face, he retired. He came out again with renewed strength, this time to pose himself, with his knees resting on the musical box.

The photograph taken, the spirit withdrew. Instead of being content, the circle had more singing, and after an interval a female spirit came forth, but her features were indistinct. It was thought that the medium's strength was exhausted, and the séance was closed. The photograph thus produced revealed a bearded face of oval form; the medium's is round like that of a corpulent woman, which she is; and by the vivid magnesium light it was seen that instead of brown eyes, like Madame Bablin's, the spirit's were light blue.

AUSTRALIA.

For some time past Mr. Spriggs has rarely sat for materialization phenomena, but at the solicitation of some English friends who were recently in Melbourne, he consented to, and on the evening of March 18th the editor of the *Harbinger of Light* was invited to attend the séance in the parlor of a mutual friend in Lygon-street, Carlton, a report of what occurred at which is given by him as follows:

"The house is built of brick, and the room in which the séance was held, about 22 x 15 feet, and moderately lofty, has but one door at the south-western corner, the only window being at the west end. At the north-east corner a pair of window curtains had been hung on a cord enclosing the recess between the chimney-piece and the west wall, a cane-bottomed chair for the medium to sit upon being the only furniture within it.

The sitters formed an arc of a circle extending from the fire-place to the south-east corner; two, for whom there was not room in the front line, sitting behind, and a third officiating at the piano, which occupied the opposite recess outside the circle.

The medium having passed into trance took his seat inside the recess, and the curtains were drawn before him; the gas was turned down, and a small lamp with blue globe substituted, which gave ample light to see every object in the room. In a few minutes the curtain was drawn aside, and a muscular built male form, clad in a white tunic, appeared. He advanced and retired several times, and then held back the curtain, exhibiting the lower part of the medium's body. He was presently succeeded by a female form, who quickly gave place to 'Charity,' the 'Eastern' spirit; she prostrated herself (as is her wont) to the east, kissing the ground, and rising, extended her foot for the inspection of the circle; she staid but a short time, and was followed by 'Geordie,' who distributed flowers amongst the sitters, shook hands with them, and placed the hand of the English lady to his forehead, and his face close to hers, that she might note his features. Approaching a small table on which were pencil and paper, he wrote several messages and handed them to the visitors, one being a promise to meet the voyagers in London. 'Geordie' remained in all about fifteen minutes, and on his retirement the little girl 'Lillie' appeared, whispering audibly 'good-evening, ladies and gentlemen.' She moved a chair which stood outside the curtain to and fro, ultimately toppled it over, and finally bowing low to the company, disappeared.

The next was a lady of rather slender build, holding the left hand to the lower part of the breast. She was not recognized by any of the older members of the circle, and in answer to inquiries intimated that this was her first appearance in that form, and that she was related to some one present, pointing at the same time to the lady who sat behind, who, recognizing the similarity of form and the peculiar position of the hand (which was a habit of her mother's when in the body), asked if it were her. An immediate and energetic response followed, the spirit expressing great pleasure in the recognition, but the agitation of the daughter seemed to weaken her power to manifest, and she retired.

'Peter,' who had kept up an intermittant conversation with the sitters during the evening, now appeared and spoke in *propriæ personæ*. A lady present, who had brought some flowers for him, asked for a slip to be given back to her to plant. He said he would get her something better than that, and asked what it should be. As she seemed to have no definite idea on the subject, a gentleman present said in a bantering tone: 'Oh! bring an oak.' 'I will,' said Peter. The lady remonstrated at this, and said a branch or flower would do; but Peter seemed determined to carry out his promise, and disappearing behind the curtains, reappeared in something less than two minutes with an acorn which he handed to the lady. He then went to and fro handing acorns to the company till all were supplied but the writer; the number brought seemed then to be exhausted; but though we expressed our satisfaction to dispense with it, Peter insisted upon another being got, and in a short time it was provided. Peter in explanation stated that friends of his had brought these for him.

This manifestation is a remarkable one, inasmuch as it is unusual at the circle, and arose from the spontaneous request of the lady referred to, and from the time of its preferment to the full accomplishment of the phenomena only about four minutes elapsed. We have since examined the neighborhood, and find no oak trees bearing acorns within at least a quarter of a mile of the house, so that they must have been brought fully that distance and noiselessly introduced into the closed room."

Not in the least disheartened by the malicious charges of imposition made against her by those whose ignorance of the subtle laws governing these phenomena led them to assume what they did not know, Miss Wood went from London to Australia, in compliance with urgent requests to do so, where she has met with remarkable success and fully substantiated her claim to the possession of a fine mediumship for materialization. The *Liberal*, published at Sydney, N. S. W., gives in a recent number a detailed account of several séances, at the residence of Mr. A. W. Bucknell, Newtown, the truth of which is certified to by the ten ladies and gentlemen over whose names it is given. The salient points of this we give below:

"Miss Wood is seated in a small room, the outside door of which is securely locked. The door from this room to the dining-room has been taken off its hinges, and is replaced by a netting fixed on a wooden frame, which, after Miss Wood is seated in the office, is securely fastened. In front of the netting a recess is formed of about three and a half by two feet, between the fireplace which projects into the dining-room and the wall of that room. Across this recess is hung a double curtain, meeting and overlapping in the middle....

In a light quite sufficient to distinguish, a small lithe figure covered with white drapery—apparently a child seven or eight years old—opened the curtain and came out, took in her hand from a small table close to the curtain a paper of lollies, and threw several singly to some of the sitters. She then took up a doll from

the table and handed it to a lady sitter, and afterward a bell, and handed it to another lady after ringing it. This child, who was said to be 'Pocha,' we heard speak, and some of us on this first occasion saw her little black arm.

On the 21st, with the same arrangements and conditions, the small figure came again from behind the curtain. Shortly after a female figure of medium height, attired in flowing white drapery, came out, went back and opened the curtain at the side at which the table stood, and took the bell from the table and carried it behind the curtain to the mantel-shelf, on which she placed it. This figure came outside the curtain three or four times, and standing at the table, took up a pencil and wrote the name, 'Lizzie,' on a sheet of paper we had left for the purpose. She took the bell from the mantel and rang it loudly.

On the 25th, Pocha opened the curtain and came outside, and threw the front part of her flowing robe toward us, when parts of her little black body could be seen. She turned to the table and wrote her name, then retired behind the curtain, and for some time continued speaking short sentences, such as 'I will try,' 'Wait a minute,' in a very peculiar low treble voice. A female figure of medium height, attired in the usual white drapery, next came, and being asked to go to her friends, went to a lady on her left and tapped her hand three times, and then to another lady, the first lady's sister, on the right, and did the same. She then turned and retired behind the curtain. Almost immediately another, slenderer than the last, appeared, retired, and then opened the curtain at the side, and stood at the table writing for some minutes. At the close of the sitting we found on the paper on one side, 'Pocha,' on the other, 'A friend to all. Go on in your good work. Martha.'

On Monday, March 3d, we heard 'Pocha's' voice, and soon her little figure opened the curtains and came out. She continued speaking, and wrote at the table. She then went behind the curtain, came out again at the side, and handed the paper, on which she had written, to a lady; and being asked, she kissed the lady's hand, and also that of a gentleman; she then went behind the curtain, and immediately a lady, of medium height, attired in the usual flowing white drapery, opened the curtain and came forward, and touched in succession five of the sitters' hands, then turned and went behind the curtain. Another lady, of a more slender form, and longer drapery, then came out and retired two or three times.

'Pocha' again came out, moved about a little, and then lifted the small table, and moved it about two feet. She then said two or three times, 'Pocha tired,' 'Poor Pocha tired,' laid down on the floor in the place from which she had lifted the table, and gradually faded away (dematerialized) before our eyes."

Seance with the Medium Keeler.

To the Editor of the Banner of Light:

Having witnessed in the past the spirit manifestations occurring in the presence of Pierre L. O. A. Keeler at his own residence—particularly for the phase of "sittings in the light without cabinet"—I desired, and readily obtained his consent to visit my *own* residence, so as, if possible, to have them duplicated there—which was done to the satisfaction of a select company of some twenty ladies and gentlemen, on the evening of Tuesday, May 27th. Among the most marked of the manifestations were the appearance of visible materialized hands, and the writing by a detached hand of messages to one of the company—the block of paper being held independently and outside the line of curtains which, in this particular order of séance (heretofore described by various correspondents), renders a cabinet unnecessary.

I feel to assure all who *have* seen the manifestations at Mr. Keeler's, and have been satisfied at what they have witnessed, that in my opinion their confidence has not been misplaced; and I would cheerfully recommend him to the attention of those who have not yet met with him, bidding them remember the facts that in order to give the séance held at my house he had to leave home at short notice and unattended, and go to a locality not before visited by him, also to new apartments and surroundings; yet the characteristics of the phenomena taking place in his presence were preserved intact. These facts, to my mind, should tend to increased confidence in his gifts on the part of investigators.

WILLIAM HUDSON.

West Hingham, Mass.

A Heeded Warning.

To the Editor of the Banner of Light:

Permit me, as a hitherto skeptic, to testify my confidence in spiritual manifestations, as exhibited through the mediumship of Lottie Fowler, whom I visited during a late brief sojourn in Boston. Through the warning received from her spiritual attendant—"Annie," I think she called herself—I was enabled to guard myself against the recent crash of the Marine Bank of this city, and was enabled to draw from that institution just ten days before the break the funds which otherwise would now have been lost to me.

In speaking of the matter with friends they, of course, "Pooh-pooh" at the idea, and say "It is all chance," etc.; but it has impressed me sufficiently, at all events, to regard it as a wonderful prediction under the circumstances. I had called upon the lady, who had been recommended to me as a skillful seer in the matter of sickness. I found she was so accurate in describing what led to my illness that I naturally got to asking questions concerning business; and she, or rather her influence, warned me against a disaster which would befall me if I did not at once remove my deposits from a bank in which they were—*she* called it the Mariner's Bank. I immediately on my return drew out all my deposits except fifty dollars from the Marine Bank, and I am twenty-five hundred dollars better off by reason of my visit to Miss Lottie Fowler. ATTAKAPAS.

New York City, May 26th, 1884.

"Not Lost, but Gone Before."

The origin of the above expression has been traced to Cyprian, the martyr, who wrote in the third century. In his discourse "On Mortality," Cyprian says: "Our brethren should not be bewailed when by the summons of the Lord they are delivered from this world; for I know that they are not lost but sent before (non eos amitti, sed præmitti), that when they retire they precede (or go before), so that they ought to be longed after as those who go on a journey, or a voyage, and not lamented." He adds, "Black garments should not be put on here when they have already put on white robes there." Excellent advice.

The Book for Investigators.

Epes Sargent was a clear-minded as well as entirely honest man, and he was skillful in selecting and presenting his facts as he was in making his own experiments and observations. For those who *can* receive the testimony of men and women as clever and honest as themselves, there could scarcely be a better or fuller treasury of facts than "THE SCIENTIFIC BASIS OF SPIRITUALISM, BY EPES SARGENT."—*Spiritual Record, Glasgow, Scotland.*

A carpenter a few days ago fell through his scaffold at a house he was engaged upon, and an acquaintance remarked that he never before knew a carpenter to fall through his work so quickly.—*The Hoosier.*

Written for the Banner of Light.

SAVED.

He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands.—*Psalms* xci; 11.

Was she trying to rival the birds in the blossoming orchard there,
On a slender wavering perch so high in the Summer air?
Oh! beautiful baby girl, the birds can do such things
Gaily and safely, too, but you know the birds have wings.

A winsome, reckless girl, but she knew the chance it meant,
When, under her helpless feet, the green bough cracked and bent.
Nothing to save her under the suddenly darkened sun!
Just for a deathly moment the great sky reeled and spun.

But in the hopeless instant that heralded fatal harm,
She felt the enfolding pressure of a fond, sustaining arm.
None but a mother's hand had been so quick and so loving-sweet!
The light came back, the sky stood still—the glad earth pressed her feet.

She felt her mother was there, although she had never known
In her orphaned babyhood a motherly look and tone.
She felt her mother was there, although she could not see;
And others knew of their knowledge that no such thing could be.

But she knew of her wisdom that such a thing had been,
And her loving heart closed round it and shut the memory in.
It was a child's true instinct, and why should the wise delight
To measure these inner senses by hearing and touch and sight?

If all the might of a mother's love could pass with a passing breath,
The blight were more than the blossom, and life were less than death.
While little ones laugh in the cradle, and nature shines and sings,
Let us come out of the darkness and trust in holier things.

May the child, grown older, cling to her childish faith to-day:
Narrow and high is the path where Duty leads the way.
And oh! when the great sky reels and the sun in heaven is black,
May she lean on her mother's arm till the blessed light comes back.

E. M. S. BUMSTEAD.

In Re Bastian, the Physical Medium.

A RETROSPECTIVE SURVEY OF THE CASE.

(Translated from Le Moniteur of Brussels of April 15th, for the Banner of Light.)

If this Mr. Bastian, whether he be a genuine medium or not, came to Europe and visited Vienna to make money out of his mediumship, he is surely a very maladroit person. Why did he not play the part of a skillful juggler? He would, in this case, have met with no opposition, not even in Catholic Austria, and the performances at his séances, wonderful as it is agreed on all hands that they are, would have brought him large returns of money. But no; quite to the contrary; he has had the folly to attribute the marvelous phenomena which are produced in his presence to the agency of spirits, with whom one wishes to have nothing to do, and whose influence, wholly misunderstood, is as strenuously denied.

We have had with us here a very skillful medium-magnetizer, as he is called. In a visit which he paid to our spiritual society, he assured us that a large part of the wonderful phenomena that were produced with him, *was due to his genuine mediumship*, but that he was very careful not to acknowledge the fact; that to every direct question upon the subject he always returned an evasive reply. He even told us that when he should be in a more independent position he proposed to return to Paris and place himself at the head of a society of Spiritualists.

In comparison with this medium-magnetizer, this man of tact, this skillful courtier-supple, yielding with graceful and ready finesse to the opinions which govern the circle in which he is at the time operating—this Mr. Bastian is but a rude boor from the Danube.

This incomparable medium-magnetizer is "Mr. Cumberland," who succeeded in one séance not only in mystifying princes and high dignitaries of the court, but also in causing them to feel completely happy in their mystification. The whole affair is too supremely ridiculous to be passed unnoticed. We find the story in our "*Etoile Belge*" of the 7th of March last. Read it with attention:

An Exposure of the Tricks of the Spiritualists, at the residence of the Archduke Rodolphe.

The "*Neue Freie Press*" of Vienna reports that on the 3d of March, at the invitation of the Prince Imperial, Mr. Cumberland gave, in the private apartments of the Archduke Rodolphe, a séance in which he exposed all the tricks of the Spiritualists.

There were present only the Archduchess Stephanie, the Archduke Regnier and his wife, the Archduchess Marie, the Count de Bombelles, Count Palfy, a maid of honor, two aides-de-camp, and Sir Weglen, journalist.

Mr. Cumberland—speaking only English—addressed his explanations to Archduchess Stephanie, who translated them to the company in German.

The Prince Imperial first asked Mr. Cumberland to tell him what thought had occupied his mind during all that day. The eyes of the pretended medium were bandaged, and the prince placed his hand on the forehead of the experimenter in order to bring himself into *rapport* with him, after which Mr. Cumberland replied to him that he had been thinking of a thermometer, and this was acknowledged to be true.

The Prince Rodolphe, recalling an experiment which was made at the residence of the Marquis of Lorne, thought of an animal which was very dear to him—a great dog which was in the lower hall of the palace. He placed his hand upon the medium's head; then followed an extraordinary scene. The medium arose, and, accompanied by the prince, who kept his hand always upon the forehead of the medium, began to run across the halls and through the corridors of the palace. Much perplexed, the Princess Stephanie followed her husband, who was walking very quickly, and behind them came the rest of the company. Mr. Cumberland, his eyes still covered with the bandage, led them through corridors, salons and dining-room, the doors of which he opened himself, and in the lower hall placed his hand upon a large and beautiful black dog, the favorite of the Prince Imperial.

At the request of the Princess Stephanie, the skillful experimenter gave a demonstration of the apparition of spirits of the "fourth dimension." He borrowed of one of the company a bracelet, and declared that he would cause it to be placed upon the arm of some one in the party without his perceiving it. "But," said he, "in order to do this there is needed, according to the spiritual theory, the assistance of Spirit Peter." The Archduke Regnier announced himself as willing to play the *rôle* of Spirit Peter, and accordingly kneeled upon the ground behind Count Bombelles, whose eyes were covered with a bandage. The bracelet, enclosed in a handkerchief, was placed upon the head of the Count. Mr. Cumberland seized him by the arm, and, without his knowledge, dexterously passed the bracelet to his arm, while Archduke Regnier, still on his knees, was almost choking with laughter.

The Princess Stephanie asked the medium-magnetizer what he had noticed particularly at the séances of Mr. Bastian, who had been so fully exposed by her illustrious husband. Mr. Cumberland replied that an alleged spirit had placed within his mouth something sweet; but that, unfortunately for the spirit, a bit of paper which enveloped this would-be immaterial sweetmeat had remained in his mouth, and upon examination was found to bear the address of a neighboring confectioner.

The archduchess then desired to make an experiment in accordance with her own ideas. The eyes of Mr. Cumberland were again bandaged and he was conducted into a dark room, the walls of which were hung with portraits. Mr. Cumberland stopped, approached one of them, touched it, and declared that the archduchess had been thinking of that portrait. A light was procured—all the company assembled in the room. The picture proved to be the portrait of the late Archduchess Sophie, grandmother of Archduchess Stephanie, who had in fact been thinking of this portrait.

Mr. Cumberland—for the edification of his illustrious company—then proceeded to explain how these surprising things were done by him. "This sort of performance," said he, "requires great adroitness of hand and great acuteness of thought."

This [remarks *Le Moniteur*] completely satisfied the archdukes and their wives, as it appears, and Mr. Cumberland was loudly complimented for his success in this anti-spirit demonstration. So, thanks to Archduke Rodolphe, there are to be no more spirits in Vienna for a long time to come!

Now we beg our readers to notice carefully the explanation given by Mr. Cumberland of the means of procuring these surprising manifestations. What is, then, this explanation, which the Prince Rodolphe finds so instructive and edifying? That "there is required for this great adroitness of hand and great acuteness of thought." How very much this sounds like the bombast of the professional necromancer: "*Ossabundus nequis nequer potarinum*, etc.; and this is the reason, Madame, why your daughter is dumb"! And princes and archduchesses find great satisfaction in such an explanation—so clear, so explicit—by means of which they now understand all the tricks of the Spiritualists, so brilliantly exposed by the anti-spirit demonstrations of Mr. Cumberland!

But we look in vain for these demonstrations of anti-spirit. Perhaps, however, they may be found in the demonstration, requested by the Princess Stephanie, of the apparition of spirits of the "fourth dimension"—spirits wholly unknown to Spiritualists, and of whom spirits have never been heard to speak. Let our jugglers on the platform speak again, for this is the fashion with Mr. Cumberland: "Ladies and Gentlemen—In order to perform this wonderful trick, we must have some powder of *perlinpinpin*." And princesses are edified!

Oh, wonderful Mr. Cumberland! Bravo, medium-magnetizer! What a fine thing it is to know how to throw dust into the eyes! So now princes, at least, by means of these explanations and mystifications, can understand thoroughly, and doubtless as thoroughly explain—after Mr. Cumberland's fashion—the phenomena that occur in the séances with Mr. Bastian. No more perplexity now, for do they not perfectly understand how Mr. Bastian, seated in the cabinet and clapping his hands rhythmically and incessantly, had alone come from his cabinet and placed the guitar upon the knees of Baron Menshengen; how he caused a damp, cold object to pass over the face of Archduke John and others; how Bastian alone—for in the royal palace there could be no accomplices—all the while uninterruptedly beating his hands together, had caused the watch and the guitar to float about in the air, making themselves heard now in one corner, now in another? Now it is all so plain now, in the second part of the séance, when spirit-forms appeared, Mr. Bastian caused that *face, so clouded, so fleeting, so really immaterial*, to appear; how he produced that *nebulous form* of *fleeting contour*, and that last most remarkable and mysterious phenomenon, that of the *nebulous envelope* which disappeared without leaving a trace behind; nay, more: disappearing in such a way that no eye could detect the direction it took. And all the while Mr. Bastian's arms were tightly held by the two archdukes. All this was so clearly explained by Mr. Cumberland that one needs only a little powder of "*perlinpinpin*" to do it himself.

If Mr. Bastian be a genuine medium, as one who shall read this recital attentively and without prejudice will be constrained to believe, he was doubtless wholly unprepared for the perilous trap which was designed for him—perilous, we say, for it is perfectly well-known that every medium who is suddenly seized at the moment when he finds himself under the magnetic influence of a spirit in the phenomenon of materialization, is in peril of his health at least, even if his life be not endangered. But of this the princes (in their complete and incredible ignorance of the facts and phenomena of Spiritualism) could have no conception, notwithstanding that these facts are witnessed, tested and reported to-day in hundreds of journals among all civilized peoples of our globe.

And this poor Baron Hellenbach, who firmly believed that by presenting to this august assembly his medium, he could as certainly produce conviction in them as he had in so many other illustrious persons—could he have foreseen that the urgent necessity of social politics seemed to require that a great blow should be struck at that Spiritualism which was so seriously offending the clergy? The princes had resolved to bring disgrace upon a medium; and this resolve was to be executed at all hazards—no matter who the medium—even the most powerful and the best known. What remained, then, for Baron Hellenbach? Should he make suggestions to the princes? This would have cost him his expulsion. He had no other course than to bow to the inexorable situation—he and his medium. When a reason of State policy appears to demand such an outrage, everything conspires to its success. Thus the supreme power of sovereign authority overrides truth, right and justice.

We are reminded of a circumstance very similar to this, when a reason of State, in France, seemed to require that a terrible blow should be struck at the head of Spiritualism—to the great delight of the clergy and their adherents. It was at the time of the preparation of the "*Coup d'Etat*," under the presidency of Marshal McMahon.

A spirit-photographer, greedy of gain, and tempted by the large price which was paid for his photographs of spirit-forms, resolved to enlarge the number of them by adding fraud, when he could not legitimately supply the demand. He was easily surprised. Promises of great reward were made to him, and assurances that he should be allowed to go unpunished, if—as it was really necessary to strike Spiritualism upon the head—he should consent to allow it to be believed that M. Leymarie, the leader of the principal spiritual society, was his accomplice in the fraud. And M. Leymarie was the only one condemned by the Court. The real culprit—this fraudulent photographer—was allowed to depart for Belgium. There, realizing what he had been led to do—that he had been induced to make statements which charged an innocent man with crime—he hastened to make before the French Consul a voluntary and solemn withdrawal of the charge. But what purpose could this serve? It had been deemed requisite to strike the blow, and the blow had been struck. See how magistrates, doubtless in good faith, move ever in harmony with the wishes of their government!

The result of the investigation of a writer in the *South German Press* of Munich is that, prior to the Vienna affair, the mediumship of Mr. Bastian cannot be questioned, his genuineness having been proved beyond all doubt in a most decisive manner by scientific experiments made at London and at Hamburg.

☞ "Theodore Parker said thirty years ago [Letter, to S. P. Chase, *Works*, ii., 226]:

"'I have studied this matter of the divine origin of the Bible and the divine nature of Jesus of Nazareth all my life. If I understand anything, it is that. And I say there is no evidence—external or internal—to show that the Bible or Jesus had anything miraculous in their origin or nature, or anything divine, in the sense of that word as commonly used.'"

The *Congregationalist* quotes the above passage, and adds: "Mr. Parker was at least honest, and his whole life lay honestly behind his utterance. But what are men to think of teachers uttering doctrines logically inseparable from his, while at the same time occupying the seats of the champions of old-fashioned Orthodoxy."

"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 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.—*J. Clegg Wright.*

SECULAR PRESS BUREAU.

Organized under the Direction of the American Spiritualist Alliance, 187 West 35th Street, New York.

To the Editor of the Banner of Light:

The New York *Sun* having lately published two editorials, one touching upon the soul's immortality, completely ignoring the knowledge which on that question the spiritual phenomena dispenses to the world, the other containing a malicious attack upon Spiritualism, the following answer was submitted to its editor with a request to publish it in his paper. With a spirit of fairness and impartiality highly commendable and worthy of emulation in this enlightened age, the editor "respectfully declined" to do so. Could you possibly find room in your columns for it?

To the Editor of the N. Y. Sun: In the issue of the *Sun* Sunday, May 25th, I notice an editorial article entitled "Immortality," stating that the Concord School of Philosophy will devote two days of its annual session next July to the discussion of the soul's immortality. "The theme," continues the editor, "is the most interesting, perhaps the most momentous, that philosophers have to deal with, and yet philosophy has never uttered a conclusive word about it. Immortality is just as much an unsolved problem now as it was when Plato and Socrates pondered its mysteries. If the Concord philosophers can shed any light upon it, they will perform a memorable service for mankind; but no one can expect that they will do more than repeat, in their own fashion, the old ideas and the old arguments. They will probably leave it just as much involved in doubt as other philosophers left it five thousand years ago. Religion affirms, as with the voice of heaven, that man is immortal, and all the reasonings of philosophy have never yet added the value of an atom's weight to this dogmatic assertion."

When the very intelligent and learned editor of the *Sun* affirms that immortality is just as much an unsolved problem now as it was when Plato and Socrates pondered its mysteries, he either willfully or unknowingly ignores the light shed upon that question by the spiritual philosophy. It is hardly probable that the stupendous array of evidence obtained during the past thirty-six years through the spiritual phenomena, conclusively demonstrating continued individual existence after death, could have entirely escaped the notice of a prominent journalist of to-day.

Eminent men of learning all over the world, after a thorough and philosophical investigation of that class of phenomena called spiritual, have with scientific authority declared not only that the results obtained through its physical phases are as objectively real as any of the so-called material phenomena observable in nature, but also that the only reasonable cause to which they can be ascribed is the agency of intelligent entities existing outside of the material plane, and proving themselves to be the spiritual entities of individuals who have had a previous existence upon earth. Have no tidings of this verdict, pronounced by men second to none in reputation and value, and whose previous researches and studies in natural philosophy must entitle their opinions to the respect and consideration of all—have no tidings of this verdict, I wish to know, crossed the threshold of the *Sun's* editorial sanctum? Has that sanctum been until now impenetrable to the voices of millions proclaiming with tongue and pen the knowledge which they have received through evidence not to be questioned of the continued existence of those they once thought were dead?

To the intuitive natures of Plato and Socrates the soul's immortality was probably a truth needing no argumentation. Their spiritual growth or development permitted them to accept their soul's own testimony upon that question. But in this age of intense materialism, philosophers do not trust to their intuition, do not easily surrender to arguments. They recognize demonstrated facts as the only basis of safety upon which scientific propositions can be established. Can philosophy, then, afford to ignore or suppress any fact, any phenomenal occurrence? Has science any right to be prejudiced in the presence of phenomena? Is not every phenomenon deserving of a patient, careful and impartial investigation?

While the editor of the *Sun* accuses Religion of asserting dogmatically (and I would agree with him in that had he said theology), he fails to perceive that he himself is guilty of the same dogmatism when he asserts that immortality is now an unsolved problem.

Looking at it from the standpoint of theological assumption, so completely defeated in its claim of infallibility by the progressive march of modern science, it must be admitted that outside of the mere mention of the fact, which like everything else ecclesiastically presented must be accepted on faith, theological teachings offer no proof whatever of immortality. Should we, dissatisfied with faith, turn to the realm of knowledge and ask of men of science, of philosophers, of metaphysicians, to tell us something definite about the soul's immortality, what is the answer? Let the constantly increasing materialism of the present epoch answer that question. Most of these men have so compressed their own souls, have so stifled its voice, that to them even the existence of the soul is as incomprehensible, is as inadmissible as any of the numerous superstitions and fallacies which reason, guided by the knowledge of facts, forces them to repudiate. They learnedly theorize about universal law, the forces and energies of nature evolving mind, intellect and reason from inert substance. The whole system is no doubt very scientific, but that it is very hypothetical is plainly shown by the constant remodeling of their theories, which new discoveries and facts hitherto unknown threaten to annihilate.

This remodeling of pet theories and cherished hobbies is undoubtedly a painful process. To us they had appeared as truth, and to them we had become attached. To stand self-convicted of error and of ignorance is an ordeal from which many, and specially philosophers and scientists, will shrink. To this can be ascribed much of the painfully apparent prejudices discernible among men of science, and as long as such a tendency exists little can be hoped from them in relation to their aquiescence to the proven immortality of the soul. They know that the proofs are at hand, but they fear to investigate them, for they understand that such an investigation fairly conducted means a complete overthrow of the prevailing narrow system of scientific knowledge.

Let us glance at these proofs which philosophers generally are so loth to investigate. They are simply phenomena; an array of phenomena varied, interesting, marvelous, as objective and as real as any which the senses can appreciate. A single one of these phenomena has done more to clear up the mystery surrounding the soul's immortality than arguments and theories could have done in ages.

Look at it: ponderous bodies move, apparently of their own accord, rise and remain suspended in mid-air without any apparent support, in defiance of the law of gravity. Voices audible to every one speak to you, and no visible presence has uttered a single word. Messages are written under conditions precluding the possibility of any human agency in their production. In the light and visible to all, a form is slowly evolved out of apparent nothingness; that form is a human form; it moves; it speaks; it evinces intelligence, reason; perhaps you or others will know it, recognize it; still in sight of all, it vanishes into nothing! To thinking and earnest minds have such phenomena no significance? What is this mysterious power exhibiting itself by so many marvelous manifestations all over the world to-day? Let the power itself answer. From many places the answer comes, yet it is the same everywhere; no contradictions, no dissent occurs; no discord mars the harmony of the glorious anthem, which from celestial spheres says to mankind: *There is no death*; children of earth, rejoice! Long enough have you been groping in the darkness of doubt and unbelief. No more shall you be asked to believe; you shall be made to know—to know that we live and that you shall live, as we do, on the other side of the grave. We prove man to be a spiritual being; capable of individual existence outside of a material body; we prove the power of spirit over matter, and indicate the true relations of the spiritual to the material universe, thereby opening to mankind the realm of a new philosophy, whose beneficial influence humanity shall learn to bless and to appreciate.

Such is the voice and such are the claims substantiated by the spiritual phenomena. These are no idle pretences, no evanescent theories, for they are supported by facts as uncontrovertible as they are numerous, facts which invite and challenge scientific investigation. As *scientific men* it is *plainly the duty* of the honorable gentlemen of the Concord School of Philosophy to whom has been committed for discussion the question of the soul's immortality, to examine into these facts, to investigate these phenomena; *there only* can they find a philosophical solution to this momentous problem, and the means of performing, as the *Sun* expresses it, "a memorable service for mankind."

I am astonished that inasmuch as the *Sun* recognizes that mankind would be benefited by receiving light upon the subject of Immortality, it does not take upon itself the glory of such an undertaking. To emit light is essentially the *Sun's* business, and no light would be more welcome than the light of Immortal life radiating from such a brilliant luminary. Its editor is learned in many things, is logical and shrewd. His own city affords him facilities for investigation. Let him visit for a few evenings the séances of Mrs. M. E. Williams, or of some other first-class medium for materialization, and observe what occurs in a calm and unprejudiced manner. Let him pass no hasty judgment, but repeat his visits until no room is left for doubt one way or the other; and provided that his own exuberant light does not entirely blind his power of reasoning, he will there obtain a knowledge of which he is sadly in want.

Judging from the following, which I take from an editorial issued in his paper May 27th, I fear he is little disposed to give this matter unprejudiced consideration. After a satirical review of Col. Olcott's pretensions at performing miracles, he says: "But we fear that the Colonel's miracles are only the silly and purposeless, useless and empty performances to which the Spiritualists have for so many years invited us. They pretend to have been in communication with the spirit-world for a long time past, and yet they have brought hence not one valuable addition to human knowledge—nothing which has in any way helped to solve the enigma of existence. A clever juggler is able to perform feats scarcely less surprising than theirs. They have contributed nothing to the sum of human thought or understanding, and given no real comfort or assurance to healthy minds tortured by the mysteries of life."

Ah! Mr. Editor of the New York *Sun*, with a sweep of your mighty pen you pretend to wipe out as useless and silly the performances of a power which in the middle of the nineteenth century has baffled science and overthrown theology! Your healthy mind is evidently not enough tortured by the mysteries of life to induce you to seek for that comfort which so many other healthy minds testify they have found in the study of these feats, which you yourself admit are above the level of clever jugglery. You call for a miracle, probably not knowing that this despised Spiritualism which has contributed nothing to human knowledge, has effectually disposed of supernaturalism. In my estimation, the greatest miracle would be that truth should ever assimilate with self-satisfied ignorance. Respectfully, J. F. JEANERET.

64 Nassau street, New York.

Banner Correspondence.

Ohio.

FOSTER'S CROSSING.—Mr. Valentine Nicholson writes: "Having recently spent a few days in the city of Cincinnati, I had the pleasure of three separate séances with the medium for independent slate-writing, Mrs. Lizzie S. Green. Lucretia Mott was the principal scribe at each, and it was remarkable with what ease and rapidity this angel friend would produce the writing with a small crumb of a pencil, placed between two slates. I will (because it was Lucretia's especial request that it appear in the *Banner of Light*) copy the following communication. It was all written at a single sitting:

"*My dear old friend:* I am truly glad to meet thee here to-day. I am aware of thy desire to hear from me, and am very happy to find conditions favoring a response. I have not forgotten the days gone by, when in embodied life we met. How earnestly we have talked and consulted together on the subject of needed reforms, for the betterment of the condition of mankind, including the enfranchisement of woman. How we mutually despised all shams and society corruptions, and what utter loathing we had for human slavery and chattel bondage.

The institution of human slavery as it existed in the South, anterior to the war, happily no longer exists, but in its stead has grown up in our fair land a more horrid bondage, a more wretched enslavement.

I mean the bondage and enslavement of labor to capital. The rights of woman, involving her absolute equality before the law with her brother man, are still denied her.

But *justice* and *truth*, the noblest attributes of Deity, demand her disenthralment. And we see the culmination of the conflict for redemption not so very far distant, and to be in her complete triumph.

The struggle between capital and labor is not so immediately hopeful, yet time, and the noble souls in the physical and spiritual worlds who will work on with increasing strength and unremitting assiduity, will bring about the desired result.

One of these reforms will be achieved peacefully. The other, I fear, through blood and sorrow; but it is inevitable. Woe be to him who stands in the way of justice to the toiling and impoverished millions.

Their cause is the cause of God and angel hosts, and cannot fail of ultimate success. I wish I could write more on this and kindred subjects, but the power fails me. My whole soul is in the work of human redemption from all shams, corruptions, inequalities, unjust fetterments, and all systems that demand, impose, and enforce unholy and pernicious limitations upon human rights and the equality of human redemption.

Accompanying me here to-day are the newly-arisen Wendell Phillips, Wm. Lloyd Garrison, Gerritt Smith, Henry C. Wright and others of the Spartan band of noble workers in the vineyard of human elevation. They all give thee their greeting and benediction. Go on, brave soul; work on yet a little while, and thou shalt be gathered to this glorious band.

Thy old friend, LUCRETIA MOTT.

During my stay in Cincinnati I called at 14 Liberty street, where I found a medium, an intelligent and kind, sprightly-appearing man, only twenty-nine years of age, with an interesting family of wife and three children. He is of German descent, but speaks the English language. His name is Joseph Schroemberger. He has been in the employ of angel guides only eighteen months. Before receiving the heavenly call to engage in this missionary field of labor, he had been an industrious, successful mechanic. He is at present attended by two competent, faithful brethren of the spiritual realm. One of these is Johann Eichorn, a fluent speaker in the German language; the other, William Dooley, a speaker of the English language. They speak to visitors by the aid of a tin trumpet; and when the room is darkened, will cause many very brilliant and beautiful spirit lights to arise and float through the room. They give convincing tests to minds so misdirected by superstitious teachings as to require tests as proof of the new and better gospel.

These missionary laborers, two of the spiritual and one in the physical life, have been in active service only about eighteen months; yet the happy converts which they have made to a more correct and rational religious faith will count up to nearly four hundred persons. They come from various religious denominations, and some from those who had not hitherto been able to have any faith or hope in the comforting facts and philosophy of Life Eternal.

It was the request of these angel missionaries that a brief statement of their work, and their success in the work, should be sent to the faithful and reliable *Banner of Light.*"

Massachusetts.

BOSTON.—John Orvis, Secretary, writes: "The religious tribes of this State have, on 'Anniversary Week' just passed, made their annual pilgrimage to this Mecca of religious effort, as the Mahometans and Jews went to their great devotional centres, all actuated by a common desire, to realize on earth a better condition of society. Prominent in importance among these gatherings has been the convention of the 'Fraternity of the White Cross,' which held sessions on Tuesday, May 27th, in Fraternity Hall, 712 Washington street. These gatherings were not so largely attended as those of older and more popular organizations, but considering all the circumstances quite a goodly number assembled at these meetings; and what they lacked in numbers was made up in enthusiasm and deep devotion to the important causes advocated.

The 'Fraternity of the White Cross' is comparatively a new aspirant in the field of religious effort. Its object is to reduce Spiritualism to *practice*, so that the best religious theory in the world shall become the most abundant in good works.

At the convention on Tuesday the principles of the order were admirably and lucidly explained and defended by the writer, who for many years has labored assiduously in behalf of the workingmen, in whose interests this convention was held. A series of resolutions was presented, and speeches were made in favor of them by Rev. Mrs. Bisbee and Messrs. Orvis, Moulton, Grosvenor, Verity, Latham, Porter, Robinson, Stearns, Milleson, Popper, Wright, Moore, and others—all of which were characterized by a deep appreciation of the objects discussed.

In conclusion it was stated by the Secretary that next year it was hoped that a large hall would be filled with those who were anxious to unite with this new order in endeavoring to have realized the prayer of Jesus, 'Thy kindom come, thy will be done on *earth* as in heaven.'"

Pennsylvania.

PHILADELPHIA.—Joseph Wood writes: "The First Association of Spiritualists through its active committee upon the subject has nearly completed its arrangements for the holding of its sixth annual camp-meeting at Neshaminy Falls Grove, which will be formally opened on Sunday, the 20th of July, and continue until the formal closing on Sunday the 31st of August.

The inauguration lectures will be by Ex-Judge A. H. Dailey of Brooklyn, and J. Clegg Wright of England.

Engagements have been made with prominent lecturers for and during the entire camp season, as also with mediums for spirit manifestations and delineations from the public platform.

Arrangements have been made that, upon certain conditions, travel by rail may be accomplished at reduced rates. Neshaminy is now a regular station on the Bound Brook route to New York, and may be easily reached from that city and other places in New York State and New Jersey."

To the Editor of the Banner of Light:

Your last issue contained a series of resolutions adopted by the American Spiritualist Alliance of New York, the purpose of which is an earnest effort to free the "pure robes of truth from every semblance of falsehood and deception."

Our Association, through the kindness of your paper, would give their hearty endorsement and sympathy for the object expressed in those resolutions, which, as an earnest effort to help on the honest endeavor for truthful mediumship, and as one more step toward the disenthralment of a bitter and prejudiced opposition—for, this undeniably is the "labor of love"—all true Spiritualists should unite in.

Go on, good friends, for we have the substance of all things in our world-wide philosophy, and its grandest feature is the fact that it is independent in power and unlimited in resources for the uplifting of humanity. L. M. B. ROBBINS,

Cor. Sec. Mediumistic Phenomena Association.

Boston, May 30th, 1884.

Being afraid of the banks, a Pennsylvanian put $15,000 in a wooden chest, and the rats ate up just $14,999 of it, according to a local paper. It was very kind of the rats to leave him the odd dollar.

SIGNS OF THE TIMES.

Listen, brother; pause and listen!
 Hear you not, I pray,
Murmurs like a mighty tocsin,
 Swinging far away—
Slow and solemn, "Coming! coming!"
 Nearer day by day?

Oh! that mystic Something coming,
 Earth has never known!
When, or how, or what its mission
 Is with Him alone;
But the Soul, devoutly list'ning,
 Hears the monotone.

Is it some all-potent Besom
 That shall sweep away
Every idol that we worship—
 Council we obey—
All the dross and dust of ages
 From the light of day?

Who can tell? But fear you never,
 You that love the Right;
Tremble, traitor, tyrant, cow'ring
 'Neath the pall of night:
Soon shall flash and flame around us
 God's eternal light!

—*Charles Henry St. John.*

The First Anniversary of the Working Union of Progressive Spiritualists of Boston.

On the 25th of May, at the usual time of meeting, at 170 West Chester Park, the First Anniversary of the Working Union of Progressive Spiritualists was observed by its members and as many of its friends as were enabled to get in, many being obliged to go away for want of room to admit them.

The meeting was opened by all present singing the old familiar hymn:

"Blest be the tie that binds
 Our hearts in holy love,"

which was followed by an invocation by Mrs. M. A. Howes, after which Miss Sarah C. Fisher sang the *Aria* by Handel, "Let thy hand help me, for I have chosen thy commandments."

Dr. Hopkins then read appropriate selections from "Oahspe," consisting of the songs of praise of "Ux," and "Niv," from "Bon's Book of Praise."

Miss Fisher then sang in a chanting style, arranged by herself, the following original poem, written for the occasion by one of the mediums of the Union, controlled by the spirit Henry W. Longfellow:

ANNIVERSARY POEM.

From the homes of light celestial,
 Waft we through the spheres above
Greetings to this world terrestrial,
 On the wings of peace and love.

The beloved ones, the departed,
 Stand beside you as of yore,
And with open hearts of welcome
 Speak a love unknown before.

This anniversary of the seeds
 Which one year ago were planted,
Towers above all former creeds,
 In your truth and faith undaunted.

Taking root amid earth's brambles,
 Shooting upward to the skies,
Out from all the briers and tangles,
 We have watched this truth arise;

And to-day with joy and peace
 Comes the ever-blessed Dove,
That your souls may find release
 Through the eternal fount of love;

Breathing at your open door
 Thanks and praise for one and all,
Who amid life's din and darkness
 Heed the spirit's loving call;

Who upon the thresholds pause,
 Waiting for the guiding voice
Sending forth your noble cause;
 Truly, friends, may you rejoice.

Builders are ye of a truth
 Which in silence waited long;
But to-day you have the proof,
 In this union firm and strong,

Of brave and willing hands and hearts
 Who have manned this ship of state,
Held firm its planks in every part,
 And saved it from oblivion's fate.

Excelsior! the Immortal Soul
 Must rise still higher—higher climb,
Reaching out toward the Great Whole,
 Until it finds its life sublime.

Ring out your voices loud and clear;
 We join with you in glad acclaim;
No songs of praise to us more dear
 Than those which you to-day proclaim.

Thus *Jehovah's* light divine
 On all thy works, on all thy deeds,
Will in its full effulgence shine,
 Crowning this Truth as creed of creeds.

May 25th, 1884.

The President, Mr. M. S. Ayer, then read the following address, which was enthusiastically received:

ADDRESS.

One year ago, guided by spirit power, we were led to the recognition of principles, and the arranging for an organization known as the "Working Union of Progressive Spiritualists," and feeling it especially desirable that the Spiritualists of Boston should have a centre from which to extend their work of usefulness, uninterrupted and unmolested by outside influences, we have carried these thoughts into action, and meet to-day, in recognition of the work commenced, and the strength and guidance thus far given us.

A few weeks ago, on the 9th of April, 1884, uniting the seen with the unseen forces, we placed in your midst the corner-stone of the "First Spiritual Temple," now in process of erection, and to be dedicated to the spirit-world and the cause we represent. To-day are we again assembled in gratitude and praise, that the bark launched in your midst one year ago has not been stranded upon the rocks of unjust criticism, or swept away by the volcanic eruptions and disturbances of the present era.

Buffeted by the flow of many tides, we find ourselves to-day in safe harbor, anchored in faith and trust to a truth which is bringing light out of darkness of the old theological dogmas and creeds, and proving daily its immortal existence.

Trusting in the Great Oversoul as the beacon-light from which the many rays of love and guidance lead us on, and up, and out into thoughts and heights yet unexplored, we can safely say, where, a few years ago, Spiritualism was ignored and distrusted by the many, to-day we find thousands seeking knowledge of the spirit's continued existence; and daily, hourly, is this truth—this fact—being demonstrated beyond the shadow of a doubt.

We are happy in saying the "Temple" is fast approaching completion, and before another year will be dedicated in the interests of this grand, noble cause, which has lifted the veil of the future and carried us to the confines of the life beyond.

We mingle our joy with yours, in this common cause for the uplifting of humanity, for higher aims and purposes, trusting we will all feel a united sacredness in this great work which has been given us to perform. Let the one cause of eternal existence and communion with loved ones departed be held as a focus, from which must radiate light that will illumine the darkness and sweep from our midst all doubts, all fears, all discords, bringing us into harmony with all Nature and surroundings.

As "in union there is strength," may we be so united that no wind shall sweep out, no evil destroy; but standing firm in the cause we represent, let our banner wave o'er a united country, in which this truth shall embrace all mankind.

At the close of the address Miss Fisher sang "The Message," a most beautiful song, the words by Miss Adelaide Proctor.

Mrs. Mary F. Lovering, of East Boston, read the following message, given for the occasion through her mediumship, by one of the "Band of Workers" of the spirit-world, engaged in the progressive work of this Union:

To the Society, The Working Union of Progressive Spiritualists:

Unto you we bring glad tidings and good cheer. One year ago the birth of this Society was announced in this city, and it was heralded forth a star had again risen in the East, and the infant's feeble wail was heard floating upon the breeze: We come to live, to grow, and be a shining light, that in time will be recognized all over the world, for the people will bow down at our shrine and pay their tithes, and recognize the wisdom of unseen intelligences at work for the spiritual welfare of humanity, and to glorify the cause of true Spiritualism as taught in many Societies throughout the land.

The counterpart of this Society first existed in spirit-land, and is now reflected back to earth, and, through chosen instruments on our side, mediums and directors have been impressed with the importance of the undertaking and the solemn responsibilities resting upon them to press forward in the work amid the discouragements and battling elements of unbelief, criticisms and inharmonies arising. We say, all hail, thou babe of truth, of spiritual progress. One year ago as an incorporated Society we gave unto the world the name you bear, and, though feeble may have been your efforts to "kick against the pricks," your voice has been heard from shore to shore, and upon your cradle rests the First Spiritual Temple, whose corner-stone has been laid, founded upon justice, truth, liberty unto all; and where the flag of the free shall wave its silken folds over the honest investigator, the true worshiper and seeker for spiritual knowledge.

As a united band of spirit-workers who gave in our names upon that memorable occasion, we now congratulate you upon this your first Anniversary, and bring unto you all needed assistance and strength from our different abodes of thought for the work of the coming year. From our standpoint we see its length and breadth and influence upon those who have hitherto turned a deaf ear, but in time to come will hasten into the front ranks as exponents and admirers of the new enterprise, that is to be a shining beacon-light of hope in this part of Boston, upon the great ocean-tide of thought, for the spiritual progress of humanity, and though even in the house of its friends partly unappreciated at the present time, we already hear the vibrations of music, even from infant voices, vibrating through its material walls, into its counterpart Temple in the spheres, where we congregate and catch the whispered accents of noble souls who are bravely stemming the flood of bigotry and superstition, and giving vent unto the world our language, floating earthward and through the organisms of different sensitives, making plain, verbally and through the pen, our interest in the work, and pledging ourselves in compact to prove true to the many promises given. Take heed, then, ye of the faith who are faint-hearted and often grow weary; do not pause by the wayside for rest, for it is only found in active service below and above, and will bring refreshment and new vigor to waiting souls.

We would again reiterate to the officers and members of this society, and all who convene under this hospitable roof, be diligent in season and out of season, ever ready to respond and heartily endorse the words we give through human media to help [illegible] this cause, which is broadening through the land and taking into its ranks people of all denominations, sects and creeds, who are enlisting as willing workers [illegible] which it is upholding forth in its true light, before the [illegible] as the embodiment of [illegible] and soul-stirring to the human race.

We promise, [illegible] manhood, grand results will follow, and though many more veteran workers and mediums lay down the armor and enter upon our side of life, they shall from invisible realms of light see the result of their life-labors crowned with success, and their interest in the cause upon earth increase in a tenfold measure as they fully comprehend the meaning and the mysterious windings of their mortal journey, as they were exercised by divine will-power while sojourners on the earth-plane.

We break in your midst this bread from heaven; a limitless supply is yours; eat ye of it, as said the Master to his disciples; drink deep of the cup filled with the wine of kindness; its healing properties will restore the wounded spirit, and shed new rays of light into the inner abodes of thought, and through self-examination every soul may see clearly where it stands, and how near to the port of safety it has arrived, for the lighthouse of faith is ever revolving in the distance, and no one need stumble when so much brightness from radiant spheres surrounds him. The daystar of gladness betokens the grand illumination of the future, and though war may wage, debates and discussions follow, truth shines forth, and is seen by all whose faces are turned heavenward.

We would clasp hands at this time with every individual and say, God speed you, brother and sister, in the good way; angel bands attend you and mete out unto every soul what its aspirations demand, and answer every honest inquiry through the still, small voice of conscience, which makes plain the spiritual path leading to the highest realms of light and knowledge.

And when again you shall thus convene together, to celebrate your second anniversary in your new Temple of worship, our voices will again be heard. Though some who may hear or read these words shall have closed their eyes upon material objects, memory will be revived, and in spirit-land they will seek our ranks and hasten on wings of love to participate in the joys and victories of well-earned labors.

We know the laborers are few at the present time, but in the advance movement we see thousands rising and testifying to the gifts and manifestations of spirit power as conferred upon them by the spirit host; and as mortal mind comprehends more plainly the conditions requisite and requirements needed to receive abundant proof of spirit identity, so the outpouring of the spirit shall be as of old, as seen in cloven tongues of fire over the heads of individual sensitives, who did not even then understand the meaning of the words of the Nazarene as he conversed with them while under the inspiration of ancient prophets, and who were at times as short-sighted as the present generation.

Many who grope in the material delights of this world, and whose aims and aspirations are for worldly honor, fail to discern the spiritual beauties of holiness as revealed in the hidden mysteries of heaven's choicest blessings. We would in this communication leave a lasting impression upon minds engaged in this noble work—the tearing down of the old, and the building and rearing of the new gospel dispensation of this the nineteenth century. Work in earnest; boldly advocate the truths and facts we make plain in our telegrams, vibrated through telephones of thought connecting the two worlds; and as you develop gradually under our instruction, we can more clearly bring unto you what we glean from higher spheres as we soar onward and upward.

We thank you for your patience in listening to us; for your songs of service that arise like sweet incense to the skies, and the melody of your voices that finds an echoing response in our souls: thus united we stand, joining hands with you in the great work of the upbuilding of humanity in all that pertains to its elevation for the spiritual good of human progress. I have spoken as an individual mind thought chosen in the council chambers of wisdom by the assembled Congress Band of spirit workers, to add in this message, with others, another stone in the Temple of progress; to congratulate you upon your success thus far, and that the life of this babe has been spared, and will gradually grow in wisdom and knowledge until all shall be united in one faith, one Lord, one baptism—the faith which is practical, exemplifying the Christ-principles; one Lord, even the spirit of truth and love; and one baptism, that of spiritual light and wisdom.

After another beautiful song by Miss Fisher, Mrs. M. A. Howes read an interesting essay upon "Mediumship," given by one of her guides, which was fully appreciated by the audience.

Mrs. Lovering and Mr. W. B. Van Valkenburg then sang the beautiful duet, "Far Away," after which Dr. Hopkins made the following closing remarks, which were listened to with deep interest and attention throughout, notwithstanding the audience had been seated for nearly two hours.

ADDRESS.

Friends: I would not appear before you to-day were it not in order that I obey the directions of the spirit-world, for I know that you would much rather hear from other mediums we have present with us. It befalls me, in the position that I have occupied in and for the Society since its first inception, that I should take this place now, and that I should speak what is impressed upon my spirit, that is given me from the spirit-world. Did I refuse to utter what it gives me, I would feel that I was not true to my trust; therefore bear with me again as I stand before you, because I have no interest here except that which is for the interest of every man's soul.

To-day I feel perhaps as never before the weight of responsibility that has been placed upon me in my connection with this Society. We were anxious as a Society to bring out on our Anniversary some prominent speakers—some whom you would like to see and hear—who are perhaps better instruments in the hands of the angels than we ourselves, but such was not to be to-day.

From time to time, as we have needed assistance, we have trusted in good faith upon our spirit-guides, and have done at all times that which has accorded with our best judgment, and as we have been inspired by them, therefore, as a result, our work for the past year is before you.

It is well known by many that our friend and medium, Mrs. E. R. Dyar, of New York, has been with us for the past few weeks, having been brought to us as a laborer in this field by the angel world; and many have come here to-day expecting to listen to the mysterious voice of the spirit through her, but perhaps it is for the best as it is. I was told that it was ordered for a wise reason by the spirit-world, which I will give you as it was given me, and thus explain why I am before you in her stead: Yesterday, at early dawn, I was impressed to call some time during the day and see Mrs. Dyar, knowing that she was ill, and, as a member of the Society, entitled to our care. I called during the day as I had been impressed, and found her suffering intensely. I at once saw the improbability of her being with us at our Anniversary, which she regretted very much, and said: "In heart I am with you. I have come among you by the directions of my spirit-band to be a worker with you; therefore, if I am not permitted to be with you to-morrow, you may know that I am there in spirit, as a worker for truth and humanity." Instantly she was controlled by her controlling spirit, who said: "We impressed you at early dawn to come and see our medium. We are glad you followed your impressions. She needs what sympathy and strength you may be able to give her, as coming from her friends—from your Society; but we are sorry to tell you we shall be unable to bring her to you to-morrow for several reasons. This work is the work of the Working Union of Progressive Spiritualists. She has but recently been brought to you for your needed encouragement. For the past year your members have been the workers. To-morrow will close its first yearly cycle. It is fitting, it is but just that the old workers of your Society should close their year's labor through the old workers from among your ranks. The labors of the year being done, you from this time forth commence a new year of prosperity; and please say it as coming from the far-away angels above me. *We* say to the members of this *Working Union* that for your services during the past year, and for all you have undertaken, all honor is due to you; we would not take one single well-earned sheaf from out your harvest. Therefore act as our medium to convey our message to your President, and say to him and your Society, 'Let not your hearts be troubled,' for with troubled thoughts fears enter in, with fears come doubts, and then comes a loss of faith. Keep the door to doubts closed; trust to us; and whenever the emergencies come—when the need is felt—in that hour when angels are most needed—remember, we shall not fail you. Then we will be with you to assist you, to give you the needed assistance that is required at that time. Be ye not troubled; have faith, and remember that is the line of faith that gives strength to the ladder that enables us to descend into your atmosphere to do our work."

I am impressed to say some words that come from my immediate surroundings, and from those invisible ones who have been with me so often—daily and hourly—within the past year—those that were with me at the first inception of this work—for they are with me to-day. They wish to add their testimony; they say to the world, "Our work is but just commenced; and remember, as you see your Temple rise stone by stone, thus will it be in *our* work. As atom by atom has been brought together, so is *your* work to be—not like the flashing ray of sunshine in the morning from behind an intervening cloud, but in the natural order of universal growth, as illustrated before you in nature, that you may learn to know and understand the way. Quietly, slowly and surely will you rise spiritually, being based upon principles of 'doing unto others as you would that they should do unto you,' and having for your motto and watchwords 'Love one another,' that last and best commandment of all. Let those within the hearing of our voice from henceforth try to apply it unto themselves more assiduously, as it is the only key that will unlock the gates of heaven and happiness. By it are we enabled to overcome our earthly prejudices, that have grown to be the hindering circumstances of our surroundings. Discipline, that which you call educational, enables us to overcome the lower forces of the spirit and make them become to us our servants to lift us into the highest steps of harmony. We understand physical science, but the science of the spirit, the science of the unseen, which is the primal power, the forces that act and are manifest in the moral and spiritual, we do not yet fully reach. We have said in our 'Declaration of Principles' that they are true; we do not expect or ask every one to believe them or recognize them yet."

The higher angelic voices would impress upon us that if we wish to have better surroundings—if we wish to be better mediums, better men, better women, better fathers, better mothers, it is within our reach to secure this for ourselves.

I have questions coming from the audience to me, struggling to be answered. Those who have come in here for the first time are sending up the questions: How do you intend to go on? What do you propose to do in the future? We answer: that as you see yon Temple, day by day, stone after stone being laid, so our work will unfold; we doing each day the work we have to do as it is brought before us. We work as servants of the angel world; we expect—as in the past—to be guided in all that comes before us each day, therefore we let each day take care of itself; and no one who sits before me to-day can say other than well done thus far.

There is much to be done; there is much that is required from our membership; there is much that is required from every human soul. We do not ask or oblige any one to come to us who does not come inspired by the spirit to work and to become a co-worker with us. Wherever there are other fields to which you may feel it best for you to go, it is not for us to say stay. We say, go where the inspiration of your higher spirit guides send you. Therefore we do not dictate to any one. We say it is well with us; our work is here, where in the future we shall stand shoulder to shoulder. We are here as workers. We trust in the Infinite Jehovah; we wish that distinctly understood. We recognize that Spirit that lives in these flowers, the voices that speak to us in Nature—whether in the perfume of the flowers, whether in that which reaches our inner consciousness through the eye by its beauty, or through the ear by its strains of musical harmonies. We recognize in them all the voices of the Infinite Jehovah; and he who learns to live in consonance with them will find corresponding harmony within his own soul.

We will not take your time any longer, as the hour has already come for closing; but we would thank you for your kind attention, for the quietness and the interest with which you have listened, and for the sympathy that has come from you to us in this work. We hope, that when another anniversary comes we may assemble, so to speak, "under our own vine and fig tree," and that we may be able to ask in not only the members of our Society, but also the spiritually hungry, from the by-ways and hedges, that we may tell them of all that the angels may bring us for the benefit of humanity. This is our purpose.

Then followed the singing of another [illegible] by Miss Fisher, after which the audience arose and sang with earnest feeling the old hymn, "Work, for the night is coming." After closing, many lingered long in the rooms, loth to leave the place, where the [illegible] seemed so very near to them.

J. COMMODORE STREET, *Secretary.*

The American Spiritualist Alliance.

To the Editor of the Banner of Light:

At the opening of the meeting of Sunday, May 18th, Chairman Cross addressed the audience in relation to the business which had been transacted at the annual meeting, including the election of officers for the ensuing year, and the passage of a resolution applying to mediums who use their mediumistic gifts for the purpose of, as it is generally expressed, exposing Spiritualism. He also announced that in future the rules in regard to speakers would be strictly enforced. This being a Fact-Meeting, speakers were called upon to relate experiences of spirit phenomena.

Mr. Fleming of Pittsburgh, Penn., was the first to answer, and related that about a year ago he became acquainted with a family whose members had formed a circle and were sitting for spiritual manifestations. Among the number was a lady, a strict Catholic, who knew nothing of the phenomena, and was inclined to ridicule them. During one of these sittings that lady became entranced, and her development progressed rapidly until materialized hands appeared around her face, and full forms materialized in the open room. Though that lady is not sitting regularly she was induced to give a séance at his, Mr. Fleming's, house. A cabinet was improvised by stretching a curtain across a corner of a room, and several forms made their appearance, among them two small children of Mr. Fleming, who came together and chatted with their parent, and then promised to bring the medium out. They retired, but soon reappeared leading the medium, who was found to be in a cataleptic condition, rigid and unable to speak; yet the materialized forms spoke in a strong voice and natural manner, their features apparently as rigid and inflexible as the medium's own.

Mr. Vinch related some instructive and amusing incidents which took place during a séance given by Bastian and Taylor, in New York, some years ago.

Mr. Vermille described interesting phenomena in table-rapping and tipping obtained by a number of gentlemen, he being one of the number, in the town of Pittsburgh, Penn.

Mrs. Henderson said that during a séance at Mrs. M. E. Williams's, she was invited to step into the cabinet by a male form purporting to be Forrester Gordon. In the cabinet she was met by two female spirits, fully materialized, and of different stature. While looking at them the form of Mr. Gordon was speaking to her, and promised that before the end of the séance two materialized spirits would dematerialize together in view of all the sitters. This happened as it had been promised.

Mr. H. J. Newton spoke of the growing skepticism now prevailing among the Orthodox, and more and more invading their congregations. He illustrated his remarks with several authentic stories, one of which was that of a deacon in one of the principal churches of the city who had said in the course of conversation that he did not believe in the articles of faith of his church, and that among the members of that church not one in five hundred could be found that believed in them. Mr. Newton appealed to every one present to help circulate among the people the small pamphlet lately issued by the Alliance entitled "Can It Be Done?" for the purpose of stimulating the development of mediums in family circles.

Mr. C. P. McCarthy spoke of the principles underlying the phenomena and applicable to each individual in the course of impressional development. He thought that to those natures best adapted to mediumistic work, and seeking the development of their spiritual organs, much help could be given if mediums who had already gone through a course of development would relate the inner experiences and feelings which had attended the growing realization of their spiritual attainments.

Mr. Vermille having favored us with a recitation and Mrs. Hawkins and Mrs. Goodwin with short addresses, the meeting adjourned.

The meeting of Sunday, May 25th, was opened by the chairman reading a spirit invocation. The opening address which followed was delivered by T. E. Allen on "The Principle of Absolute Individual Liberty."

After defining the word liberty the speaker said he used the words absolute liberty, which he would nominally define as total freedom from restraint, not because there was any such thing as an intelligence totally free from restraint, but because in a sense that is the limit toward which we all tend.

He defined the principle of absolute individual liberty as the perfect right of each person as a sovereign to do as he or she pleases in respect to person, property, pursuits and happiness, each in his or her own individual way.

He then proceeded to analyze how in living out this principle, meeting the opposition of forces outside of ourselves, we soon gain the experience that though we may please to do, and are free to do, we have not the power to do, owing to great external resistances. Speaking of status and conditions in life, he said that experience only can be relied upon to raise man's status to a result of healthy growth, admitting, however, that the experiences of others can be usefully employed.

Inseparable from growth and experience is the question of right and wrong. They are both relative, related to the growth of the individual and his experience. Right and wrong codified as is generally agreed upon among civilized nations, cannot be a true code for each individual.

These are but man-made laws which denominate as criminal the impulse to act, which is the law of God and the universe, for it is the law of God that man should act out what is within him, for our actions are but the manifestations of our internal state. The cure for the status called by man criminal is not in suppressing the external manifestation, but in elevating the internal, the structure within.

After freely discussing the joint value of human experience and influence upon man from the spirit realms as means of progression, after considering the causes and motives for action among men, the speaker said: "The spirit of man rebels against human authority; the wise course, therefore, is to bring each individual face to face with the realities of nature, with the impenetrable and adamantine wall of natural law. He may for a time beat his head against this wall, but finally he will give up the conflict and strive to know the conditions which nature has imposed upon him."

Speaking of the limitations affecting the principle of absolute individual liberty, the speaker compared them to an endless chain of attractions, each link superior to the preceding link, and each link at some time corresponding to the highest attraction of the individual. Should that individual have no higher attraction than that corresponding to the second link, his highest ambition might be to, savage like, go forth and kill for the glory of killing. But as he progresses and rises, that condition changes until he reaches a point or link at which he under no circumstance whatever could desire to cause the death of another, and though when he reaches that point he by past experience possesses the knowledge and power to execute that which attaches to an inferior link, he can have no more desire so to execute; he has outgrown its conditions and knows that to act them out while he is in possession of higher light would bring only pain and remorse. His liberty has increased with his ascension from one link to another, for there has been a corresponding increase of knowledge and power. There are links beyond him which future growth will reveal, increasing his liberty, which will become greater and greater, approximating to but never attaining absoluteness. The result of interference with this principle is a retardation of growth.

The lecturer devoted some time to illustrate his position, pointing out our generally defective system of educating children, as well at home as in the schools, contending that the principle he was advocating wisely applied to the training of the young, bringing them early face to face with the realities of nature, a stern school of experience, instead of subjecting them to constant authoritative restraint, would cause them to become individuals capable of assuming the duties and labor of adult life, prepared to successfully resist its temptations and its dangers. Turning then to a consideration of the social life of the present times, so full of hypocrisy and sham, he claimed that the restraints of society effectually prevent any one, subjugated by Mrs. Grundy's code of edicts, to attain to a level higher than that of the society standard. In conclusion, and from the standpoint of spiritual evolution, he could show the action of the principle advocated to be truly beneficial. The laws of nature may be severe when we do not comprehend and conform to them, but it is in our power to transform them from hard taskmasters to most powerful servants. To do this we must thoroughly learn the lesson of the immutability of law, which admits of no compromise nor evasion of real logical consequence.

An animated discussion followed this interesting lecture, and was participated in by Messrs. E. Benn, Cetlinski, C. P. McCarthy, Danmer and Anthony Higgins. The last speaker considered the question upon the three counts of the physical, mental and spiritual powers of man, and showed in a powerful argument how the habit of individual liberty of thought is the foundation of the future liberty of the race. Capt. Burke, manager of Mrs. Sawyer's materializing séances, related some wonderful phenomena which had lately taken place in presence of that medium. Mr. Higgins said that Mrs. Sawyer had, during the past week, given a séance to General and Mrs. Grant and Dr. Newman, which had given great satisfaction to all. Mr. McCarthy announced that at a séance at Mrs. M. E. Williams's, he, together with his wife, had been privileged to meet face to face with the materialized form of their spirit daughter, whom he had been able to identify.

J. F. JEANNERET, *Secretary.*

☞ The *Banner of Light* is conceded to be the ablest and most influential exponent of Modern Spiritualism published in this country. It is frank and fearless in the discussion of the Spiritual Philosophy in all its aspects. It numbers among its contributors some of the most earnest, devoted and brilliant humanitarians and philanthropists of the age, both men and women. It treats upon a scientific basis the whole range of psychometry and spirituality. See the subscription rates, try it six months or even three months, and our word for it, if you are not fettered by prejudice and joined to the idols of an antiquated Orthodoxy, you will continue to read it every week.—*Independent, Clay City, Ind.*

"Beyond the Gates."

To the Editor of the Banner of Light:

Mr. Hudson Tuttle makes what seems to me an unjust and uncharitable criticism upon the above named work, and also makes some unjustifiable charges against the author—a woman of considerable literary reputation. The most serious charge is, that "Beyond the Gates" is a plagiarism upon the author of "Little Pilgrim." My views and impressions are so different from what Mr. T. says must be made upon all true Spiritualists (I have been a Spiritualist for thirty years—perhaps not a true one, though, according to Mr. T.'s standard), that, with your permission, I would like to give them through the medium of the *Banner*.

Previous to reading "Beyond the Gates" I was pleased and interested with her other works, "Gates Ajar," "Hedged In," "A Silent Partner," the last two more especially. Those stories give evidence that the author is broad in her philanthropy, and full of faith, hope and charity. No books ever published take higher grounds. From those standpoints no Spiritualist has taken higher or more hopeful views.

I regard them as teaching the sentiments nearest to the heart of all true Spiritualists. They seem to me stepping-stones to "Beyond the Gates." It seems very natural that one who had written and evidently felt as Miss Phelps did when writing "Hedged In" should be escorted "Beyond the Gates," and be given positive evidence that her labors had not been in vain. Those who have read the thrilling story will remember the first one who met her, and from whom she received her first instruction and help in the new life, was on earth a fallen woman that she had tried to help, but soon abandoned as too hopeless for help from any source. It seems to me we can have no clearer evidence that labors of love are never in vain. How it must comfort and quicken not only Miss Phelps but all who read the book, in all philanthropic endeavor. It may be that the strong faith manifested in "Hedged In" was waning, and she needed the evidences she received from her to stimulate and strengthen her for broader fields of labor. It seems to me this book, as well as all her books, is a sufficient proof that the author is a truthful, conscientious woman, far above petty thefts or idiotic imitations. True writers, who have been "Beyond the Gates," confirm each other in all essential statements. If it were not so all their statements would be doubted. Every statement in the book agrees with the teachings of Spiritualism, excepting in reference to "The Master." That can be explained to correspond with truth and reason, by supposing she met a person who answered her childish ideal of the "God-man"; a little more experience and she may laugh at her simplicity and discover that he was a controlling *mind* in the suburbs of a larger and more beautiful city. But Mr. T. presumes all Spiritualists will lay it down with disappointment if not disgust at the way it ends. I cannot see why.

The Doctor said she had a brain fever. Doctors are *sometimes* mistaken. I prefer to believe her condition was a necessity of the complete and unbroken trance of thirty hours. However this may be, I believe, and all Spiritualists may, without any stretch of charity or credulity, believe that Miss Phelps, or one for whom she is speaking, had as clear a vision "Beyond the Gates," and has given as clear and honest a statement of what she saw, felt, thought and heard, as was ever written. I hope every Spiritualist will buy the book, read it, and get as many more to do so as possible. It will be a stimulant to all that is good, and comforting to mourners; give strength and confidence to reformers, cheer the desponding, and open a door of hope for all.

I will close by referring Mr. T. and all who make hasty and uncharitable charges against any one to the maxim which Horace Greeley made a guide for himself in criticising others, viz., "Never attribute a bad motive to any one if there is a chance for a good one." Yours for truth and progress,

WILLIAM HENRY.

Farmersville, Cattaraugus Co., N. Y.

Singular Effects of an Accident.

In the *Daily Patriot* of Harrisburg, Pa., of May 14th, Dr. J. R. Hayes of that city describes the singular effects of an accident that befell William H. Emminger six weeks previous, and which eventuated in his death. Mr. Emminger was the proprietor of the United States Hotel in Harrisburg, a gentleman "than whom," says Dr. H., "a nobler specimen of man in the ordinary walks of life was never born into this world." While riding in his carriage he was thrown with great violence therefrom, and received a severe blow at the base of the brain. From that moment he exhibited no sign of recognition of his earthly attendants or surroundings, but constantly spoke of his deceased friends as though associated with them.

Two of his most intimate friends had deceased within the last year, and his frequent, almost every-day statement during the six weeks of animal life was that he was with them both and had been the day before, etc. Other parties not known to his visitors or his nurse he talked of, but in no case did he make any coherent mention of any person living, and at no time could he be impressed with the fact that he was in his own house surrounded by kind and loving friends. Says Dr. Hayes:

"Such an injury as he received upon the base of the brain is necessarily always fatal. The wonder is that he was not instantly killed, as is usual in such injuries. That he was not was due to the great vital power and physical endurance which he possessed. The question is: Can intellectual or spiritual separation from the body take place before the animal part dies? If a man receives such an injury and is rendered insensible at once and the body lives one hour, did not the intellectual or spiritual first leave the living body? Again, suppose that six weeks intervene, as in the case of Mr. Emminger, between the separation of the intellectual or spiritual and the death of the body, how shall we explain the phenomena as above detailed in his case? Are such instances faint glimpses of the spirit-land coming to us through channels not understood; not through *faith* in the unseen and unknown future, but in ocular proof stronger than Holy Writ? Or shall we say, in the stereotyped phrases of the wiseacres, that these manifestations are the vagaries of a disordered brain? My belief is that he died spiritually and intellectually the night that he was hurt, six weeks ago; that since that time he has experienced little or no suffering in his body, and that his (to us) apparent association with the dead was realistic to him."

Matters in Brooklyn.

From a letter written us by Emily B. Ruggles, May 27th, we make the following extracts. She states that Prof. Kiddle delivered, on the 24th, a fine discourse before the First Spiritual Society on the relation of spirit to matter. The production was a scholarly one and was received with hearty commendation. As Mr. Kiddle will, it is hoped, deliver the same address in many places, she says, it would not be just to give an extended sketch of it.

"The latest bright event in the galaxy of our speakers was the entrance of Mrs. Fletcher upon the platform last Sunday evening, (May 25th,) who—after Mr. Fletcher's regular discourse—favored us with some timely thoughts and suggestions. It was, you may be assured, very pleasant for her many Brooklyn friends to greet Mrs. Fletcher after her long illness. She gave us some good advice (which was well-timed) about cultivating kindly emotions toward each other; acting in harmony while differing in opinions.

The announcement that Mr. Fletcher was to return to Brooklyn in September and October was received Sunday evening with great applause.

I would like to write at length of our conferences and séances, but will not trespass upon your valuable space. I would, however, mention the South Brooklyn Conference as being an 'ideal spiritual meeting,' equaling the Eastern District Conference (of which Chas. R. Miller is President) in harmony and good feeling. It has been my pleasure to attend this Conference, of which Mr. Bogert is President, on two occasions, when Mr. F. F. Cook gave the opening lecture. One lecture on 'Embodiment' was very original and suggestive; strong meat for some investigators, no doubt; but we are learning to 'search all things and hold fast to the good.'

We are proud of our dear *Banner of Light*. We rejoice that it still continues to wave in all its pristine beauty, although many other spiritual papers are being sent forth in advocacy of our beloved cause.

This communication must close by saying that Mrs. Maud E. Lord is once more amongst us, giving great satisfaction to all who attend her séances."

A hop-tical delusion—Lager beer made of rice, quassia and glucose.—*Philadelphia Chronicle Herald.*

Passed to Spirit-Life:

From Southboro', Mass., May 13th, Ernest, son of Frederick and Georgie Barney, aged 10 years and 7 months.

Physically delicate, mentally precocious, this dear child had been tenderly guarded, to at last succumb to diphtheria. With quickened perceptions he foresaw the end, and the afternoon before the change conversed freely with his elder brother, manifesting the greatest solicitude for the loved ones he was about to leave, especially his mother. All his personal effects were disposed of, forgiveness asked for childish failings, and when the loving brother said, "I wish I could die for you," the ready reply to the fond wish was, "No! it is best as it is, for you can be of more help to mother." Later, he conversed with his parents, and continued to do so to the last, when he saw his angel sister and the beautiful scenery of spirit-life. Thursday afternoon the writer visited this home, where lay the beautiful form, surrounded with the floral offerings of loving teacher, schoolmates and friends. To this sacred place came the "angel of life," and the hearts of the bereaved were comforted with the knowledge that "it was well with the child."

From Leominster, Mass., May 24th, Arthur P. Silver, aged 24 years.

Mr. Silver's removal was caused by the extraction of a tooth, hemorrhage resulting therefrom. A young man of excellent habits, active in business, cheerful and genial in manner, he will be much missed by many friends. His young wife was his all in life, as father, mother and sister waited his coming in the spirit-home. After a brief service at the house, the body was conveyed to the Unitarian Church parlor, where the service was performed by the Rev. Wm. H. Savage and the writer. A quartet rendered two beautiful selections. A pillow, bearing the name of Arthur, rested at the head of the casket, a wreath upon the top, placed there by the Spiritualists; there were also numerous bouquets of cut flowers from friends. The mother and sisters of Mrs. Silver are firm believers in the return of the spirit, and she will be tenderly cared for in her sorrow.

JULIETTE YEAW.

From Wayland, Mass., June 1st, Nancy Russell, widow of the late Josiah Russell, aged 84 years and 0 months.

Mrs. Russell inherited a good constitution, and possessed an independent character, which was of great benefit to her in her earth-life. In the early days of Spiritualism she became interested—in fact convinced that the spiritualistic philosophy was the correct solution of the life on earth and in the spirit spheres, and also was in harmony with the nature of things. She was a subscriber of the *Banner of Light* for some years.

She leaves one daughter and four sons who will miss her material presence, but doubtless all of them recognize a reunion will take place in the spirit-world, in its own good time. Mrs. Russell was a practical woman, and the world is the better for her having lived in it. Now that she is free of the worn-out material casket, her spirit will without doubt be active in her new home, and will return when conditions are provided, with greetings of affection to loved ones left on earth. It can be said that in her advanced age and incurable disease "*to die is gain*," and what is a loss to her relatives and friends is her gain. A good woman has gone hence to dwell with her husband and spirit relatives and friends who have preceded her, and it is well with her. ***

From the home of his parents, in Dover, N. H., March 21st, Charles H. Nute, aged 38 years.

It can never be too late to commemorate the closing of such a life, or rather the ended earth-phase of such an immortal destiny. By the manifestation of sterling integrity, and his fidelity to every trust in a long-occupied position of usefulness, he had gained the respect and friendship of a large circle of associates. For his amiable and unselfish qualities he was beloved in the more intimate circle of home and kindred. Through a long and painful illness he was sustained by a growing faith in the realities of the spiritual world, the presence of dear ones gone before, and the hope of a happy reunion with all the beloved beyond the reach of earthly sorrows and uncertainties. The memory of his virtues must be a rich legacy and source of consolation to his widow and fatherless children, as well as to his sorrowing parents, who have been twice called to mourn such a loss within the year. Sustained by the assurance of the continued existence and loving presence of their two sons, their only children, they "do not mourn as those without hope," but to them the harmonious family circle remains unbroken, preserved for the endless progress in love and joy beyond the veil. *

From Indianapolis, Ind., March 13th, Miss Bertha A. Grahn, in the 32d year of her age.

After a painful illness of twenty-one years, which she bore with great fortitude, she passed to the higher life firm in the conviction of the truth of Spiritualism. She has advocated this glorious belief for many years. Being possessed of a kind, loving and congenial nature, she was loved and respected by all who knew her. May she now enjoy perfect happiness in her spirit-home, is the prayer of her loved ones on the mortal side.

CARRIE J. WINTERBURN.

Cincinnati, O., June 1st, 1884.

From East Stratford, N. H., May 25th, Mrs. Joanna Haines.

She was a true Spiritualist, and enjoyed great comfort in the latter part of her life from her knowledge of its truth. A friend desires that this notice of her new birth may be published in the *Banner of Light*.

[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.]

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 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 the platform.

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

Board at the Wilder House $1,00 per day.

HARVEY HOWES, *N. Bennington, Vt.*,
D. P. WILDER, *W. Bridgewater, Vt.*, } *Committee.*
A. F. HUBBARD, *Tyson Furnace, Vt.*,

The Vermont State Spiritualist Association

Will hold its Quarterly Convention at J. H. Brown's Hall, Barton Landing, Friday, Saturday and Sunday, June 20th, 21st and 22d, 1884. All our State speakers and mediums are expected, and cordially invited to be present, to add to the interest of the meeting. In addition to our own State speakers and mediums, J. D. Stiles, from Boston, the wonderful test medium, has been engaged to give tests from the platform; also George A. Fuller, from Fitchburg, Mass., the popular platform orator, has been engaged for the meeting.

There will be good music provided, and everything done to make the meeting pleasant for those who may attend.

It is expected the several railroads in the State will give return checks to those who pay full fare one way to the meeting. Good board at the hotel for $1,00 per day. All are cordially invited.

G. W. RIPLEY,
Chairman Board of Managers.

Montpelier, May 28th, 1884.

Nemoka Camp-Meeting.

The Nemoka Camp-Meeting Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 13th and closing Sept. 21st. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the best results.

The arrangements for railway rates will be found in circulars which will be issued at an early date.

By order of the Executive Board.

MRS. M. J. MEAD, *Secretary.*

Meeting at Nemoka.

The Directors of the Michigan State Spiritual and Liberal Association, at a meeting held this date, decided to hold their summer meeting at Nemoka, near Lansing, convening July 25th, 1884, and closing Aug. 4th.

The most distinguished talent possible to procure will be present, and we hope that a large attendance may be secured during the session, as every possible means will be used to make the meeting one of instruction and pleasure. The Nemoka camping grounds (80 acres) are very pleasantly situated on the banks of Pine Lake, about two miles out of Lansing, on the Chicago and Grand Trunk Railroad. They are easy of access from all points, and furnish in many ways almost surpassing opportunities for pleasure-seekers. A cordial invitation is extended to all.

WM. R. ALGER, *Secretary.* W. CRONK, *President.*
Flint, Mich., May 24th, 1884.

Compounce Lake.

The Annual Meeting and Picnic of the Western Connecticut Association of Spiritualists will be held at Compounce Lake on Wednesday, June 25th.

Mr. and Mrs. J. T. Lillie will be present and add to the interest of the meeting with music and lectures.

Business Meeting will be called at 10 A.M. Lecture at 2 P.M. All are invited. MRS. A. E. MILLS, *Secretary.*

Quarterly Convention.

The Spiritualists of Lockport and Western New York will hold a three days' Convention at Lockport, N. Y., June 27th, 28th and 29th. Able speakers will be engaged to address the meeting. Per order of Committee.

GILBERT MURREY, *Secretary.*

Annual Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church at the village of Sturgis on Saturday and Sunday, June 14th and 15th, commencing on Saturday at 10 o'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.

G. W. RIPLEY,
Chairman Board of Managers.

SPECIAL NOTICES.

☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ 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 sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 14, 1884.

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

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

☞ SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

17th of June.

Tuesday next being a legal holiday, the *Banner of Light* establishment will be closed on that date.

Special Note to Correspondents.

Parties having announcements, etc., which they hope to see inserted in our issue for June 21st, *must* have them at this office early on Monday morning, 16th, as our forms for that issue go to press one day in advance.

No Circle.

The usual Tuesday afternoon séance at the Banner Free Circle-Room will also be omitted, the next meeting occurring there on Friday afternoon, June 20th, at the usual hour.

"True Prayer vs. Worship,"
"The Origin of Morality,"
AND
"The Need and Efficacy of Prayer."

The report of Prof. Denton's Music Hall lecture on "PRAYER IN THE LIGHT OF REASON AND COMMON SENSE," which we printed in our issue for May 24th, having aroused much inquiry and interest regarding this and cognate themes among our readers—if we may judge by letters received since its publication from quite a number of correspondents—we have decided to continue their consideration, for the next three weeks at least, and shall favor our patrons next week with a full report, specially prepared for our columns, of a lecture on "TRUE PRAYER VS. WORSHIP," delivered in Frobisher Hall, New York City, by Charles Dawbarn; to be followed the week thereafter with a report of another of Prof. William Denton's Music Hall lectures, entitled "THE ORIGIN OF MORALITY"; and give, the third week, a *verbatim* reproduction of a lecture delivered in London, Eng., by Mrs. Richmond, entitled "THE NEED AND EFFICACY OF PRAYER." These discourses are of sterling character, and will receive on their appearance, we are convinced, a wide-spread perusal.

The Indians and their Education.

In any attempt to instruct the children of Nature in the ways and means of civilized life, it is of course necessary to begin with the rudiments. This is the basis of the theory on which their education has already been begun by the government, in the establishment of its Indian schools at Carlise and Hampton. The Indian Bureau is reported to be very well satisfied with the result of the late visit of the Indian Affairs Committee to the school at Carlisle, in Pennsylvania. The work of the Indian boys and girls is said to have been a real revelation to the visitors, who came away fully impressed that the Indian problem is in a fair way of being solved. The system provides half-day work and half-day study. And the superintendent of the school believes in the possibilities of the Indian to the extent of his ability to learn anything taught him, whether in or out of books, as readily as the white child can learn it. That simple but vital fact being once established, the rest of the problem will meet with a comparatively easy solution.

In connection with any discussion of this whole subject the recently reported testimony of men whose active experience has brought them for years in contact with the Indian tribes, is of the utmost interest. Gen. Pope states that the Navajoes of New Mexico are virtually a civilized tribe. He has known them for twenty-five years, and he said they had always been regarded as much more civilized than the tribes around them. They make their own blankets and pottery, and herd their sheep and cattle. "The Apaches, on the contrary," said the General, "are a wild, lawless lot, always fighting." *Nevertheless, he saw no future for the civilized and peaceful Navajoes.* Why? Because the whites are pressing them on the east, and the Mormons on the west, and there is no place for them to go. The whites, he said, are bound to have their land. No power on earth can keep them out. But the Navajoes cannot risk their numerous possessions in war, and this is their weakness.

Respecting the Pinos Gumas, and Papagoes tribes of Southern Arizona, he considered them quiet and peaceably disposed, and apprehended no future trouble from them of any kind—as their isolated and barren lands offered no particular temptation to white despoilers. The only rational way, in his opinion, to solve the Indian problem is to relieve the Indians from the pressure of emigration. As long as thousands of people are pushing toward those reservations, the effort to take the land from the Indian will only increase, and it cannot long be resisted. He thought the way to solve this problem was for the Government to buy land in the Western States, and settle the Indians on farms which it could purchase.

General Pope's idea is that the chief cause of the difficulty in dealing with the Indians where they now are is in their surroundings. Any one, he says, who has himself seen the class of whites that habitually swarm around a reservation, and manage by hook or by crook to get upon it, knows how impossible it is to educate or improve the Indian in the midst of it. It is not the fault or the peculiarity of the Indian; no people could be improved under such conditions. The best and only thing to do now is to *improve* those conditions, but he was afraid that is now impossible. At any rate, he said he did not himself see how it could be done. The Government, if it had so chosen, might have done it years ago; but at the present time, and since that cannot be, it would be best, he thought, to move the Indians to places where the conditions are more favorable. If you get them, said he, east of the tide of emigration, they will be in the midst of a peaceable, settled population, who are at least not unfavorably disposed to them, and who would set them a decent example.

He said he had advocated such a plan, and urged it upon the government, for the last twenty-five years, but with no effect. He thought it would be a simple, inexpensive and satisfactory solution of the whole matter. In this direction, the Indian Rights Association is in his view doing good work, and he expressed himself as very glad to see it begun at last. If it shall succeed in arousing public attention, the conditions which are preventing the advancement of the Indian can be removed. He can then become quietly merged in our population, so far as he is educated and stands on his own feet.

The account from which we have thus drawn General Pope's views on this subject contains also those of a Colonel Hunter, one of a firm of the largest cattle-ranch firms in the country, with its headquarters at St. Louis. This firm has leased large tracts of grazing land in Indian Territory, and Col. Hunter has had long experience with the Indians, having employed them as herders. On being interviewed on this subject, he gave his views and opinions without reserve.

He said his firm had large ranches in Nebraska, Colorado, Kansas, and Indian Territory. They had leased large tracts of land from the Cheyennes, the Comanches, and the Arapahoes. He described the terms of his leases, which are an advantage to the Indian while profiting the white man. At the outset, Congress was asked to authorize the lease, and a plan was proposed. It was, that the payments should be made semi-annually, in money, to some trustworthy person whom the Secretary of the Interior should appoint, who should invest the money all in cattle, take charge of the herd thus formed and build it up, selling the steers each year and putting the proceeds into breeding cattle. In this way, when after ten years the lease had run out, the Indians would have a herd large enough to occupy the land then to be returned to them. Their herd could be kept together till that time, and then be divided so that each head of a family could have a good-sized herd; and there would be no such temptation to kill the cattle as is at present the case with the few they own.

But for some reason this plan failed to be accepted by Congress, although he thought no friend of the Indian could ask better terms. A bill was passed instead, authorizing the leasing of Indian lands, but directing that the money so received, instead of going to the Indians, to whom it rightfully and solely belonged, should go into the United States Treasury! A greater meanness for a great nation to be guilty of is hardly conceivable. The Indians would thus see their own lands leased from their control, and the returns going into other hands, and hands, too, that failed to give them even so much as protection. When people are discussing the Indian question, let them bear in mind a fact of such significance as this. All the Indians would get by such a plan would be their regular annuities, and they would thus be compelled to provide them themselves. The government saved just so much of the annuities to the Treasury by this sharp and mean process. After a year, however, Congress authorized the Indians to lease their land and receive payment in money or cattle; and under this bill Col. Hunter's firm now work their leases on Indian lands.

They pay sixty-three thousand dollars, he said, in semi-annual installments; and have already made three such payments, amounting to nearly one hundred thousand dollars. But the Indians do not receive the money in accordance with their plan. The traders have succeeded in getting them to take money, because it is to their own advantage. The money is divided up, and in three weeks it is all back in the traders' hands again, given for articles mostly useless. "You see," said Col. Hunter, "the white man is more unscrupulous and not so honest as the Indian, and does not feel in the least bound by his word, as the Indian does. Of course, therefore, the white man gets the best it. It would be so anywhere." He said he had employed Indians as herders, though not on the territory ranch, because he had no cattle there as yet. The fencing has been going on, and cattle will be put on there this season. He said for the Indian that he makes a first-rate herder, and that his firm should employ just as many as it could get to work. This will educate them to take care of their own herds when the time comes.

Col. Hunter said he had been among the Indians in the Territory for twenty years, and he added, "I have no hesitation in saying they are a fine race of men. They work well and faithfully." He had heard many men state the contrary, but he thought they either could not speak from experience or were too much prejudiced to speak fairly. He considered that good agents were the best thing to improve their condition. He thought the policy of Congress in paying such small salaries was absurd. "Look," said he, by way of explanation, at the amount of money, the flour, the food, etc., of which an agent has to take charge; and even supposing him to be honest—as few men will be with a salary but half large enough to live on—think of the waste which a man will make who does not understand business. Agents should in his opinion be paid not less than five thousand dollars a year instead of fifteen hundred dollars. An efficient agent gets no credit; all the money goes back into the Treasury. It requires a man of energy, force and great will-power, to be an Indian Agent. The present economy is a senseless one, which wastes more than it saves. But he thought the Indian Right's Association was working in a common-sense, business-like way, that would accomplish something.

Luther, the Reformer.

At the foot of one of the triangular reservations surrounding what is called the Thomas Circle, in Washington, which is an intersection at unequal angles of four wide thoroughfares in the northwestern quarter of the city—an open space of several acres in extent, and so named because of a statue of Gen. Thomas and a grass plot in its centre—stands the Lutheran Memorial Church, a modest, ivy-clad structure of uncut brown stone, in front of which, in the acute apex of the triangle, stands the colossal bronze statue of Martin Luther, the great Reformer, which was recently dedicated. An association of gentlemen in New York, Philadelphia, Baltimore and Washington was formed to raise the funds for the erection of this statue and to direct its progress. The money has been contributed from all parts of the country, and therefore it may be said that the work is the work of the Lutheran Church of the whole country. The public ceremonies attending the unveiling of the statue were presided over by Justice Miller of the United States Supreme Court. About the foot of the statue was raised a platform, on which sat the members of the Statue Association, clergymen and invited guests. The weather was of the best, and a very large assembly was present to honor the occasion.

The orator was the Hon. Mr. Conger of Michigan. He referred to the statue as that of a man who dwelt upon the earth four hundred years ago, and whose influence had spread from the hamlet of his nativity in the heart of Germany, down the waters of time until it had encompassed the world. The enduring bronze of which the statue is composed was taken from the mines of his own Germany, and was molded by the artizans of his own Fatherland. It has been brought across the wide seas to stand among the other memorials of veneration and patriotism that adorn the beautiful capitol of our nation, and to stimulate the faith and virtue of unnumbered citizens of this great Commonwealth. A Justice of the Supreme Court presides over the ceremonies; Senators and Representatives in Congress contribute the homage of their respect from the people of their several States; ministers of all creeds and Christians of a common faith, and all who desire the regeneration and exaltation of the human race, who demand complete toleration of religious belief, who trust in the limitless expansion of intellectual vigor, who hope for perpetual growth of freedom and faith in the soul, assemble to render their tribute of respect to the memory of the Great Reformer and to dedicate his enduring monument in the court of the Lutheran Memorial Church.

Surrounded by such scenes, thrilled by such memories, subdued by the mysterious influences of such a life and character, all of us, said the orator, even the proudest and most self-reliant, must leave unanswered the recurring question: What has he done, this peasant boy of Eisleben, this sweet singer of Eisenbach, this young Augustinian monk of Erfurt, this secluded prisoner of Wartburg, this professor in the University of Wittemberg, this Reformer of Germany, this loved and venerated apostle of Christendom? Rather, what great things must he not have done, to have won and worn the high esteem, the ardent affection, the more than imperial honors and world-wide renown that crowned him in life and enshrined his memory in the hearts of succeeding generations so long as time endures? When Justice Miller rose from his seat and with a few appropriate words gave the signal for uncovering the statue, to the music of the famous Luther's Hymn by the band and the plaudits of the assembled multitude, the heroic features of the Great Reformer's counterfeit were uncovered to the day as long as the bronze shall endure. It is a truly worthy memorial of one of the world's noblest heroes, and the occasion in which so many participated will ever be remembered by them all.

☞ The religious bigots of Boston having imported General Carey of Ohio to answer the arguments of Col. Ingersoll against the alleged myths of the Bible, the General held forth at the Tremont Temple on Monday evening last. The seats on the floor were about half filled, with a sprinkling of spectators in the lower galleries. The daily papers report the speech of Gen. Carey as a very tame reply to Col. Ingersoll, which it was. As the speaker wished to impress an idea upon his hearers, he would walk forward to the edge of the platform, and doubling himself up so as to place his hands upon his knees, would tell off the points by nodding his head very knowingly. He said, among other things, that Noah's ark was 43,418 tons measurement, more than the burden of eighteen of our largest men-of-war vessels which carry three hundred men, and provisions enough to last them for a year He also said that there were not over four hundred quadrupeds in all the ark, and that the birds could n't have taken up much room. "When it was remembered that the ark was three stories high," said the speaker, "and all fitted up into compartments, there was room enough for all the animals, besides a suite apiece for Noah and his numerous children, *and several spare chambers for visitors!*" Much more similar verbiage was given to prove Ingersoll was wrong and the Noah bible-myth truth. If the appearance of the countenances of the hearers was any criterion of their thoughts, very little stock was taken in the address. The theologians here who hire people to come to Boston to antagonize free-thought lecturers for the purpose of bolstering up their effete creeds, must secure the services of abler men than Gen. Carey of Ohio. Even then they will not succeed. It is high time that the religious myths of the ages should give place to the common sense and reason of enlightened humanity.

☞ Norwood Damon, who some years since was well known to the Spiritualists of Boston as a platform advocate of the cause, passed to spirit-life June 6th, after an earthly sojourn of sixty-seven years.

Gleanings in Foreign Lands.

Mr. J. J. Morse recently visited Liverpool. The announcement that he was to lecture in Rodney Hall called out two very large audiences, who greeted his appearance with great enthusiasm and were well paid for their attendance by addresses of the highest order of merit.

The Truthseeker (London) in a recent issue presents several articles of interest which merit special mention—among them one on Cremation, in the course of which occurs the following (excerpted from the London *Daily News*) which expresses views which the majority of our readers will fully endorse:

"In every light, cremation seems the most dignified way of disposing of the poor relics of humanity. Premature burial, the horror of so many people, is made impossible. The pestilence that walks in overcrowded churchyards and cemeteries is not allowed to exist. The ashes of the dead can be arranged, in the classical fashion, in urns, with all the advantages arrayed in 'Urn Burial.' The example of the most civilized and spiritual of ancient peoples is on the side of cremation. The horrible mediæval ideas and associations, the worms, shrouds, deaths' heads, all that Jeremy Taylor revelled in, disappear with cremation. A less morbid and manlier view of death is more easily entertained. 'Dust and a shadow are we'; the sooner the dead flesh turns to dust the better. The objections of some sincerely religious people are founded on an archaic confusion of ideas. Since it is confessed that dust to dust must revert, where is the merit in delaying the process, and in protracting all the horrors of corruption?"

Remarking upon Mr. Tyndall's notorious antagonism to the statement that "a spirit" can ring a bell, and move a table, or, in other words, that what he *thinks* is nothing can thus act upon what he *knows* to be something, the *Truthseeker* editor, Rev. John Page Hopps, says:

"A passage in the 'Apology' for his Belfast address presents him in an entirely different light. He there says: 'It is, I believe, admitted by those who hold the automaton-theory that states of consciousness are *produced* by the marshaling of the molecules of the brain; and this production of consciousness by molecular motion is to me quite as unthinkable as the production of molecular motion by consciousness. If, therefore, unthinkability be the proper test, I must equally reject both classes of phenomena. I, however, reject neither, and thus stand in the presence of two Incomprehensibles, instead of one Incomprehensible.' But fancy the moving of a table by willing (or consciousness) being no more incomprehensible than the production of consciousness by brain motion! In his 'Scientific Use of the Imagination' Mr. Tyndall says, 'You never hear the really philosophical defenders of the doctrine of Uniformity speaking of *impossibilities* in nature.' That is delightful; and we can only hope it will more and more come to be true."

A remarkable feature in materalization was given at a séance in England last month, an account of which will be found on page one; a spirit form passed up through the ceiling, and reappeared coming up through the floor. There were eight witnesses to this astonishing demonstration, and Mr. Eglinton was the medium.

Mr. R. S. Clarke, under control of one who in earth-life was a well-known reformer, has been speaking with great power in London. Two of his recent lectures, "A Godless World," and "Outcast Souls," attracted much attention.

Mrs. Richmond's audiences are deeply interested in her addresses. Her guides have announced that their present series of discourses is not intended to be in any sense a phenomenal illustration of Spiritualism, but of a nature to invite thought concerning the inner teachings of spirit. They propose to labor in the provinces at the termination of their London course.

In addition to facts of interest concerning the séances of Miss Wood, given elsewhere in our columns, we find the following respecting a later sitting in Sydney, N. S. W.:

"Extra precautions were adopted to set aside the idea of fraud, and the medium cheerfully submitted to an examination of her attire, etc., before entering the cabinet. There were three female forms seen in the room, clear of the cabinet, and they moved about in a perfectly life-like manner. Pocha, the Indian girl-spirit, patted and kissed the hands of several of the sitters, and eventually lay down in front of the curtain, when her form began to shrink, and she slowly dissolved into so-called 'nothingness,' while we all looked on."

In Glasgow, and other places in Scotland, a great work is going forward quietly. Private séances are being held, and many are being brought to a knowledge of spirit existence and communion who were in darkness and in doubt; while the banner is being upheld bravely, publicly, in Glasgow by the few devoted souls who have stood unflinchingly to their post through good and evil report.

The *Herald of Progress* makes a statement that will be fully endorsed by every Spiritualist in America when it says that it is absolutely impossible to estimate the force Spiritualism is exerting in the world for good, and on the side of rational views of life here and hereafter, by the merely public efforts or the numerical strength of the societies which exist. It is operating privately, and thousands of persons, who scarcely ever attend a Spiritualist meeting, are thanking God for the comfort and joy it has brought into their lives and hearts.

W. J. Colville's course of lectures in Neumeyer Hall, London, has thus far proved to be a spiritually intellectual treat. His discourse on the 18th ult. on "The Spiritual Significance and Use of Fire" was of peculiar interest, eminently original in its conception and treatment. Mr. Colville is also giving "Discourses on the Spirit Spheres" at 15 Southampton Row.

In the *Medium* (London), Reginald Owen, writing from Cincinnati, O., states that that city contains 75,000 Spiritualists.

According to *Siècle*, Cumberland, notwithstanding his princely introduction, and much beating of the big drum, with the peculiar sound of which the people of this country are somewhat familiar, made no more impression in Paris than a common conjurer.

Revue Spirite gives this as an occurrence of 1860: "A young man of Marseilles died. After he had been deceased eight months his three sisters, mediums for the Planchette, received communications from him. On each occasion a little pet dog, the deceased brother's, would jump upon the table, sniff at the Planchette and make little moans. 'My good little dog knows me,' was written on the first occasion. Upon being asked how, the answer written was, 'My magnetism and the delicate sensibility of his scent.'"

A new paper in Paris, entitled *L'Anti-Miracle*, has made its appearance, with the celebrated healer, Zouave Jacob, as its editor, the corner-stone of its doctrine being: "Man is free to learn from whence he comes, whither he is going, and what he is to do to be happy." It is to be published fortnightly.

Vienna has had spirit manifestations that have created consternation among the lower classes of that city. In a house in a western suburb the furniture flew about, china was broken, pictures dropped from the walls, tables fell and lamps were broken all by themselves.

agency. The police interfered three times, and as the occurrences were frequently repeated, the family vacated the house, and it was locked and sealed.

A Leicester, Eng., correspondent of the London *Medium* states that during a meeting on the previous evening, Miss Hannibal, a well-known medium, was observed to leave abruptly and return in about three-quarters of an hour. After the service, being inquired of as to the reason of her doing so, she said she heard spirit-friends speak to her very distinctly, some some half-a-dozen times: "Go home at once!" She obeyed the invisible friends, and on arriving found smoke issuing through the door, and the kitchen in a blaze, which she succeeded in putting out.

Notice to Correspondents—and to Mediums, Phenomenal and Otherwise.

That the public mind is being mightily stirred at the present time concerning the spiritual phenomena and their verity is clearly proven to our satisfaction at least by the multitude of letters pouring into this office, laden with inquiries concerning mediums, their reliability, the probability of their gifts being likely to suit in certain localities, the terms for which they will visit specified places, etc. Indeed had we the time, a Bureau of Mediumistic Correspondence could be kept constantly in running order at this office. But we have *not* the time.

Particularly is the feeling of inquiry developed in the West, where Mrs. Maud E. Lord, Mr. Jesse Shepard, Mrs. Miller and others have of late renewedly set the people to thinking regarding the spiritual manifestations and their outcome; hence from that locality especially we are frequently in receipt of missives, couched in good faith beyond doubt, asking that we recommend mediums to the parties writing, and in some instances requesting that we conduct the correspondence necessary to secure the services of such mediums.

While we are ever willing to do what we can to accommodate our patrons and an interested public, we submit that, owing to the arduous duties attendant upon editorial life, we have no time to write private letters recommending mediums, or choosing haphazard for mention (as we should have to, because of our want of information regarding the various localities and the mental bent of their people) such phenomenal phases as would be most likely to be of interest.

The true way is for both parties—those who desire mediums, and mediums who desire engagements—to peruse the reports of séances, the items in the "Banner Correspondence" department, the cards of various mediums, etc., as they appear in our columns (or elsewhere), and then correspond *direct* with each other. Thus they will be put in the way, at first hand, of getting the information they mutually desire.

The following letter, published at the request of its writer, is to a certain extent an instance in point. We recommend mediums of the phenomenal phase to correspond with Mrs. Thompson for further particulars:

"I would like to know if it would be possible to get a good medium (some one whom you could recommend) to visit our town. We have a nice thriving town of five thousand, situated about eight or ten hours' ride from St. Louis, six from Kansas City and two and a half from St. Joseph. I notice a great many of our best mediums visit those cities, and I thought possibly they might take our town in during some of their trips. Of course they would have to come upon their own responsibility, but I have no hesitancy in saying I believe it would more than repay them. And while there are not a great many outspoken Spiritualists, the number of investigators is increasing daily, and a great interest is manifested. We have a very large and commodious dwelling, and would be pleased to entertain any medium or lecturer whom you might recommend during their stay among us.

I see from the *Banner* that Mr. Shepard, the famous musical medium, has been making a tour of the West. Can you tell me where he is at present? Probably he would find it to his advantage, if he could make it convenient, to make us a call on his return. MRS. ALONZO THOMPSON.
Maryville, Nodaway Co., Mo."

"Electric" Girls and Boys.

The interest awakened in the minds of the public by the remarkable feats of physical strength performed by Miss Lula Hurst, "the Georgia Electric Girl," without any apparent extra effort, has induced the friends of others, possessing similar powers, to bring them into notice, and the prospect is that an unlimited supply of these problems for scientists will be forthcoming at an early day: A Miss Mattie Lee Price, another Georgia girl, from Barton County in that State, has been giving exhibitions in Louisville, Ky., "astounding," says the *Commercial* of that city, "an audience composed of the most intelligent scientists and *literati*." The feats performed by her were unparalleled by those of the giant athletes of the circus. Her gifts in this line were discovered some months ago while she was trying to gain possession of a broom in the hands of some of her friends. They were astonished to find that their united strength was not equal to hers.

Miss Price went from Louisville to Cincinnati, and while in the latter city her performance led to the discovery of two little boys possessing the same powers. It seems like a return to the primary school of Spiritualism, and a re-conning of the alphabet of its phenomena, to discuss the earliest phase of its manifestations, which the occurrences in the presence and through the agency of these girls and boys unquestionably are. Whilst the *savants*, or those presumed to be such, attribute what so astonishes them to electricity, they seem to take no notice of the intelligence that manifestly lies behind and directs the phenomena, and is entirely independent of the individual. A truth by any other name than Spiritualism is just as much a truth; and if by these "strange occurrences" the "most intelligent scientists and *literati*" are brought to an appreciation of the newly revealed facts of our times, so mote it be.

Look Out for the Impostors.

☞ Spiritualists—and others in fact—should be ever on the alert, and refuse to patronize the yellow paper "patent-printed" handbills, which tell at the top in blue pencil the place where these *bogus* mediums advertise to show wonders in the light. The last of this sort comes from East Boston—with the stereotyped name of "Miss Anna Eva Fay, of London," as the heading. We should not be surprised if some of our pious "money-grabbers" let Music Hall again to these impostors. The Sabbath should not be desecrated in such a manner. It was the brag of one of the Dime Museum men, we understand, that *he* cleared over five hundred dollars by the recent Music Hall dodge of an alleged "Scientific Illustrated Lecture" and "Demonstrations in full gaslight." All such "illustrated" statements and claims at "demonstration" every Spiritualist has long since learned are but covers for deliberate trickery, but we are sorry to see the general public ever and anon fall a prey to these smart "moral showmen" and their prestidigitatorial confederates.

☞ Mrs. L. A. Coffin, the psychometric reader, goes to Onset, Mass., on Saturday, where she will remain during the summer season.

The Glasgow Spiritual Record,

For June, has come to hand. This monthly magazine was begun in June, 1883—one year ago—and has been managed with so much ability that it has hosts of friends in the old world, and it is to be hoped is sustained financially, as it most surely deserves to be. That Americans may know more of this publication, and the fact be the means of getting up a circulation in this country, we would state that the *Record* is an octavo of sixty-four pages, price 6d., and compactly printed with clear type on good paper. It deals with the spiritual phenomena, and gives the most intelligent and unimpeachable testimony, treating the whole subject of the manifestations exactly as it would any branch of natural science. It simply gives the highest possible testimony to the most extraordinary and important facts in human history—the absolute truth in regard to these manifestations, which prove that the spiritual part of man lives after the failure and decay of the body, retaining, in greater freedom and a higher intensity, all its powers of consciousness, perception, thought, memory and love. The editor truly remarks—what we have inculcated in these columns for many years, and which should be kept before the public at large continually—viz: "No man of science, no man of thought, can afford to neglect *facts* which throw such light upon human nature and human destiny. To every Naturalist and Psychologist they are supremely interesting, and to every one interested in morals and religion, in the present condition and future destiny of humanity, they are of the highest practical importance." These facts of spirit manifestation prove conclusively to all sincere students who have thoroughly investigated the subject that the spirit survives the transition we call death, and, consequently, by and through direct spirit communion, settle the question beyond doubt of the glorious truth of immortality.

The Record is published by Hay Nisbet & Co., 38 Stockwell street, Glasgow, Scotland.

A Wonderful Child Medium.

While a few over-zealous church bigots in this city and elsewhere are endeavoring to crush out spiritual mediumship, mediums are being developed in so unmistakable a manner that no honest investigator can gainsay the fact. The latest wonderful medium who has astonished the people in her locality, is a little colored girl in Jackson county, Georgia. She is subject to fits, and to relieve her, Mr. White, with whom she lives, mesmerizes the girl. While in this state she makes the most wonderful revelations, describing persons and their occupation in an adjoining room. The other day she was visited by a doctor from Atlanta who asked her if she knew him, the gentlemen having never seen the girl before. "Yes," she replied, "your name is Dr. —— (giving it correctly), and I saw you yesterday in Atlanta, playing on something like a little piano." The physician stated that at the time mentioned he was in that city, and using a writing-machine.

The Healing Power in New Zealand.

In the *Morning Herald*, published at Dunedin, New Zealand, of April 12th, Mr. Milner Stephens, a healing medium, of whom some account was given in our columns a few years since, gives five lengthy columns of cures performed by him, many of them instantaneous, and all of them remarkable to those unaware of the unseen agency employing him in its beneficent work. The cases named are selected from many hundreds, because of being perfect cures of from one to four years' duration, authenticated by well-known persons, and, with scarcely one exception, published at the time in a leading newspaper, so that to doubt their genuineness would be tantamount to imputing gross dishonesty to himself and all parties concerned, whose names and addresses are given as a *bona fide* test of the integrity of all persons concerned.

☞ The Saratoga *Eagle* of June 7th says that at the conclusion of the speaking at the Spiritualist meeting Sunday evening, Dr. Mills gave clairvoyant descriptions of spirits, among whom were the following: Ralph Warner, Dr. Fletcher, Sally and Rufus Bates, father and mother of C. S. Bates, who was present; Wm. Curtis, described as in a cellar, where, we have since ascertained, he died; a Mr. Barton, whose description was recognized by J. H. Barton. Dr. Mills also portrayed a large dog with a young woman, who died by violence, and gave the name of Ralyea, referring to the girl who was found dead near Glen Mitchell a few years ago, the discovery being made through the agency of a dog. It was unknown at the time whether her death was caused by suicide or murder; but Dr. Mills's description plainly intimated foul play. He saw in connection with the dog and spirit a piece of paper in a yellowish box, and said that might yet be an important clue in unravelling the mystery. Subsequent to the meeting Dr. Mills said he could identify the box he saw clairvoyantly among a thousand. If this should lead to the solution of the Ralyea mystery, it would be a strong and startling proof of the genuineness of Dr. Mills's mediumship.

☞ *Constancia* for April contains a *resumé* of the work of the "Constancia Society"; various articles on the Spiritual Philosophy; a long account from the *Banner* of the séances of the Misses Helen and Gertrude Berry, and announces that Señora Amalia Domingo y Soler, who has been editress of *La Luz del Porvenir* since its foundation, has become proprietor of that paper. We notice with much pleasure that the era of good feeling has been inaugurated between *Constancia* and *El Estandarte*, the organ of the Protestant Church in Buenos Ayres. Quite a discussion had been going on between these papers, and the *Constancia* published an article entitled: "The Good Christian is Known by His Works," which was approvingly commented on in the *Banner*. This article, laying aside all sectarianism, gave the names and lauded the aims of the founders of a school which is conferring many benefits upon the poorer classes of that city. *El Estandarte*, in complimentary terms, desired to know the author; to which *Constancia* responds that the name must be withheld, but that it was written by a Spiritualist.

THE LOOKOUT MOUNTAIN CAMP-MEETING commences Saturday, June 28th, and will continue until Sunday, July 27th. The location, at the Natural Bridge Springs, near Chattanooga, Tenn., has the advantage of pure air and exceptionally fine scenery, many persons having declared it to have no equal even in Italy. Particulars respecting accommodations, etc., can be had on application to J. W. White, Chattanooga, Tenn.

☞ C. W. Rollins will be in Boston all the time at office July 10th.

Charleston (S. C.) Items.

Deutsche Zeitung, the journal published in the German language from whose columns we made several translations last week, informs its readers under a later date that:

"Lula Hurst, the 'Georgia Electric Girl,' has given two more séances in this city, and completely convinced the skeptics who would not previously believe in the mysterious power. Nearly every one in the city has seen the girl, and all are astonished at the inexplicable phenomenon."

The *Zeitung* also makes the following announcement June 5th, and we trust that the effort to establish a Children's Lyceum in Charleston will meet with the fullest measure of success:

"A Spiritualist Lyceum is shortly to be formed here, and as soon as a sufficient number of children are enrolled the commencement will be made. A lady from the aristocratic circles, and principal of one of the city schools, is to conduct the undertaking."

Cumberland Admits His Mediumship.

According to *Le Moniteur* of Brussels, as given in an article *in re* Bastian (see page 2), Mr. Cumberland, whom many have extolled as an exposer of Spiritualism, assured the writer "that a large part of the wonderful phenomena that was produced with him was *due to his genuine mediumship*, but that he was careful not to acknowledge the fact; that to every direct question upon the subject he always returned an evasive reply." "He even told us," continues the writer in *Le Moniteur*, "that when he should be in a more independent position, he proposed to return to Paris and place himself at the head of a Society of Spiritualists."

☞ A correspondent of the *Herald of Progress* sends to that paper a photograph of a healing medium and his spirit guide, taken in open air, in bright sunlight, the latter being recognized by one who had seen him in materialized form at a séance. In the course of an article accompanying it, the writer, E. E. Pearce, says:

"I was an avowed atheist, and have acted as chairman to all the prominent lecturers of the day upon many occasions, but was induced to investigate Spiritualism by Mrs. John Robinson, of Ashington, about Christmas last, and from the first circle saw and heard such singular phenomena, that I was determined to go on with my inquiries with the firm determination of exposing all chicanery, tricks or fraud which I might come across; but as yet have not met with a single instance of trying to lead me away from the truth, but every effort used to show me more and more."

☞ The *Revista Estudios Psicologicos* of May contains an able article on "Spiritualism," from the pen of Viscount de Torres-Solanot, in which he refers to the able work of the celebrated astronomer, Flammarion, entitled, "God in Nature"; "The Truth of Spiritualism," by Bonnamy; "The Genesis," by Allan Kardec and other writers. It is too lengthy for reproduction in the *Banner*. The publication of "A Catechism for my Children," by Huelbes Temprado, a Professor of the University of Madrid, prepared especially for the spiritual societies of that city, is announced; also a collection of spiritual discourses, by Dr. Walen, officer of the Legion of Honor and Chief Surgeon of the military hospitals.

☞ The friends of the invalid medium, J. William Van Namee, will be pained to learn that his has been pronounced, by competent authority, an incurable case of consumption. His wife, who writes us to this effect, is doing what she can to render his condition comfortable as may be. Mrs. Van Namee announces that she is prepared, through years of close acquaintance with his methods, to carry on his medical practice, and she desires the continued patronage of his friends and patients, that she may be enabled to render more easy the closing hours of her suffering husband on earth. She may be addressed at Bridgeport, Ct.

☞ We recently received a call from Mr. I. E. Brown of Ogden, Utah, who has been east on business, and is now on his homeward way. He informs us that quite an opening exists there for a trance, test, or inspirational lecturer, and that there is a growing society of Spiritualists in Ogden. Any one wishing further information can address at that place either John A. Jost, or Mr. I. E. Brown.

MRS. FAY, materializing medium, announces that she will hold no further sittings until Oct. 5th of the present year. She has been very successful in her mediumistic capacity during the past winter, both as to the attendance on her séances and the satisfaction which has been shared by all who have made her a visit.

☞ WM. S. BUTLER & Co., 90 to 98 Tremont street, Boston, have announcements of a business character on our eighth page, to which the reader's attention is specially directed. Excellent bargains in the lines of goods offered are awaiting those buyers who choose to improve the proffered opportunity.

☞ The Red Cross Mission to points on the lower Ohio having been finished, Miss Clara Barton, accompanied by Miss Lee and Mrs. De Bruler, left Evansville on the 28th ult. on the steamer *J. V. Throop* for the upper portion of the river, for the purpose of relieving all necessitous cases on the way.

NESHAMINY CAMP.—Joseph Wood, Esq., gives on our second page some interesting items of information regarding the forthcoming camp-meeting, to be conducted from July 20th to Aug. 31st, at the grounds at Neshaminy Falls Grove, under the auspices of the First Spiritualist Society of Philadelphia, Pa.

☞ Do not fail of reading the inspirational lecture, "Ministering Angels," on our first page, which was delivered, as written by his talented and mediumistic wife, by H. J. Horn, President of the First Society of Spiritualists at Saratoga Springs, N. Y., on Sunday, May 25th.

☞ Miss Lottie Fowler—an instance of whose remarkable mediumistic powers is related on our second page—is still located at 14 Bosworth street, and deserves to be actively employed during her necessarily brief stay in Boston.

☞ We have for sale Col. Ingersoll's eloquent lecture on "Orthodoxy." It is in pamphlet form, and is offered at 10 cents per copy.

☞ Thanks to Mary B. Maynard (of Council Bluffs, Iowa), for a large bouquet of very fragrant roses, for our free circle-room table.

☞ The Berry Sisters—as will be seen by their card elsewhere—will remain at Onset Bay till Sept. 15th.

☞ Paralysis, female weakness, and all chronic complaints are specialties with Dr. E. B. Fish.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Street—Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 987 Washington street, every Sunday at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, *Conductor*.

Wells Memorial Hall, 987 Washington Street.—The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

39 East Newton Street.—The Mediumistic Phenomena Association holds meetings every Sunday at 2½ P. M. The public and mediums cordially invited. James A. Bliss, President; James Dodd, Recording Secretary; L. M. B. Robbins, Corresponding Secretary.

712 Washington Street.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10½ A. M. and 7½ P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis, Secretary.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10½ A. M., 2½ (seats free) and 7½ P. M.; Thursdays, at 2 P. M. Prescott Robinson, Chairman.

Working Union 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 3 and 7½ P. M.

THE LADIES' HARMONIAL 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 7½ o'clock.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL.—A well attended Lyceum, in the march numbering fifty-five. At the close of the march Conductor Hatch read a lesson from *Light for Thinkers*. Mr. Veazie, leader of Excelsior Group, read a "Lesson of 1862." Recitations were given by Lulu Morse, Mabel Roberts, Rosa Wilbur, Helen Sanders, Gracie Burroughs and Miss Gertie Coffin. Piano *solo* by Miss Lillie Singleton. Remarks by Assistant Conductor Rand closed the session.

An excellent feature of all our sessions has been the singing of the Lyceum Quartette, though by an oversight on my part no mention has been made of the same in the reports of the last two sessions.

ALONZO DANFORTH, *Cor. Sec. S. S. L.*

June 8th, 1884.

PAINE HALL.—On Sunday, June 8th, a large audience was present at the closing session of Lyceum No. 1. Mrs. Clara A. Field delivered the principal address on "The Sunday School of the Past, and the Lyceum of the Present and Future." She alluded to many of her childhood experiences, her slow but gradual growth out of darkness into light, out of a religion of death, hell, and the grave, into one of progression, and urged Spiritualists to teach their children the truth, teach them the laws of health, and how they may develop into true manhood and womanhood.

Mrs. Coffin briefly addressed the school in regard to her interest in our work, and particularly in the library department, stating that she had made a collection of books for it, and at the close of the vacation would present them, remarking that every Spiritualist family should contribute a few. Miss Barnicoat and Mrs. Waterhouse of the Ladies' Aid Society also participated in the exercises. Mr. Logan of the Chelsea Spiritualist Association, Mrs. H. E. Young, Prof. Milleson and others were present, but on account of the lengthy programme were not called upon to speak.

Miss Lena Onthank delighted all by a reading. Though now a "professional" she does not forget her Lyceum friends, and has rendered valuable assistance to them through the past season. All unite in extending to her their heartfelt thanks, with best wishes for her future success. Miss Amy Peters read a selection; possessing natural talent she has constantly improved it, until she may well feel proud of her attainments. Readings and recitations were given by little Lillie Scott, Alice Dunn, Maggie Howland, Aaron Lowenthal, Maria Falls, Freddie Stevens, Beulah Lynch. The last three were announced as the prize speakers and were awarded the cash prizes. Miss M. Florence Smith, Miss Helen M. Dill, Miss May Waters and Miss Jennie Smith contributed to the musical part of the programme.

Conductor Weaver gave notice of the annual picnic, to be held June 19th at Melville Garden, Downer's Landing. The children connected with the school will receive free tickets at India wharf at 9 o'clock A. M. of that day. A cordial invitation is extended to all Spiritualists and free thinkers to participate. Reduced rates to all.

The Board of Directors desires to thank all who have aided to make this a most successful Lyceum season; especially those who have contributed financially for its support, and one gentleman for his liberal donation at anniversary time and for the children's picnic.

The next session of the Lyceum opens Sunday, Sept. 7th, 1884, at 10:45 A. M. FRANCIS B. WOODBURY.

45 Indiana Place.

HARMONY HALL, 34 ESSEX STREET.—Prof. Milleson delivered two searching discourses on Sunday last, one on the various degrees of vitalized matter in physical life, and the relations thereto of the spiritual body while incarnated; the other followed the detached spirit into the realm of forces, showing the privations, cramped conditions and consequent unhappiness of all who fail to develop their best and ennobling attributes during an earthly life. "Many Spiritualists," the speaker said, "look upon the arisen life as the 'Sweet By-and-By,' which cannot be true only as the higher faculties of the soul are developed in adaptation to the laws of supply and demand of the spiritual life."

Miss Keating made some excellent remarks, and closed with many remarkable tests and descriptions of spirits whom she saw clairvoyantly. Mr. Twitchell followed with a few sound and practical remarks. Mr. Oakley gave some of his experiences as a medium. Rev. Herman Snow, lately of San Francisco, made a short address which was well received. Jennie Rhind entertained the audience with appropriate words with many typical readings.

Interesting remarks were also made by Mr. Hirsh, Mrs. Leslie, Dr. Lyon, Dr. Fish, Dr. Eames, the Chairman and several others, and clear and positive tests given by Mrs. M. W. Leslie, Mrs. E. C. Herbert of California, Mr. Hudson and several stranger mediums. **

SPIRITUALISTIC PHENOMENA ASSOCIATION—WELLS MEMORIAL HALL.—The services of Sunday, June 8th, were conducted by Father Davenport. Prof. Alonzo Phelps of Marlboro' spoke, touching various characters and incidents in the Bible, giving a spiritual meaning to the same. He was followed by the old-time favorite medium, David Brown, who, in his pleasant way, delineated the spirit existence of our friends in the continued life. Prof. Milleson espoused the cause of our well-deserving medium, Mrs. Cushman, who, at the present time, is confined by severe illness to her home. A collection in her behalf was taken.

In this connection the thought arises, When will we as Spiritualists have a home for those who have labored so well and long in our cause?

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

23 Windsor street, June 8th, 1884.

THE FRATERNITY OF THE WHITE CROSS held its Sunday meeting on June 8th for the first time in its own hall, 712 Washington street. The meeting began in a silent conference with the spirit-life, and with one another in the "New Faith." After a while Mrs. Vianna Goodwin was moved to relate a peculiar vision which had just then been given her, and which was deemed by her hearers to have reference to the future extended influence for good to be exerted by the White Cross organization. Mr. Orvis followed with remarks upon the regular topic for discussion, viz., "The New Faith." It was regarded by all present as one of the most enjoyable and profitable of occasions. The evening session was not less interesting or instructive. **

CHELSEA, MASS.—Joseph D. Stiles occupied the platform last Sunday evening, in place of Mrs. Dick, who was expected but was ill. Mr. Stiles gave over eighty remarkable tests, seventy of which were recognized. Next Sunday, Association meeting at 3 P. M. At 7:30 Mrs. S. Dick will speak and improvise a poem, followed by tests. L.

Movements of Mediums and Lecturers.

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

During the month of May, Mrs. Sarah A. Byrnes of Boston occupied the platform of the First Association of Spiritualists of Philadelphia, Pa., and Joseph Wood, Esq., writes us that "her guides gave us a goodly share of their knowledge of the science and philosophy of spirit return, with earnest exhortations to practical work for the uplifting of humanity."

Mrs. Stoddard-Gray and son, DeWitt C. Hough, will be at Onset Bay Camp-Meeting during July, and Lake Pleasant during August; and on their way to Onset Bay will hold a few séances in Providence about the last of June or first of July.

J. Clegg Wright attended the Manchester, N. H., Convention, June 6th, 7th and 8th. He informs us that the sessions of the Conventions were largely attended, and both the people present and the public ministrants on the platform were filled with a joyous enthusiasm for the good of the cause in the old Granite State. Mr. Wright will speak during the remainder of the Sabbaths of June in Vineland, N. J.; from thence he goes to Onset Bay, where he delivers the opening discourse of the coming Camp-Meeting there; he will then take up his quarters upon the Neshaminy Falls (Pa.) Camp-Meeting ground, delivering the inaugural address for the season of '84 on the 20th of July; he will remain at Neshaminy during the entire session—or to August 31st—with the exception of August 24th and 26th, when he will visit the Niantic, Ct., Camp as a speaker.

J. William Fletcher will speak in Portland, Me., the three remaining Sundays of June.

Mrs. Hardinge-Britten will lecture in Stafford, Ct., Sunday, June 19th; at Neshaminy Falls, Lake Pleasant and Onset Bay Camp-Meetings in August, and in Boston in September. Mrs. Britten proposes to lecture in Salt Lake City, Utah, and San Francisco, in October; and any Spiritualistic Societies desiring her services *en route* from Boston to the Pacific Coast can address her, care of J. W. Lovell, Publisher, 14 Vesey street, New York, up to August; after that, Banner of Light office, Boston, Mass.

Frank T. Ripley solicits engagements to lecture and give public tests in Grove and Camp-Meetings, halls and parlors in any New England State during the summer. His address is Centre Montville, Me.

W. L. Jack, M. D., has recently been in Buffalo and vicinity, where his reception was most cordial. He tenders his sincere thanks to the many who made his stay there one which will be ever remembered by him with great pleasure. He writes: "The course of the *Banner* on all questions upon which disputes arise in some quarters, is highly commended by the Spiritualists of Buffalo."

Dr. E. L. Lyon announces that after a sickness which has disabled him for five months, he is prepared to resume his lectures. The following are among the subjects he will speak upon: First lecture, "The Two Thieves Between Whom Humanity is Being Crucified"; second, "The Causes and Cure of Crime"; third, "The Causes of Poverty and its Remedy"; fourth, "What is Sin, and Who are the Sinners?" He will respond to calls for lectures wherever his services are desired. Address him at 468 Shawmut avenue, Boston, Mass.

Mr. Rothermel, who is now at Onset, is rapidly recovering his usual degree of health. We are informed that with its return indications of an increased development of mediumistic qualities are apparent. He is located for the season on West Central Avenue.

Capt. H. H. Brown spoke at the Lake Dunmore Convention (Vt.), June 1st; at East Middlebury, June 8th; at Shrewsbury, June 12th. Will be at the Plymouth Convention the 13th, 14th and 15th; probably at Mt. Holly, the 17th; at Richville, the 22d; at Queen City Park, the 29th; at Essex Junction, July 6th; at *Morrisville, the 13th; at Stowe, the 20th*. He has camp meeting engagements from July 25th to Sept. 9th, excepting for Sundays, Aug. 3d and 31st, and for these he can be engaged. Address at his appointments.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

From Henry Turner, 30 cents; W. E., Boston, 50 cents; H. L. Barber, 60 cents; J. D. A., Danvers, Mass., $3,00; Friend, Watertown, Mass., $2,00.

☞ Dr. E. B. Fish, the renowned healer, is curing the sick, daily, from 9 A. M. to 4 P. M., at 33 Boylston street, Boston.

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 insertion 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.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. Ap.5.

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.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising 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 act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the **Banner** can be obtained at 4d. each; if sent per post, ½d. extra. Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us. COLBY & RICH.

INDIA BOOK DEPOT.

KAILASAM 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 **Banner of Light** at Rupees 11-12-0 per annum.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale the **Banner of Light** and **Spiritual and Reformatory Works** published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT.

The **Spiritual and Reformatory Works** published by Colby & Rich can be found at the office of *The Truth-Seeker*, 21 Clinton Place, New York City.

ROCHESTER, N. Y., BOOK DEPOT.

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

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published by Colby & Rich.

TROY, N. Y., AGENCY.

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

PHILADELPHIA BOOK DEPOT.

The **Spiritual and Reformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 815 North 10th street. Subscriptions received for the **Banner of Light** at $3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., **Circulating Library** and dépôt for the Spiritual and Liberal **Books and Papers** published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the **Banner of Light,** and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the **Banner of Light,** and will supply the **Spiritual and Reformatory Works** published by Colby & Rich.

ADVERTISEMENTS.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public are cordially invited.*

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

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

☞ Natural flowers upon our Circle-Room table are gratefully 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 Spirituality their floral offerings.

☞ We invite suitable written questions for answer at these séances from all parts of the country.

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

☞ Letters of inquiry in regard to this department of the *Banner* should not be addressed to the medium in any case.

LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

[The following message was given April 22d, and is published in advance by special request of Father Pierpont.]

Henry F. Gardner.

Important questions come up for consideration, Mr. Chairman, in which vital issues are involved. The whole world seems moved at the present time with agitation of thought upon religious or spiritual matters. Liberality of sentiment has crept into the folds of old theology, and is making itself felt. What with liberalists and progressive minds on the one hand—determined to take along with them on their upward march all whom they can reach, who have entered within the very portals of the Church, making it shake to its foundations by the stirring truths which they proclaim and demonstrate as indeed coming from heaven—and with superstitious bigots on the other hand, who will not yield an inch in their adherence to their creeds, we are having such an agitation in religious circles as the world has never before witnessed.

You Spiritualists perhaps do not perceive this, because you are engaged in your own affairs and do not trouble the churches or religious folds generally; but spirits standing outside of these folds and gazing abroad upon the entire world can plainly discern that everywhere a mighty convulsion is taking place which is to have great results in the near future.

I believe, Mr. Chairman and friends, that within the next ten years you will see such a revolution in religious circles as you have never dreamed of. This will be attributable in part to the progress of Spiritualism; but it will also be due to the growth of humanity, to the expansion of human thought and the spread of tolerance of opinion independent of Spiritualism.

And now, friends, in view of all this, I must call upon you to keep your eyes open and your faces to the front; it will never do for you to go to sleep, or turn your backs upon the great questions which involve the interests of humanity. I believe, from what I perceive, that within the next five years a greater attempt, with more concerted action, will be made by the bigots of Old Theology to place their "God in the Constitution" of these United States than has ever been made before. Indeed, former efforts, when compared with those of the future, will seem as nothing.

I wish to say to Spiritualists, Liberalists and Freethinkers generally, and to all people who are progressive in thought and spirit, that they must be careful how they step; they must keep themselves in a position to meet the enemy at every turn. Eternal vigilance is the price of liberty to-day as it was in the times of our forefathers; and in spiritualistic and religious circles this principle should be held up continuously.

As a spirit, I take an interest in the affairs of human life; and as a Spiritualist, I take an interest in the affairs of Spiritualists and Spiritualism. I am sorry to say, however, that I find more discord among Spiritualists to-day than I did when, a few years ago, I held my place in this city. I regret to observe that our people, those whom we should suppose would be the most harmonious of all people, are continually bickering and finding fault with each other; engaged in hair-splitting upon little points of no moment, leaving the most vital affairs connected with Spiritualism severely alone. I am very sorry to see so little attention paid to the protection of mediums and the development of mediumship. Why, I wonder what Spiritualists think is to be the outcome of all this aggressiveness? I wonder what they think is to be the result of such action as many of them take in regard to mediumship and mediums? I think it is time they set to work to look after the welfare of their mediums. If they find them less pure and honest and stable than they should be, let them go to work and encourage them—place them in a condition to become more reliable and more honest.

I am obliged to say that I have seen in the private lives of many of those who are finding fault with and pointing the finger of scorn and condemnation at our public mediums, no higher indication of purity, probity, or integrity generally, than are seen in the lives of those they so flippantly condemn.

I am interested in mediums and mediumship, and shall always attempt to protect such sensitive instruments to the utmost of my ability. I am interested, as I said before, in the affairs of Spiritualism. I do not believe the time has come for any general plan of organization to be set on foot. In fact, my friends, I do not believe that such a time will ever come in the history of our cause. We have had enough of organization in the past. We have been hedged around by creeds, dogmas and catechisms until we hardly knew where to step, and dared not diverge in one direction or another lest we should run against some sharp point, bristling with terror and threatening in its attitude. I do not believe in crystallizing Spiritualism with creeds. I know that the spirit-world has no need of bishops, cardinals or popes in its service.

I know very well that just as soon as a general plan of organization is established, and a body of people calling themselves "The National Association of Spiritualists," or embodying their views under any other high-sounding title, a creed, formula of opinions and assumptions, is sure to follow, and the work taken out of the hands of spirits. Even the development of mediums, if this were possible, would be placed in the hands of a few censors, or would-be directors—those who think they know the whole of Spiritualism, when in fact they know but little about it. I also know that in a little while, under such an organization, we should have half a dozen or more bishops and cardinals, and perhaps one head-centre as a pope, to direct the movements of Spiritualism.

I for one raise my voice to protest against any such plan, and I call upon the Spiritualists of the United States to express their opinion intelligently and candidly as to the wisdom of establishing such an organization of Spiritualists.

I never was backward, Mr. Chairman, in giving my opinion upon any matter under consideration, and I do not propose to be so now. I am not invited to speak by those who have this matter in charge; but I do not always wait for an invitation, as you well know. I can almost hear some one of my opponents say: "Gardner himself was something of a pope when here: he always wanted his own way, and meant to push himself in where he thought he belonged, whether anyone wanted to hear from him or not." Well, I am just here for that purpose, and although I deny being a pope, or wishing to be one, I will confess that I like to make myself known and express my opinion whenever I can. In this instance I believe I have reason on my side in the matter which I now bring before the Spiritualists of the United States.

Not long since—it may be a year ago—comparatively a few in number, professing to be delegates from Spiritualistic societies, met together at a certain point, organized themselves into a body, framed a Constitution and By-laws, and assumed to represent the entire mass of American Spiritualists. Now I affirm that this small number of Spiritualists had no authority for doing anything of the kind. The great body of Spiritualists in this country never authorized nor deputized them to go out into the western portion of the country to organize any such movement.

In order to have constitutionally performed any such work, every society of Spiritualists in the country should have called a meeting of its members, and ascertained if they sympathized with the movement and considered it desirable and wise to send delegates to represent them; if so, then select them. Nothing of the kind was done. Here and there one or two were found who believed in the idea, and were willing to serve as delegates, and went forth representing a few societies of Spiritualists, and the affair has been used as an indication that the Spiritualists demand a National Organization! I declare that to be a false assumption.

I believe in *local* societies. I understand as well as anybody that "in union there is strength," and if people can come together in the spirit of concord, they will perform better work than they will individually. This much I concede to those who oppose me on this subject. But we do not want creeds and formulas, constitutions and by-laws so arbitrary in their nature that one cannot under any consideration break away from them. If these local societies were only gatherings of the people for the purpose of listening to spiritual teachings and communion with spirits, together with purposes of a social nature, I should consider it all very good; but were you to have a *grand organization* that must have its principles embodied in a creed, with all the attending display of dictatorship, then I say the spirit-world does not want it, and will not recognize it if established.

I think, Mr. Chairman, by consulting other spirits on this subject you will receive information similar to what I have given you to-day.

I send my greeting to my friends. I am always glad to make myself heard through a medium. I believe in encouraging mediumship and in making use of it. I think it is the duty of every intelligent spirit to try and manifest himself in as characteristic a manner as possible, and thus aid in the work of human enlightenment. Spirit intercourse tends to uplift man from a condition of degradation and dishonor to a plane of purity, integrity and knowledge. I for one, as a spirit, am very glad to raise my voice, through mediumistic lips, in behalf of the cause of truth and in defense of mediumship, for I am actively interested in the work of benefiting humanity as a whole. Henry F. Gardner.

Report of Public Séance held March 25th, 1884.

Invocation.

Oh! beautiful Spirit of Life and Love, we draw near in aspiration; we bow in homage unto thee, who art our father and our friend. Thou blessed Being, may thy benediction fill every heart and unfold every life. May thy sweet angels go forth unto the homes of earth, bearing tidings of joy, and bringing influences of peace that will illuminate the soul. May good will to men be sung by every tongue, and may all humanity be banded together in unity of spirit, that will bring the golden age of love from on high. What though the clouds and tempests come, what though the way be rugged, steep and gloomy, may we ever feel that we are surmounting all difficulties, and are striving to reach the topmost heights, where perfection doth abide.

Our Father, make us humble as little children, ready to receive whatever inspiration thy angels have to bestow, ready to listen to their words of counsel and wisdom, ready to coöperate with them in love and sympathy for the blessing of all; thus growing in spirit, walking hand in hand with the angels, may we press forward toward the land of thy glory, where the full light of thy presence abideth forever.

Questions and Answers.

CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

QUES.—[By A. H. H.] In the proceedings of the circle published in the *Banner* of Jan. 19th, is this question: "Do you know of any beings the peer of man, who began life in a different way from man?" In the answer occurs this sentence: "All beings have had a common origin and will reach a common destination." Does that mean that the spirits of creatures inferior to man (*i. e.*, animals of all grades, plants, etc.,) shall ultimately reach a spiritual development on a level with that of man?

ANS.—The sentence quoted by your correspondent referred entirely to human beings, and not at all to the animal or vegetable kingdoms; yet we are not prepared to say to what grade or condition the members of those kingdoms will ultimately advance, as the tendency of all life is upward, and we do not know the limits of possibility.

Q.—At the same séance an inquiry was made regarding the existence of "elementary spirits." The answer is anything but clear to me. If the only elementary spirits you know have not yet received "contact with a physical organization," how can they be "organized spirits" at all? When we speak of "elementary" spirits, we mean the spirits of water, of material or elementary substances generally—those bound to elementary substances. If that is not what is meant by "elementary spirits," what does the word mean?

A.—We think that lexicographers would define an element as the first constituent or principle of a thing; that which is indivisible—beyond analysis; and to our mind this definition can be applied to spirit as well as to substance. The term element, then, being applied to the soul-principle or life-germ of being, when this gathers to itself an organized form of spiritual matter, independent of the external or physical universe, it becomes what we are pleased to call an elementary spirit; that is, a spirit not yet having enjoyed contact with a physical organism. These are the only elementary spirits that we know anything about, and we have given this subject a somewhat extended examination. Spirits whom we call elementary are organized, inasmuch as they have spiritual bodies; but not having received contact with a physical organism, they are awaiting the time when they shall enjoy an experience upon the earth, and in contact with external life gain that discipline which they require in order to give them an impetus onward in the spiritual kingdom.

Q.—Further on, in the same answer, it was said: "The origin of such spirits is the common origin of all humanity." Does that mean that all the spirits embodied in human shape emanate from the realm of those elementary spirits?

A.—Certainly; and without qualification. All human spirits possess the life-germ, or principle, which may be called the element of spirit, and all such human beings first take upon themselves the spiritual organization before they are prepared to become clothed upon with a physical body, and receive contact with matter.

Q.—Are the reports that fairies are the spirits of plants, that spirits of elementary substances have appeared and can be produced by magic art, that sounds and words appear to the clairvoyant in individual shapes similar to fairies, with well-developed faces, expressive of the meaning of the sounds, etc.—are all these reports, or any of them, founded on fact?

A.—We have never seen the life-principle of plants, stones and other substances personified, either in the form of fairies or any other little beings. Sound is, we believe, produced by a collision of bodies, causing a vibration or impulsion of the atmosphere sufficiently powerful to impinge upon the auditory nerve. We cannot conceive how these vibrations can become personified and appear to the clairvoyant vision as tiny forms in human shape. We do know that frequently, while undergoing the process of development, clairvoyants, and mediums possessing other phases of spiritual power, find their nervous systems in a peculiar condition, under the influence of which the various senses are acted upon; not that they correctly receive the impression exerted upon them by spiritual influences, but that they imperfectly represent that which spirits desire to give them. Clairvoyants, for example, will sometimes, while passing through development, perceive strange forms, which they may represent to you as the identical counterpart of those pictures which spirits desire to impress upon them. One should be very careful in receiving the representations of mediums whose powers are imperfectly developed, for in many cases these representations fall far short of the actual picture which spirits desire to impress upon the mediumistic mind. Impersonations of fairies, or tiny beings in human form, as connected with plant or mineral life, may have been given as symbolic representations, without intending to serve as expressions of the actual condition of the life-principle of the substances mentioned.

Ann Rutledge.

I have not much to say here; my desire is to come to my friends at home. I wish to reach E. L. Clayson, of Madisonville, Ohio. That gentleman has the arrangement and settlement of my affairs in his charge, and I have a strong wish to come into communication with him respecting matters connected with my mortal life. Of course I have no voice in the settlement of those affairs; that is, my friends are not bound to comply with my wishes; but it seems to me if I can come and talk with them I can give them some ideas which will be for their benefit, and it will please me very much to do so. I never realized, as I have done within the last few months, how difficult it is for a spirit to make its wishes plainly known to its friends. When I was here of course I did not believe in the return of spirits, nor did I think that they who had passed from the body took any interest in earthly affairs; but when I passed to the spirit-world and found spirits could return and manifest, I thought at once I should have the power of doing so without trouble; but within the last few months I have discovered it is almost impossible for me to make an impression on the minds of my friends, so they will understand it as connected in any way with myself, and I have been directed to come here and try to send a request to those friends that they find me some channel through which I can come to them.

I send them my love, and assure them I have found a quiet home in the spirit-world, one that is similar to the home I possessed here, only it affords me greater facilities for comfort than I ever enjoyed on earth. You may call me Ann Rutledge.

Charles H. Merriam.

Good afternoon, Mr. Chairman. I am gratified at the opportunity of coming to you; not that I am at all acquainted with you, but because I hope to reach my friends through this avenue. I was a resident of Leominster, Mass., and have a great number of friends there, to each one of whom I send greetings and my regards. To those who are very near and dear to me, I send expressions of tenderness and love. For the last few months I have felt as though I was shut out from my former home and its interests. I have tried to manifest my presence to those dear to me, so they might realize that I had not departed from their midst, but remained in close association with them. I struggled to express my thought, so as to be clearly understood, but failed in the attempt. Could I speak with my dear ones in private, I might relate many things which would be of interest to them. I do not feel at liberty to do so here, nor do I desire to parade my affairs before the public. I hope I shall yet find an opportunity of reaching them in a private manner.

I do not care to speak of my work and influence on earth. I was interested and engaged in the settlement of local affairs, and from time to time I filled public offices which had been bestowed upon me by my fellow citizens. I endeavored to perform the duties pertaining to those offices to the best of my ability; how well I succeeded my friends can tell. I represented my town in the Legislature; and also that section of country in the Senate. I might speak of minor offices which employed my time, but I prefer not to do so; anything of the kind which you care to learn can be ascertained from those who once knew me.

I only return here hoping to reach my friends, wafting them an expression of my love and remembrance. I am satisfied with the spiritual condition as I find it, although it is very different from what I anticipated, because it seems to me that a man clothed upon with mortal flesh cannot appreciate and grasp the condition of those spiritual homes and experiences that are apart from matter; and therefore it seems to me I could not explain to my friends my situation in the spirit-world so they would comprehend it. But I know I can give them a little idea of what the spirit-world is like, of its habitations, its surroundings, and indeed of many things pertaining to it, if I can have an opportunity of reaching them in a private way. I have only been a resident of the higher life since last October, so I have yet many things to learn in connection with it, but I am eager to gain all the knowledge possible, and I shall be also happy to transmit it to my friends. I am Charles H. Merriam.

Clara Faulkner.

Oh! what lovely flowers. [Referring to those on the table.] The last thing I remember connected with the earth was looking around my room and noticing the many beautiful flowers that had been sent in to me by friends; and I said to my dear mother: "Oh! mother, I can never express my thanks to the dear friends who have so kindly and delicately remembered me through my long illness. I hope I shall sometime be able to repay them; if I get well I will do all I can to brighten their lives, and if I die and pass away from earth, I hope I shall be given the power of returning to minister to their needs in some manner."

I knew nothing of Spiritualism: my parents were not acquainted with its teachings at all. I had to learn about these things after I passed from the body. As I told you of the last sight I remembered, I must speak of what followed: In a few minutes I sank into a swoon, a sort of comatose state, from which I never rallied sufficiently to notice external surroundings; I could dimly hear the voices of friends in my apartment, and I had an idea of where I was, but nothing appeared plain to me; I had no distinct remembrance of anything after the conversation I held with my mother concerning the kindness of friends.

Quite a number of years have passed since then. I have been trying to minister to the needs of those whom I loved on earth. I have attempted, not only in many little ways to manifest my presence, but also to brighten their lives, and I think I have, in a few instances, succeeded in benefiting those to whom I came; but the strong desire of my heart is to convince those dear ones that I can return from an immortal world, and intelligently communicate with them. I have never spoken through this medium before. I have attempted to convey my love by means of written words, but I did not succeed well enough to have it effective at all. Now I hope to gain through this experience so that I shall be enabled to come again, either here or at some other place, and gather power to accomplish my work. I lived in Boston, and my friends are here. My mother's name is Lucy M. Faulkner, and mine is Clara.

My mother sometimes hears strains of music, very faint and very sweet. She thinks it is all fancy, but I want to tell her it is not so; those strains of music which fall upon her hearing are produced by spiritual presences. She is sufficiently clairaudient to receive the sound, and if her powers develop, as they will if she seeks for their development, I think in the course of a few months she will not only hear those strains more clearly, but will also be able to catch the whispered messages brought to her by her spirit-friends. I want to be one of a band which will devote its time to the unfoldment of those mediumistic powers.

I was ill for some time before I passed away, and I begin to feel the old sensations creeping over me. I will thank you, Mr. Chairman, if you will send my love to my mother, and tell her how I have tried again and again to reach her, hoping to give her evidence of my love and interest, and also hoping to be of comfort to her in her hours of trial. I desire her to convey my love to all my friends, and tell them I have never forgotten even one little act of kindness that they bestowed upon me.

Mrs. Eliza Healy.

I lived to a ripe old age in the body, and then was summoned to my spirit-home. I did not pass out from earthly life with fear and trembling; I had been calmly awaiting for the time when I should receive the call to "come up higher." I understood something of Spiritualism. I knew what it was to be brought into *rapport* with spiritual beings, and to receive consolation and strength from their ministrations; so I lived in the hope of joining my loved ones on the heavenly shore, and when the summons did reach me I responded with joy. There was nothing to dread, no darkness spreading over my pathway, but I saw a great light, and beheld in its cheering rays the countenances of the dear ones who had preceded me to the land of souls. All of my family had crossed the shining river before myself, and I knew they awaited me on the other shore. I believed I should join them in a quiet, beautiful home, and my belief found its realization, my hopes were fulfilled.

Now, in company with my husband and dear children, I pass my time in seeking to bear messages of cheer to those sorrowing ones of earth who know not whither their loved ones have gone, who have no idea of the conditions which reach a soul after the death of the body.

I wish my earthly friends to know how happy I am, how glad that the body has been laid aside, and that the spiritual garb has been taken up. I bring them my love and affectionate remembrance; I sometimes mingle with them in their homes and places of meeting; I join my voice with theirs when they are uplifted in song, and try to bring an influence from spirit-life which will be spiritualizing in its tendency.

Tell them Mother Healy forgets no friends; she brings a blessing to one and all. I have many friends in New Hampshire, especially in Washington. I have also friends in New Jersey. I visited them not long since, and attempted to manifest through a medium in Vineland. I succeeded partially in making my presence known. I shall endeavor to influence that medium again, because I believe she can be brought out into the field of spiritual labor for the accomplishment of a grand work, and I feel very much attracted to her. I shall endeavor to give messages through her organism that may be sent to my friends, and shall *strive* to give them so they will be recognized. I am Mrs. Eliza Healy.

I thank you, Mr. Chairman, for having this open way through which I can come to my friends. I believe in Spiritualism, and love the mediums, for they are the channels of communication between heaven and earth; and although sometimes some of these channels seem to be filled with turbulent waters, I think the bright, clear, sparkling drops of truth and wisdom given through them from time to time will more than overbalance the dark, unpleasant conditions which they sometimes present to humanity.

Luella Baker.

My name is Luella Baker. My friends are expecting a message from me, at this place. They live in New York. They have requested me to come and send them a few words; so I am here, with my love; and I bring a beautiful bouquet, consisting of tea, cinnamon and Marshal Niel roses. My friends will understand why I do this—because such an offering is symbolical of a bouquet that was presented to me a few months before I died. It was brought by a very dear friend, with the request that I should wear one of the Marshal Niel roses in my hair on a certain occasion then close at hand. I acceded to the request. He has since thought: "If Loo would only come back from the spirit-world, and speak of that occasion and the flowers, I should feel perfectly satisfied of her identity, and would accept the teachings of Spiritualism." I hope my friend will feel that I have complied with that desire, and I trust he will give Spiritualism an investigation such as it deserves. I have attempted, many times, to give clear and intelligible reports of my condition in spirit-life; but as I look over the results, I find they have been imperfect. I think it is possible for a writing medium to be developed in the circle of my former friends, for she who was my near associate, whose name is Belle, possesses powers that can be unfolded, so that she may receive, automatically, writings from spiritual presences which will afford convincing evidence of the identity of those by whom they are given. I hope she will attempt to develop her powers, so that we may come to her.

I feel a little oppressed in trying to manifest, as I am not acquainted with the organism I now control. I was troubled with heart difficulty, and that was really the cause of my death. I cannot say that my disease was sudden. I expected I would soon pass away, but my friends would not believe such a thing possible, and so when I was taken from the body it was quite a shock to them—although they should have been prepared for the event. It is impossible for me to express my tenderness and love to them, nor do I care to do so in public; but in accordance with a mental request made by my dear friends, I have come to this place to bring my love, and assure them I know all that is taking place in their midst. I understand the workings of their minds, and know that they have extended their thought in the direction of spiritual things, which pleases me very much indeed. I shall attempt to come to them from time to time, giving evidences of my presence, which I trust will eventually cause them to *fully* accept the truths of Spiritualism. While my friend to whom I refer in my message called me "Lu," the members of my own family—my brothers and sisters—always called me Ella.

John W. Higgins.

I feel a little bit shaken up, Mr. Chairman, as I come to this place. I am not acquainted with your mode of proceeding. I seem to be carried back in memory to the last moments of my life, which were very painful, I assure you. I was pursuing my usual avocation when I met with my death. There was an accident on the Grand Trunk and Chicago Railroad. I was upon the train, and received such severe injuries and so great a shock to my system that in a little while I let go my hold on the body, and found myself apart from it. I am a little confused in recalling these things; they do not appear clear to me, nor did anything transpiring around me appear clear to my mental vision during the last few moments of my earthly life.

I was what you are pleased to call a traveling salesman, and was connected with the boot and shoe firm of Baldwin & Co., in Detroit. I have friends in Detroit to whom I send my greetings. I want to tell them I have returned in comparatively good condition, although I do appear a little mixed up just now. I wish them to know I am well and happy in the spirit-world.

True, I did not relish the mode of my exit from earthly life. I should very much have preferred to have known that I was thus to pass out. There were certain affairs I would like to have settled, certain arrangements I would like to have made; but as it is something I cannot now help or alter, I shall not waste my time in fretting over it. I have tried to make myself known in places nearer home than this. I am much interested in the work of experimenting with these people you call mediums. I do not understand them very well; they seem queer people to me; sometimes when I think I have just got one under my control, and am about ready to speak, off he flies on a tangent, and I have n't him at all—something like the Irishman's unruly flea, "now you have him and now you have n't." But I shall continue my experiments until I succeed in accomplishing what I desire. I do not mean to accept such a word as fail, for I have plans in mind that must be outwrought on the material plane, and I desire to execute them through the agency of some of these instruments. If my friends will meet me half-way in my work I shall be more than gratified. I hope they will. If they are not so disposed I will attempt to accomplish it entirely from my side of the line.

I do not know whether I have given you all I wished, or not; as I told you, I am a little mixed. If I find I have not I shall attempt to come again. I thank you most heartily for receiving me so kindly on this my first attempt. I am John W. Higgins.

[This communication was given May 6th, and is published in advance by direction of Spirit Pierpont.]

Charles Bullard.

[To the Chairman:] I don't know where I am. What are you doing here, may I ask? [Listening to what you spirits have to say.] Spirits! What do you mean? [People from the other world—"dead folks," as they are called.] What other world? [Don't you know where you are?] No. What do you mean by "dead folks"? I don't see any dead folks. What makes me feel so? I wish you would [illegible] tell me where I am and what [illegible] day of the month? [illegible] 1884.] I did [illegible] to me I have been asleep a few weeks. I don't know where I am, and I don't know anything about what you are saying. [Have you been sick any time?] No, I was n't sick at all. [Did you get hurt?] I was coming down the dam with my logs, and the last thing I knew there was a great crash. I remember slipping and hearing a crash, but I don't know anything else about it. I feel so strange! What place is this? [Boston.] Boston? What Boston? [In Massachusetts. Where did you live?] In North Hyde Park, Vt., and I want to get back there if I can. I don't belong here; I don't want to stay. [You can send word from here to Vermont to your friends.] Send word! *I want to get there!* Catch me sending word, if there's any way of getting home! [You are now a spirit—*dead*, as you used to call it. You have left your body and are living in the spirit-world; somebody has brought you here so you could send word back to your friends, and let them know what has befallen you.] I wish you would say that all over again. [Don't you comprehend it?] *No, I don't!* I tell you, man, I was on my logs, guiding them down over the dam, when I got switched off, somehow or other—that's all I know about that. [And probably was drowned.] Drowned! Do I look as though I was drowned? [If not, why didn't you go ashore?] I don't know; that's what I want to find out. [You were drowned; that's sure.] Then I'm not myself. [Yes, you are, but you have n't your own physical body; you are using another's.]

[The spirit examines the situation, scrutinizes the medium's hands and looks her over generally, and then bursts out with the exclamation:] By hookey! This beats me. I don't know what it all means!

I have a family; I want to get back home. I think it is time I made myself known, don't you? [I will send word to your family.] "Send word" to 'em! Can't you help me get there? [Probably you will be able to reach your family through some medium nearer home, and be able to talk with them.] That's the hang of it, is it? I don't know about that. I don't like the idea of being dead. *I'm not dead.* I don't like the idea of being shut out from my folks. I want to talk with 'em. I want to fix things up for 'em. There's a heap of things to be done.

[Listening as though some spirit was speaking to him, he exclaimed:]

What's that? I'm blessed if I understand it. Here's a man [a spirit] who says there's a medium in Burlington, that I can get hold of; and if I can go there, I'll get a chance to send word down to Hyde Park. I am ready to try it, anyhow. [What is your name?] My name! What do you want that for? [So your friends will know you have been here.] My name is Charles Bullard. I am not an old man. I wish you would just give me your name. I'd like to know who I am talking to. [My name is Wilson.] I'm very glad to meet you.

[Have you a wife?] Yes. [I'll send her your letter, or what you have been saying here.] I'm much obliged to you. This is a poor kind of a letter, but I'm in queer circumstances. I don't like this being crushed out and sent off in a hurry, without a chance to say a word. [Have you any special word to send to your family?] I've a good many things to talk about—private affairs—I don't like to speak of 'em here. I had some matters on my mind when I was coming down I wanted to fix up at home; then there are things that ought to be attended to. My folks are not in a condition to have such troubles coming upon 'em. I want to help 'em out. Well, good day. I'd like to look around here again. I think these are strange doings. I've heard of spirits coming back, but I did not know I had become a spirit. [Come again, and let me know if your wife gets your letter.] I will. When I say it, I'll do it.

MESSAGES TO BE PUBLISHED.

March 25.—Jonathan Alger; Laura Mendum; Charles R. Baldwin; Sarah Elizabeth Clark; Daniel Emory.

March 28.—William Knight; Mary L. Morrison; Gertie Downing; Thomas Robinson; Mary Ellen Carlisle; George E. Merrill; Lizzie Hall; James Bell and wife.

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

April 4.—Lotela, for Hosea Sturtevant, Dr. John Lee, James W. Sears, Julia Flagg, George O. Hobbs, C. E. Chandler, Susan E. Barker, Anna Sprott, W. P. Evans, Annie Stout, Caroline Lee, Ellen Hosmer, James Pratt, Little May, Mrs. Emma Bragg, Martha Crowley, Uncle Nathan.

April 8.—Hosea Webster; Mrs. Ellen Hines; Esther Harrington; William P. Jenny; Anabella R. Sullivan; Amanda Nelson; William O. Roundy; Worcester.

April 11.—Charles L. Richards; Caleb L. Hudson; Maria Stapleton; Israel Canfield; Ermine Case; Carrie E. Marshall; Frances Mary Parker; George Abercrombie.

April 15.—Colonel Theodore Gay; Charles H. Wesson; Catharine Farmer; James Worst; Abigail Armstrong; Eliza M. Hardy; White Eagle.

April 18.—Benjamin G. Folsom; James Edward Hooper; Emeline Strong; Colonel Orson Perkins; Harriet Ripley; Leonard Jackson; Lillie Perry.

April 22.—Capt. David H. Bellingham; Susie 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.—Sarah M. Butler; John Maguire; Henry Knight; Hannah Elizabeth Young; Pat; Julia Willett; Belle.

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

May 6.—Calvin Torrey; Sylvia Fogg; Myron S. Knight; Mary E. Driscoll; Charles E. Codman; Helen Prince; Samuel A. Downes; Lizzie Allen.

May 9.—Lillie Sprague; Charles T. Worthen; Thomas Lyford; Alice C. Mayo; Maria P. Anderson.

May 13.—Wash. A. Danskin; Adelaide E. Sonnemann; Gen. W. T. Spiceley; Mrs. Mary Downing; Caleb Martin; John Macomber; Nannie Graves.

May 16.—Horace Gleason; Charles J. Hanley; Mrs. Emily A. Van Alen; John Close; Hannah M. Stevens; Georgiana Carver; Henry Wolfe.

May 20.—Mary Williams; Jacob Hedly; Seth Perkins; Julia Mackintosh; Dr. S. B. Mershon; Mildred Howard; Mrs. Clara Stillman; Nellie Foster.

May 23.—Gearfield Learned; Minnie Palmer; Capt. John K. Hyer; William H. Brown; Sarah E. Coolidge; George W. Rogers; Mrs. Beulah A. Stevenson.

May 27.—Robert Anderson; John Tyerman; Susie Grant; Della Griffin; Mrs. Ida Sawyer; Ella Mayo.

June 3.—Mrs. Elvira J. Swan; Celia Leonard; Isaiah Atkins; William H. Brown; Hannah Hunt; Laura A. Martin; Addie Callahan; Jonathan White; Roswell; Forest Flower.

To the Liberal-Minded.

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

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

☞ Colby & Rich, the original publishers, have now on sale at the *Banner of Light* Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, *litterateur* and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement *in the mortal* to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light Bookstore*, Bosworth street, (formerly Montgomery Place,) Boston.

☞ Prof. Phelps, of Andover, having undertaken to inaugurate a new crusade on the old-time evangelical plane, thinking people will do well to read the pertinent [illegible] Allen Putnam, just entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SCIENCE." Colby & Rich, 9 Bosworth Street, Boston, have it on sale.

Advertisements.

BALTIMORE ADVERTISEMENT.

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

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Send for Circulars and References. April 5.

Dr. Jos. Rodes Buchanan,

29 FORT AVENUE, BOSTON, is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcognomy will be issued next June—price two dollars. MRS. BUCHANAN continues the practice of Psychometry. Feb. 16.

CONSUMPTION!

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From Deacon A. P. Nash.

North Weymouth, Mass., July 21st, 1883.

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From a Minister.

Pembroke, Mass., Sept. 27th, 1883.

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REV. CHASE TAYLOR.

North Weymouth, Mass., July 1st, 1882.

I have had serious trouble with Catarrh in the head, throat and lungs for several years. I have found **Bates' Consumption Pills** the best remedy, and would recommend them to all who have Catarrh, Throat or Lung Trouble.

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May 24.—13w

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A favorite prescription of a noted specialist (now retired). Druggists can fill it. Address

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Dec. 1.—1y*

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80 TREATMENTS, $15. Ex. Fee and Prescriptions 1 year, $5. Board, $5 per week, at Riverside Magnetic, Water-Cure and Swedish Movement Sanitarium, Hamilton, Ill. Estab. 13 years. Magnetic Paper, 2 packages $1. Circulars free. E. B. RINGLAND, M. D., Prop'r.
June 7.—13w*

ROOMS AT ONSET.—Spacious rooms in well-furnished Cottage, on high ground, can be secured from June 1st by applying to MRS. J. F. FOSS, 30 Worcester Square, Boston. Also Rooms and Board for Transients at $1,00 to $1,50 per day, at 30 Worcester Square.
May 24.—4w*

LEON, THE ASTROLOGER. Send *place* and *date* of birth, with a lock of your hair. Consultation $1,00. Life Chart, $2,00. Address A. LEON (care Marshall), 555 West Fulton street, Chicago, Ill.
May 31.—3w*

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The Writing Planchette.

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

DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

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

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

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SUITED TO OLD OR YOUNG!

A PERFECT **Liver and Kidney Renovator and Blood Purifier.** Cleanses the entire system from all Biliousness and Blood Poisons from **Malaria**, etc. And cures **Headache, Backache, Side and Stomachache, Diarrhea, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder**, and all other urinary ailments, etc. Also, **Rheumatism, Neuralgia**, and in fact almost all the various ailments of humanity.

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DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS FREE. Address J. C. BATDORF, M. D., Principal Magnetic Institute, Jackson, Mich. [illegible] 1m*—June 7.

Mediums in Boston.

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To Heal the Sick or Develop Mediumship.

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WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. *Specialties:* Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, $2,00. Moderate rates for Medicines, when furnished. Magnetized Paper $1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for $1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. tf—April 7.

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BY

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March 1.

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June 7.

MRS. JAMES A. BLISS,

MATERIALIZATION MEDIUM, will hold a short select series of séances, commencing Tuesday evening, June 10th, at 39 East Newton street. Tickets limited, and must be secured in advance. Apply at once to JAMES A. BLISS, No. 39 East Newton street, Boston. June 7.

MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician, Surgeon, Chiropodist and Manicure. Corns extracted without pain. Finger Nails shaped, polished and beautified. Gives Electric and Vaporized Medicated Baths. Office 25 Winter st., Room 15. 1w*—June 14.

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CONTINUES his Séances for wonderful Full-Form Materialization 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 afternoons at 3. 1w*—June 14.

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TRANCE, Medical and Developing Medium, will be located for the summer at 55 Elm street, Charlestown, Mass. Office hours 10 A. M. to 3 P. M. on Tuesday, Wednesday, Thursday and Friday of each week. Take Bunker Hill car.
May 31.—5w*

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MAGNETIC PHYSICIAN, combined with the celebrated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8.
May 31.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 5w*—May 17.

Mrs. A. E. CUNNINGHAM,

MEDICAL, Business and Test Medium, is located at 13 Davis street. Office hours from 10 A. M. to 4 P. M. Will answer calls for Sundays and week-evenings.
May 31.—4w*

MRS. M. A. HOWES,

INSPIRATIONAL, Psychometric and Test Medium, at 6 Worcester Square, Boston. Hours 9 A. M. to 5 P. M. Séances every Tuesday evening at 8 o'clock.
May 31.—3w*

DR. C. H. HARDING,

TEST AND MEDICAL MEDIUM, 24 Upton street. Examinations free on Tuesday and Thursday afternoons.
June 14.—1w*

MRS. A. DWINELS,

SEERESS AND TRANCE MEDIUM,

Rooms 12 and 13, 43 Winter street, Boston.
May 24.—4w

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June 14.—4w*

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HAS taken rooms Nos. 174 and 175 Waverly House, Charlestown, Mass., until July 8th, after which date he will be at Onset Bay. June 7.

MRS. CLARA A. FIELD,

MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Boston.
Jan. 5.

LOTTIE FOWLER,

MEDICAL and Business Medium, for a short time only at No. 14 Bosworth street, Wood's Hotel. Hours 2 to 8. Terms, $5,00. June 14.

A. S. HAYWARD, Magnetic Physician, has signal success in healing with his *powerful Spirit-Magnetized Paper*. Two packages sent by mail on receipt of $1. Will visit the sick by letter appointment. Address 9 Bosworth st., Boston. April 5.

MRS. L. F. THAYER,

TEST, Business and Healing Medium, 1068 Washington street, Boston. 1w*—June 14.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, No. 48 Winter street, Room 11. April 26.

MRS. MELLIE COFRAN,

MAGNETIC TREATMENTS, 27 Hollis street, Boston. Hours 10 to 4. June 14.

MRS. C. T. CROCKETT,

MAGNETIC TREATMENT AND VAPOR BATHS, No. 31 Dover street, Boston. 1w*—June 14.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 37 Kendall street, Boston. Jan. 5.

MRS. J. M. CARPENTER, 3 Concord Square, Boston. Tuesdays, Wednesdays, Thursdays and Fridays. Specialty—Medical examinations. Terms, $2,00.
April 19.

MRS. C. H. LOOMIS, Trance, Test, Business and Healing Medium. Six questions by mail, 50 cents. 128 West Brookline street, Boston, Mass. 2w*—June 7.

MRS. J. C. EWELL, Intuitive and Magnetic Physician, 717 Tremont st., Boston. Hours 10 to 4.
April 26.

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Jan. 5.

MRS. BASSETT,

72 WILLIAM STREET, Chelsea, Mass., Test and Medical Medium, will take patients and board them while under treatment. Examinations free Tuesdays. Office hours 10 to 5. Ladies, 25 cents; Gentlemen, 50 cents and $1,00.
June 14.—2w*

Miscellaneous.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 2-cent stamps. Brief delineation, $1,00, and four 2-cent stamps.

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Centre street, between Church and Prairie streets,
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Mineral Hill Springs Magnetic Sanitarium,

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J. L. STAMPS (Proprietor); J. D. HAGAMAN, Magnetic Healer. This *Magnetic Sanitarium* is provided with the greatest variety of *Mineral Waters* known, and to those seeking *Health* or *Pleasure*, we are pleasantly situated in the grandest mountain scenery of East Tennessee, with ample capacity for 200 guests. The climate and wonderful combination of *Red, White* and *Black Sulphur, Chalybeate, Epsom, Alum* and *Black Waters*, enable us to successfully treat all who may be afflicted. For description of Springs, etc., address Proprietor, Bean's Station, Tennessee. 2w*—June 7.

MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Character and Business, $1,00 and stamp; Ores and Minerals, $2,00. Address Somerville, Mass. 2w*—June 7.

Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. May 3.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maquoketa, Iowa. 4w*—June 7.

LIBERAL OFFER TO ALL

BY Wonderful Clairvoyant and Magnetic Healer. Send age, sex, lock hair, 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address DR. J. S. LOUCKS, Maquoketa, Iowa. 13w*—March 22.

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WILL be opened by W. I. WILCOX, with all its former attractions and many new ones for Pleasure-seekers and Invalids, May 26th, 1884. Come, all who want rest. Board, Rooms and Cottages can be procured. The best Magnetic and Electric Treatment can be had on the Island, the most beautiful and healthful spot in the East.

P. S.—ABBIE E. CUTTER, M. D., will gladly welcome her many friends as heretofore. MRS. HELEN WILCOX, the wonderful Clairvoyant, Business and Test Medium, is located and can be consulted there.

For particulars, address W. I. WILCOX, Onset, Mass., Manager and Proprietor. 6w*—May 17.

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Any one suffering from either, will find

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J. D. HAGAMAN, Magnetic Healer. Parties wishing, can be treated at any distance by aid of the *Magnetic Healing Batteries*, which are light and durable, and will hold the *magnetism* for the longest possible time when *magnetized* by the *Healer* for the disease of the patient or the Development of Mediumship. [Patients please state "age," "sex" and "leading symptoms."] Price of Batteries $1,00, or 3 for $2,00. For information and testimonials, address J. D. HAGAMAN, Mineral Hill Springs Magnetic Sanitarium, Bean's Station, Tenn.
June 7.—2w*

McShane Bell Foundry

MANUFACTURE those celebrated **Bells and Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free. Address

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Oct. 6.—1y

FOR SALE.

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

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April 26.—8w

MAN:
Whence and Whither?

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Author of "The Bible—Whence and What?" etc.

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Being a practical guide to the Bee-Master in every department of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful.

In order to bring this book more prominently before the mass of bee-keepers, the author proposes to give, as a premium to each purchaser of a book, from this date until July next, the privilege of making his Celebrated Patent Bee Hive, as spoken of in book, for their own use (but not to sell) **free of charge**, otherwise there will be the usual Patent *Fee of Five Dollars* to each individual that wishes to make and use the Hive.

The directions for hive-making, with cuts, drawings, etc., will be enclosed within each book sold, until July next, not longer.

The book contains more matter than most books that sell for *two dollars*; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Boards, cloth backs, 75 cents; black muslin, gilt sides, 85 cents.

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April 14.—eam

Banner of Light.

ALL SORTS OF PARAGRAPHS.

"OWED" TO EARLY SUMMER.

The globe awakeneth, and in the morass dank noteth
the blinking frog;
The woodland cabbage snips the invocation, and pricks
the forest mould with sap-green bulb,
The birches flap their peanut-shapen tips athwart the
tumbling caldrons of the brook,
And in the granite chink the toadlet wags his ear and
waits him patient for the unconscious fly.
The ground-hog giveth a gleeful grin, and waves his
hand to the woful Wiggins,
And hark! hear to the harrowing hue of the horrifying
street-band!

We don't want anything more sent us about "Rev. Dr. Talmage." He is the most diminutive specimen of ancient Puritanism we have ever seen or heard of; besides, our waste-basket has limits.

Remember that falsehood always aggravates a fault and makes more heinous in the eyes of all good people. One who always speaks the truth is deserving of great honor. Always bear in mind that you have but yourselves and each other to depend upon, and that you cannot expect aid from supermundane sources, and that you have no friend above the clouds who will come to your aid when you fail to help yourselves.—*D. M. Bennett.* It is give and take.

Julian Hawthorne will contribute to the July *Century* an interesting and narrative paper on the "Scenes of Hawthorne's Romances." Concord, Boston, and Brook Farm, which formed the background of so many of his stories, will be described, and many of the descriptions will be accompanied by pertinent quotations; also, by some charming illustrations by Harry Fenn, among them being several views of the "Old Manse" and "The Wayside."

One of the most sensible enactments by the late General Court was that declaring that the violation of the Sunday law shall not constitute a defense in an action to recover damages for personal injuries.—*Boston Transcript.*

The faith-cure (which we suppose is the same thing, or closely akin to the system of the "Christian Scientists") has, it is reported by the daily press, been made the ground of a trial in a New York Court, a clergyman who had practiced it on his six-year-old daughter having been summoned by the Society for the Prevention of Cruelty to Children. He was discharged, it being shown that the child, who broke her arm more than three weeks ago, had lately been properly cared for, the faith-cure being abandoned and surgical treatment substituted.

Oscar Wilde was married in London, June 3d, to a Miss Lloyd, the cable informs us. So Oscar has transferred his love for the Sunflower to that of a Tulip.

Mr. Beecher has been shocking orthodoxy, again. Speaking of evolution, he avers that Darwin may be right, after all.

Mrs. Sarah Smith of Mattoon, Ill., who has just died at the age of 106 years, no doubt shortened her life by the use of tobacco, which she continued to the very last. She was an ardent lover of the weed.

We are in receipt from Hon. J. T. Caine, M.C., of a copy of Hon. Jos. E. Brown's speech on the Mormon Question, delivered in the U. S. Senate last January.

Harvey D. Parker bequeathed one hundred thousand dollars to the Museum of Fine Arts in this city.

When a man is chronically unhappy himself, as it is evident a few are, such a man, by his distorted expressions, would reduce others to the same unenviable condition. Men of this class are not useful citizens. They sow discord in their path, to the detriment of humanity.

The Eighth National Republican Convention, which assembled in Chicago last week, nominated James G. Blaine of Maine for the presidency, and John A. Logan of Illinois for the vice-presidency.

Henry C. Work, song writer and composer, died at Hartford, Ct., Sunday evening, June 8th, of heart-disease. "Marching Through Georgia," "Grandfather's Clock," and "Dear Father, Come Home with Me Now," were written by him.

A Fargo young lady named Rouse,
Caught a glimpse of a poor little mouse,
And the scream that she scrome
Shattered heaven's blue dome,
And bulged out the walls of the house.
—*Bismarck Tribune.*

The Brooklyn Bridge was one year old on Saturday, May 24th. During the year over six millions of people crossed it on foot.

This is the season of the year when the first fly, like a departed ghost, comes to remind us that "This world is but a dreary waste of care." The screens must now be adjusted, and that familiar womanly command, "*Shut the door, or you'll let in a fly!*" is heard from Maine to Texas.—*The Boston Hygieina.*

"The mummy which was 'unveiled' at Cornell with appropriate exercises lived in Egypt three hundred years before Confucius and is named Pempl," says the Boston *Journal.* We were not aware that Confucius ever lived in Egypt.

In harmony there is strength. When will Spiritualists learn this cardinal fact?

Five John Lowells have graduated at Harvard College. The Lowells, like the Cushings, are a family of judges. It is an old Newbury family that came over early from Bristol, England, and settled near where the Parker bridge now is. As President Elliot said of him just retired from the Circuit Court, we thank him for "the ancestors who are behind him, and the sons who are coming forward before him."

Mr. John P. Jewett, the original publisher of "Uncle Tom's Cabin," died on Wednesday morning, May 14th, at his home on William street, corner of Glenwood avenue, Orange, N. J.

The Catholic *Examiner* says that St. Peter was executed in Rome on the same day St. Paul was. Will it give us its authority for this statement?

The new civil code of Mexico includes a divorce law, divorce not having hitherto been recognized there, it being a Roman Catholic country. The church having been separated from the State, and only civil marriage recognized, divorce takes a place in the statutes. The divorce law defines that a divorce shall not absolutely annul the marriage tie, but shall suspend some of its features; it provides for separation, alimony and care of children.

A policeman in charge of the Chinese district in New York City is reported as saying: "In the whole time I have been stationed here I have not known or heard of one Chinaman robbing another. No matter how poor or hard-pressed for money these people are, they can be trusted absolutely by each other with valuables."

It is said about seven hundred Presbyterian ministers are unemployed, 1147 churches of that denomination are too poor to pay pastors, and the other half so hard to please that no ministers are good enough for them!

In Sweden a man who has been intoxicated three times loses the right of suffrage.—*Banner of Light.* This is an outrageous device to keep the Democratic party out of power in Sweden.—*Saratoga Eagle.* If applied here it would keep both Democrats and Republicans out of power.—*Utica Living Issue.*

H. G. Vennor, the Canadian "weather prophet," deceased, June 8th, at Montreal, Canada.

A HINT FOR THE HEATED SPELL.—The best way to preserve ice is to roll it in clean, heavy flannel and have the refrigerator filled. Small pieces melt much quicker in proportion than large ones. Ice-coolers made of flannel are excellent for keeping a small quantity of ice.

A short time ago a poor man who stole a twenty-dollar coat from U. S. Grant, Jr., and sold it to buy food for his family, was sent to prison for five years. And yet it is said there is no law in New York.—*Philadelphia Call.*

"So what signifies wishing and hoping for better times? We may make these times better if we better ourselves." And this is what Franklin wrote a hundred years ago.

Lake Dunmore Spiritualist Convention.

To the Editor of the Banner of Light:

The Spiritualists of Central Vermont held a three days' convention on the picnic grounds owned by Mr. Loyal J. Kelsey, Lake Dunmore, Salisbury, Vt., Friday and Saturday, May 30th and 31st, and Sunday, June 1st. Considering the cold wave which at this time swept over the country, the attendance was quite large. On Friday afternoon the Convention was called to order at 2 o'clock. Geo. A. Fuller offered brief remarks, introducing Mrs. M. E. B. Albertson of Middlebury, who uttered a fervent invocation, after which Capt. H. H. Brown of Brooklyn, N. Y., delivered an oration, calling back to our memories events of more than twenty years ago. In the evening, Mr. Lucius Colburn of Manchester, Vt., held a test séance, which was largely attended. The convincing tests given were fully appreciated by all.

Saturday morning the Convention organized and elected officers for the present meeting. Capt. H. H. Brown was elected President; Geo. A. Fuller, Secretary; Committee on Finance—Mrs. Severance of Middlebury, Mrs. Albert Marvin of Salisbury, Mr. A. E. Manum of Bristol, Mr. Lucius Colburn of Manchester, and Mr. Albert Marvin of Salisbury; Business Committee—Mrs. Fannie Brown of Brooklyn, N. Y., Dr. Geo. S. Brunson of St. Albans, Mrs. Remington of Wallingford, L. J. Kelsey and Andrew Kelsey of Salisbury. Short speeches were made by Captain Brown and Mrs. Albertson, and tests of spirit-presence were given by Mr. Colburn.

In the afternoon addresses were given by Geo. A. Fuller of Dover, Mass., and Lucius Colburn. In the evening Mr. Colburn held a séance at the home of Mr. Kelsey. The rooms were crowded and the tests given were pronounced of a convincing nature. Those present at the Convention not desiring to attend a circle, enjoyed themselves at the dance in the picnic hall.

Sunday was a lovely day. The lake looked like burnished silver. Very early the people from the surrounding towns began to arrive, and by ten o'clock a large audience had assembled. A half hour conference preceeded the regular addresses of the morning. The genial face of the almost omnipresent fact-man, L. L. Whitlock, was seen in the audience. He responded to a call from the chair with a short speech, embodying the fundamental principles of the Spiritual Philosophy. He was followed by Geo. Dutton, M. D., of Boston, long known among Vermont Spiritualists as a worker in the cause of Spiritualism. At the close of the conference Mr. A. E. Stanley of Leicester was introduced. In reality, Mr. Stanley needs no introduction to Vermont Spiritualists. He chose for his subject, "The True Character of Man the True Measure of His Religion." Nothing but a *verbatim* report would do justice to the profound and scholarly discourses of Brother Stanley. In the Unitarian church his scholarship and eloquence would be fully appreciated. He would stand by the side of Savage and Chadwick, but his extreme modesty keeps him ever in the background. His voice ought to be heard on every Spiritualist platform in New England. He was followed by Capt. H. H. Brown, who gave one of his finest lectures.

The Conference in the afternoon was addressed by Dr. Dutton. The first address was given by Mrs. M. E. B. Albertson. She confined her remarks almost entirely to her personal experiences, and gave many very interesting incidents in her early investigations of the Spiritual Philosophy. She was followed by Geo. A. Fuller, who gave the closing address of the Convention, choosing for his theme the question, "Wherein do we Agree?"

A novel feature of the Convention was the drum corps, whose music preceded every session.

The singing was under the charge of Mrs. Parker, of Brandon, who presided in an easy manner at the organ. Her selections were excellent, and finely rendered. Dr. Brunson and Mrs. Brown held a séance Sunday evening, at which many excellent tests were given.

During the Convention, on motion made by Dr. E. A. Smith, of Brandon, a vote of thanks was extended to the Central Vt. R.R., for the courtesy of return checks, which they always willingly grant to all Spiritualist Conventions; also, to the choir, musicians, speakers, and to Mr. Loyal J. Kelsey. Mr. Kelsey deserves more than a passing notice. He not only boarded the speakers, musicians and choir without charge, but worked faithfully as one of the committee to make the meeting a success.

This is a good point for an annual meeting. The lake is one of the most beautiful in New England; the mountains that come down in places to the very shore of the lake are imposing and grand; and the waterfall, known as the Liana Cascades, where the waters pour over almost perpendicular ledges of rocks, all unite to make this one of the most fitting places in the country for spiritual development. It is expected that arrangements will be made for a meeting at this place next June. All who attended this meeting will surely want to come again. GEO. A. FULLER, *Sec'y.*

Lake Dunmore, Salisbury, Vt., June 3d, 1884.

The Mental Cure.

Dr. W. F. Evans, in the year 1869, published a treatise illustrating the power of *the mind* over *mind* and disease, entitled "Mental Cure." The book contains three hundred and sixty-four pages, and is intended to give instructions to persons who are in good health as to how to remain so: It is also rendered adaptable to all modes of *medical practice* by its showing how to harmonize the mind and spirit with the material body. The book has been reprinted in England, and Dr. Evans recently gave his consent to have it translated into French and printed in France.

This volume, no doubt, was printed before its day or time, as but few thinking minds became interested at its first appearance in what they termed a *dry subject* or study; but of late years quite an interest is manifested in it by the reading public.

Those who in our time, for some unexplainable cause, heatedly denounce Spiritualism, ignore magnetism and mediumship, and look upon all man's diseases as owing to "*the absence of God,*" will be led to take a long step toward the recovery of the common sense they have abandoned by reading Dr. Evans's book.

As some Spiritualists and mediums are, I understand, becoming infatuated with the "psychological" doctrine, and are paying considerable sums for what they see fit to buy *as a secret*, it would be well for them to read Dr. Evans's "Mental Cure," and other works of his, and thereby discover that what is held in some quarters as a secret, in fact is not such save *in name.* The Mental Cure book has received from able critics some of the best encomiums extant. The work sells at $1,50, and can be obtained of the publishers, Colby & Rich, 9 Bosworth street, Boston.

Meetings in Salem, Mass.

To the Editor of the Banner of Light:

The Salem Spiritualist Society met on Sunday, June 1st, and elected the following committee for the ensuing year:

W. H. Meldram, President; Dr. Barron, Vice-President; N. Holland, Treasurer; Mrs. G. R. Knowles, Secretary.

In the evening a meeting was held, which was well attended, the following mediums taking part in the exercises: Mrs. H. P. Wells, Mr. A. Burnham and Mrs. G. R. Knowles. The Society has concluded to hold the hall during the summer months, and the prospect is encouraging.

Sunday, June 8th, the meeting in the afternoon was conducted by Mrs. G. R. Knowles; in the evening Mr. A. Burnham, Mrs. Estes and Mrs. Knowles aided in making it a success.

The meetings are now held in Cate's Hall, Washington street. MRS. G. R. KNOWLES,

Cor. Sec. of Salem Spiritualist Society.

291 *Essex street, Salem, Mass.*

A Card.

To the Editor of the Banner of Light:

I wish to call the attention of the suffering to the powers of a remarkable healing medium here in Boston, who, during the past winter, has been rendering great service to the sick and afflicted.

I speak from personal experience, and when I say that I do not know his superior in our ranks, as a magnetist and healer, I realize I am saying a great deal. I have watched his methods carefully, and in every case of nervous prostration, rheumatism, neuralgia and kindred diseases, the patient has received almost immediate relief.

I therefore am happy to add my endorsement of his powers to the many already given to the public. The name of this gentleman is Dr. Petersen, of 33 Somerset street, Boston.

Yours for the truth, J. W. FLETCHER.

2 *Hamilton Place, Boston, Mass.*

Wedded.

Sabbath evening, June 1st, at Eagle Hall, Boston, at a large memorial service under the management of the genial Mr. and Mrs. Cobb, Dr. William T. Parker and Mrs. Dr. Mary S. Lunt were united in marriage, a clergyman friend having been called in to assist. The recognition of the presence of spirit friends added much to the interest of the occasion, as also their speaking through spirit control of others. It was touching in tenderness when Mr. Cobb held up Mrs. Lunt's mediumistic little daughter, and committed it to Dr. Parker's tender care. Useful in their work, and promising in their union, they leave for Washington and the West, and may God and the angels be ever with and bless them.

Cleveland (O.) Lyceum Picnic.

The eighteenth annual picnic of the Children's Progressive Lyceum will take place Sunday, June 29th, at Geauga Lake, *via* N. Y. P. & O. R. R., starting from the Central dépôt (Viaduct) at 9 A. M. city time, returning 7 P. M. Tickets fifty cents. Children twenty-five cents. Spiritualists along the line and from neighboring towns are cordially invited to join us.

THOS. LEES.

☞ The sick in body who are poor in purse, will be healed FREE, every Saturday, from 12 to 1 o'clock, at the Committee Room, Tremont Temple, by Dr. E. B. Fish.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 127 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneret, Secretary, 127 West 35th street.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; 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 60th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblsher Hall) every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

People's Spiritual Meeting, New York.

The People's Spiritual Meeting, Arcanum Hall, June 8th, was opened by congregational singing and an invocation by Mrs. Dr. Still. After the reading of a poem by Mr. F. W. Jones, J. S. Laidlaw gave a new construction of the Doxology, making it suitable for the use of Spiritualists, and J. B. Booth followed with trite remarks upon the same subject. Mrs. Morrell saw and described several spirits.

In the evening, by special request, an able paper was read by J. B. Booth entitled: "What is Spiritualism? and what do Spiritualists believe?" which was listened to with rapt attention. Mrs. J. S. Laidlaw expressed her interest in the subject of the lecture. After music, Mrs. Parrent described spirits present, giving remarkable tests to several strangers. Mrs. Cole, under spirit control, gave words of advice and encouragement to earnest Spiritualists.

The announcement was given of services dedicatory of a monument to the memory of D. M. Bennett, to be held at Masonic Hall East 15th street, Friday evening, 13th. Mrs. Morrell saw and described a spirit standing by Mrs. Cole, giving his name, and also the name of a spirit present (James Bartlett), recognized by Mrs. Parrent; and after singing, the audience was dismissed. L. R. CHASE, *Sec'y.*

Central New York Association.

To the Editor of the Banner of Light:

The Annual Meeting of the Central New York Association of Spiritualists, held in Deansville Saturday, May 31st, and June 1st, was called to order by Vice-President Dr. E. F. Beals. Ex-Rev. E. P. Powell of Clinton, the first speaker, delivered a fine lecture, beginning with a proposition to turn back eighty thousand years to read the history of man. Sunday morning he spoke again on the same line of history, more particularly referring to the time when man first began to look for a God. His lectures were instructive, suggestive and well received. Saturday evening, Mrs. N. J. T. Brigham spoke to a large audience, and held it for an hour and a half.

Sunday, at 2 P. M., W. H. Hick of Delta was elected President, Seth W. Peck of Deansville Vice-President, and W. I. Tillotson of Oneida Secretary, with power to employ speakers and name the time and place for holding the next meeting. Mrs. Brigham then spoke to a large and attentive audience. Sunday evening, Mrs. Brigham made the closing address, which was appreciated by all. Many strangers were in, and seemed to be greatly interested.

Thus ended one of the best of our meetings. All seemed to enjoy themselves, and anxiously look for the next meeting. A LOOKER-ON.

Lockport, N. Y.

To the Editor of the Banner of Light:

The Spiritualists and Liberals of Lockport and vicinity propose holding a three days' Convention in this city, commencing Friday, June 27th, and continuing Saturday and Sunday, 28th and 29th.

A cordial invitation is extended to all who can make it convenient to meet with us on that occasion. The homes of the members of our Society will be open to as many as can be accommodated, and ample provision will be made for all at the best hotels in the city, for one dollar per day. Speakers visiting this vicinity would do well to correspond with the Secretary of the Society, as we wish to make provision for the entertainment of such as may be with us at that time. Due notice of the meeting, and the speakers engaged, will be published in the *Banner* next week.

We have been holding meetings twice a day, every Sunday, for the past four months—having engaged as our regular speaker, Prof. R. O. Sommers—and the outlook for the Society is more favorable than it has been for a number of years.

GILBERT MURREY, *Secretary.*

Centre Cambridge, N. Y.

To meet the demand of a growing interest in the subject of spirit-return and communion, a well-attended and very gratifying meeting was held on Sunday forenoon, June 1st, in the large and pretty village school-house, the audience being composed of the best portion of the population.

An address, delivered by Mr. A. S. Pease of Buskirk, was listened to with marked attention, and made such favorable impression that he was invited to come again, as the people are desirous of hearing more upon a theme so practical and personal to every human life. There is an apparent growing interest in the facts and philosophy of Spiritualism in all this section of country. P.

Portland, Me.

To the Editor of the Banner of Light:

One of those events that casts its shadow over a loved household and carries sorrow to many friends, was the recent demise of Harry Starr King, a bright lad of fifteen years, the youngest child of Mr. J. K. King, and his estimable wife, the well-known clairvoyant medium and healer, who have the hearty sympathy of many spiritual friends in this their hour of trial. The funeral service, conducted by the Rev. Mr. Blanchard, opened with the reading of Longfellow's "Resignation," followed by remarks addressed to the friends of the deceased. A quartette choir rendered some fine selections, suitable to the occasion. A large number of boys and girls brought their floral offerings, which were numerous and very beautiful, and testified their grief by their tears, as they stood around the mortal form of their young friend. At the close of the service, Mrs. King, under spirit-control, stood by the casket of her loved boy and gave utterance to a beautiful invocation as she took leave of him, showing the power of spirit to subdue "the grief that must have way."

Mr. J. W. Fletcher occupies our platform the next three Sundays of June, and it is proposed in the afternoon of next Sunday to make the occasion one of 'Memoria' for the stricken family and their many friends. Mr. F. will make allusion to the event in his lecture, and it is expected that others will follow with brief remarks; music by the choir will be rendered, suitable to the occasion. S.

June 8th, 1884.

Meetings in Providence, R. I.

To the Editor of the Banner of Light:

Our meetings at Providence closed on the last Sunday of May. Dr. J. V. Mansfield gave some of his experiences, also over forty names of spirit friends he saw present, most of whom were recognized. On Saturday evening previous a reception was given him by Mr. and Mrs. L. L. Whitlock at their new residence, 19 Parade street, where about sixty persons met to enjoy the society of this veteran worker for Modern Spiritualism. Mrs. Kimball, of Boston, was also present, and her songs brought forth enthusiastic applause, as did also those of Mrs. Lapham, of our choir.

The meetings of our society have closed for the year with great success, financially as well as spiritually. There have been constant additions to our audiences from those who knew nothing of Spiritualism, and everything now looks well for a successful future.

Mr. Whitlock, who has been our President over two years, has been reelected, together with the other officers, with a few additions to the Board of Directors. COM.

Haverhill, Mass.

To the Editor of the Banner of Light:

The series of spiritualistic meetings at Brittan Hall closed yesterday until October 1st. Mr. J. W. Fletcher of Boston was the instrument through which Prof. Denton gave his experience since entering spirit-life, which was an interesting narrative. Other test communications of much interest were given in the evening. The association officers elect are the board of last year: President, Daniel G. Davis; Vice-President, W. W. Sprague; Secretary, J. Milton Young; Treasurer, N. B. Fernald. The year has been a successful one, and the association is strong, because in harmony. E. P. H.

June 9th, 1884.

☞ "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 the solemn mystery of human generation. And as a triumph of mind over all the hitherto known laws of matter, it should be regarded as one of the most marvelous and admirable achievements of chemical action ever displayed to the eyes of mortality."—*Mrs. E. Hardinge-Britten.*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, *Publishers.*

☞ The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer calls to lecture, or attend funerals, wherever his services are required. Address him 91 West Brookline street, Boston, Mass.

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The *Secular Press Bureau* has been reörganized 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

J. F. JEANERET, *Secretary,*
137 West 35th street, New York City.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton 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.

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 7½ P. M. Sunday School for adults and children at 10½ A. M. Ladies' Aid Society meets Wednesday at 2½ P. M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Thursday evening Conference meetings will be held, at 8 o'clock, in the Hall of the Union for Christian Work, 14 Smith street, two doors from Fulton avenue. S. B. Nichols, President; John Jeffreys, Secretary; A. G. Kipp, Treasurer.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 8 o'clock. Mediums' and Experience Meeting every third Wednesday in each month. All spiritual papers for sale. Seats free. S. B. Bogert, President; Dr. Patch, Treasurer.

The Annual Meeting

Of Spiritualists in Dr. A. Underhill's Grove, 2½ miles north of Akron, O., will take place on Sunday, June 22d, commencing at 10½ A. M. and continuing at 2 P. M.

O. P. Kellogg and other speakers will be present and address the meeting.

Mediums are particularly invited. It will be a free platform. A. UNDERHILL.

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